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ENVIRONS OF PEKING

A MAP OF
CHINA
Specially printed for
The China Protestant Missionary Centennial History, 1907.

Scale 1:1,000,000
Nautical Miles 1:60
Statute Miles 1:60

Railways opened shown thus
Railways in construction thus

1890 1895 1900 1905 1910 1915 1920 1925 1930 1935 1940 1945 1950 1955 1960 1965 1970 1975 1980 1985 1990 1995 2000 2005 2010 2015 2020 2025 2030 2035 2040 2045 2050 2055 2060 2065 2070 2075 2080 2085 2090 2095 2100 2105 2110 2115 2120 2125 2130 2135 2140 2145 2150 2155 2160 2165 2170 2175 2180 2185 2190 2195 2200 2205 2210 2215 2220 2225 2230 2235 2240 2245 2250 2255 2260 2265 2270 2275 2280 2285 2290 2295 2300 2305 2310 2315 2320 2325 2330 2335 2340 2345 2350 2355 2360 2365 2370 2375 2380 2385 2390 2395 2400 2405 2410 2415 2420 2425 2430 2435 2440 2445 2450 2455 2460 2465 2470 2475 2480 2485 2490 2495 2500 2505 2510 2515 2520 2525 2530 2535 2540 2545 2550 2555 2560 2565 2570 2575 2580 2585 2590 2595 2600 2605 2610 2615 2620 2625 2630 2635 2640 2645 2650 2655 2660 2665 2670 2675 2680 2685 2690 2695 2700 2705 2710 2715 2720 2725 2730 2735 2740 2745 2750 2755 2760 2765 2770 2775 2780 2785 2790 2795 2800 2805 2810 2815 2820 2825 2830 2835 2840 2845 2850 2855 2860 2865 2870 2875 2880 2885 2890 2895 2900 2905 2910 2915 2920 2925 2930 2935 2940 2945 2950 2955 2960 2965 2970 2975 2980 2985 2990 2995 3000 3005 3010 3015 3020 3025 3030 3035 3040 3045 3050 3055 3060 3065 3070 3075 3080 3085 3090 3095 3100 3105 3110 3115 3120 3125 3130 3135 3140 3145 3150 3155 3160 3165 3170 3175 3180 3185 3190 3195 3200 3205 3210 3215 3220 3225 3230 3235 3240 3245 3250 3255 3260 3265 3270 3275 3280 3285 3290 3295 3300 3305 3310 3315 3320 3325 3330 3335 3340 3345 3350 3355 3360 3365 3370 3375 3380 3385 3390 3395 3400 3405 3410 3415 3420 3425 3430 3435 3440 3445 3450 3455 3460 3465 3470 3475 3480 3485 3490 3495 3500 3505 3510 3515 3520 3525 3530 3535 3540 3545 3550 3555 3560 3565 3570 3575 3580 3585 3590 3595 3600 3605 3610 3615 3620 3625 3630 3635 3640 3645 3650 3655 3660 3665 3670 3675 3680 3685 3690 3695 3700 3705 3710 3715 3720 3725 3730 3735 3740 3745 3750 3755 3760 3765 3770 3775 3780 3785 3790 3795 3800 3805 3810 3815 3820 3825 3830 3835 3840 3845 3850 3855 3860 3865 3870 3875 3880 3885 3890 3895 3900 3905 3910 3915 3920 3925 3930 3935 3940 3945 3950 3955 3960 3965 3970 3975 3980 3985 3990 3995 4000 4005 4010 4015 4020 4025 4030 4035 4040 4045 4050 4055 4060 4065 4070 4075 4080 4085 4090 4095 4100 4105 4110 4115 4120 4125 4130 4135 4140 4145 4150 4155 4160 4165 4170 4175 4180 4185 4190 4195 4200 4205 4210 4215 4220 4225 4230 4235 4240 4245 4250 4255 4260 4265 4270 4275 4280 4285 4290 4295 4300 4305 4310 4315 4320 4325 4330 4335 4340 4345 4350 4355 4360 4365 4370 4375 4380 4385 4390 4395 4400 4405 4410 4415 4420 4425 4430 4435 4440 4445 4450 4455 4460 4465 4470 4475 4480 4485 4490 4495 4500 4505 4510 4515 4520 4525 4530 4535 4540 4545 4550 4555 4560 4565 4570 4575 4580 4585 4590 4595 4600 4605 4610 4615 4620 4625 4630 4635 4640 4645 4650 4655 4660 4665 4670 4675 4680 4685 4690 4695 4700 4705 4710 4715 4720 4725 4730 4735 4740 4745 4750 4755 4760 4765 4770 4775 4780 4785 4790 4795 4800 4805 4810 4815 4820 4825 4830 4835 4840 4845 4850 4855 4860 4865 4870 4875 4880 4885 4890 4895 4900 4905 4910 4915 4920 4925 4930 4935 4940 4945 4950 4955 4960 4965 4970 4975 4980 4985 4990 4995 5000 5005 5010 5015 5020 5025 5030 5035 5040 5045 5050 5055 5060 5065 5070 5075 5080 5085 5090 5095 5100 5105 5110 5115 5120 5125 5130 5135 5140 5145 5150 5155 5160 5165 5170 5175 5180 5185 5190 5195 5200 5205 5210 5215 5220 5225 5230 5235 5240 5245 5250 5255 5260 5265 5270 5275 5280 5285 5290 5295 5300 5305 5310 5315 5320 5325 5330 5335 5340 5345 5350 5355 5360 5365 5370 5375 5380 5385 5390 5395 5400 5405 5410 5415 5420 5425 5430 5435 5440 5445 5450 5455 5460 5465 5470 5475 5480 5485 5490 5495 5500 5505 5510 5515 5520 5525 5530 5535 5540 5545 5550 5555 5560 5565 5570 5575 5580 5585 5590 5595 5600 5605 5610 5615 5620 5625 5630 5635 5640 5645 5650 5655 5660 5665 5670 5675 5680 5685 5690 5695 5700 5705 5710 5715 5720 5725 5730 5735 57

Specially printed for
The China Protestant Missionary Centennial History, 1907.

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English 9015

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Railways in construction thus -----

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A CENTURY
/
OF
PROTESTANT MISSIONS IN CHINA
(1807-1907)

BEING
THE CENTENARY CONFERENCE
HISTORICAL VOLUME

EDITED BY
D. MACGILLIVRAY
//
CHRISTIAN LITERATURE SOCIETY FOR CHINA

AMERICAN TRACT SOCIETY
150 NASSAU STREET
NEW YORK

SHANGHAI:
PRINTED AT THE AMERICAN PRESBYTERIAN MISSION PRESS

1907

PREFACE.

THE original idea of this Volume was set forth by Dr. Arthur H. Smith in a paper in the *Chinese Recorder* of August, 1905, entitled "A Centennial History of Protestant Missions in China." As he was the person originally expected to do the work, his remarks will be of interest. They were as follow :—

"The General Committee in charge of the arrangements for the Conference of 1907 are planning for the compilation of a compendious summary of the work of all the societies working in the Empire. It was at first proposed to commit this task to a single individual, but when the matter was discussed in a special meeting held May 22nd, 1905, the utter impracticability of the undertaking was recognized.

There is no single individual, whatever his acquaintance with China, who could survey the whole immense field with so minute and comprehensive a vision as to be able to present it as a co-ordinated and harmonious whole. Were there no other difficulty the limitation of time would be a fatal bar to success. Under these circumstances it was unanimously voted to attempt the task by an entirely different process. The Committee is communicating with the *home management* of all the different societies concerned, and is asking each one to arrange for the preparation of a succinct summary of its own individual work in China; all the manuscripts to be sent to Shanghai to be edited, and eventually published in a volume (or volumes), which will then become a complete, an authentic, and a permanently valuable history of Protestant missions in China for a century."

In accordance with this idea, circulars were sent to all the Home authorities asking for succinct historical summaries. At first these were to be limited to 4,000 words each, but this was modified in a subsequent circular to an *average* limit of 4,000 words, the older Societies being given more space, and the others warned that their matter might have to be editorially curtailed.

On January 23rd, 1906, I was appointed to the post of Editorial Secretary of the volume. It was soon evident that

if the work was to be printed in time for the Centenary Conference, it was useless to depend on material sent from home. Few sent reports, few sent anything, some referred us to their missions in the field. Circulars were then sent out in China, detailing the precise nature and form of matter needed. At successive decorous intervals, various other hortatory papers were sent out to stimulate the tardy.

The results are found in this volume. Thanks are due to all who have contributed to the successful completion of the great task. But no authorities are given as a rule. For revision, re-writing, re-typing, condensation, enlargement, filling of gaps, uniformity, summary headings and sub-headings and especially the Appendix, the Editor assumes entire responsibility. There are of course some discrepancies in the length of the Sketches, but if *more* and *earlier* material had been sent, some of these defects might have been remedied. Some errors have crept in, and the Editor will be grateful if these are pointed out for rectification in a future edition. Only space and time prevented more elaborate indexes.

The Statistics gathered were passed on to Rev. W. Nelson Bitton, of the London Mission, who compiled the large table, which is the final authority on figures.

D. MACGILLIVRAY.

SHANGHAI, March 23rd, 1907.



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Prepared for this Volume by W. Nelson Britton.

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A CENTURY OF MISSIONS IN CHINA.

HISTORICAL SKETCHES.

LONDON MISSIONARY SOCIETY (倫敦會).

(FIRST PROTESTANT SOCIETY* TO ENTER CHINA, 1807).

Headquarters: 16, New Bridge St., London. *Foreign Secretaries*, Rev. R. Wardlaw Thompson, Rev. George Consins. Chiefly supported by the Congregational Churches of Great Britain and Australia.

Missions in China: Canton, Hongkong, Amoy, Shaughai, Hankow, Hunan, West China, Peking and Tientsin.

Missionaries, 58m., 22f.; *church members*, 14,748; entered China, 1807; *native agents*, 486 (figures for 1904).

ORIGIN: Very soon after the organization of the L. M. S. in 1795, the attention of the churches of England was drawn to China by the discovery of an *ancient Chinese manuscript* in the British Museum.

This was discovered by the Rev. W. Moseley, a Congregational minister. It contained the greater part of the New Testament, but by mistake had been lettered *Evangelia Quattuor Sinice*. On a blank leaf is this note:—"This transcript was made at Canton in 1737 and 1738, by order of Mr. Hodgson, who says it has been collated with great care and found very correct, given to him by Sir Hans Sloane, Bart., in 1739." The collection of Sir Hans was the foundation of the British Museum. Mr. Moseley published a treatise on translating the Scriptures into Chinese. In 1805 Sir G. T. Staunton was thought to be the only Englishman who knew Chinese. His book on Lord Macartney's Embassy to Peking came out in 1798 and must have drawn people's attention to China.

I. Historical Summary.

ROBERT MORRISON (馬禮遜).—In the year 1805 Mr. Hardcastle, the then Treasurer of the London Missionary Society, called the attention of the Directors of that interdenominational Society to the spiritual need of China, and suggested to them the occupation of this field. A plan was prepared by which a mission,

* BEFORE PROTESTANTISM: Nestorian missionaries came in A.D. 505. The tablet of Hsengan-fu, unearthed in 1625, is dated 781. The Roman Catholic, John Corvino, came in 1302. Xavier died in 1552. In 1747 the R. Catholics suffered severe persecutions. See Legge's Nestorian Tablet, Abbé Hue's 3 vols. History of Christianity in China.

consisting of three or four missionaries, was to be established at Penang, then known as Prince of Wales' Island. In view of the respect for age, which is so considerable a factor in Chinese social life, the Directors were desirous of sending an old and experienced missionary in charge of this work, and the name of Dr. J. T. Vanderkemp, a well known South African missionary, was suggested. When, however, the year 1807 came, only Robert Morrison, a Scotch Presbyterian, was found ready to go. He had acquired some knowledge of the Chinese language from a Cantonese named Yung Sam-tak, whom he met in London. He transcribed with his own hand the manuscript above mentioned, and also a manuscript Latin and Chinese dictionary lent him by the Royal Society. The original plan was changed, and Morrison's instructions were to land in Canton and to make the translation of the Scriptures into Chinese his first object of attainment. Morrison was now twenty-five years of age, and had for three years been studying with a view to his missionary career. He landed in Canton on September 7th, having voyaged via America on account of the difficulty experienced in securing a passage on East Indian ships sailing from England, and was hospitably received by some English and American residents in the East India Company's factory there. So began the work of Protestant missions in China.

MILNE (米憐).—In 1813 Morrison was joined by Wm. Milne. The remarkable gift for foreign languages which was one of Milne's chief accomplishments made his assistance invaluable to Morrison. In 1814 he wrote: "To acquire the Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah!" In the year 1813 Morrison had completed the translation of the New Testament, and in 1819 the whole Bible* in the Chinese language was prepared by these two missionaries. In 1821 Morrison's Dictionary was finished. It cost £12,000 to print it.†

Owing to the vicissitudes of international politics as affecting the Far East, continuous residence in Canton was impossible, and for some time the headquarters of the London Mission were removed to Macao.

* Two years previously Rev. Joshua Marshman, F. B. M. S., colleague of Wm. Carey, had, after fifteen years' labour, finished a Chinese version of the whole Bible at the Serampore Press. He had secured Johannes Lassar, an Armenian Christian born in China, who had been made professor of Chinese at Fort William College, Calcutta, to teach him, and with Du Halde's Dictionary acquired the language—an extraordinary feat. See Dr. Wherry's paper on Versions, Shanghai Conference, 1890, pp. 48-9, for Marshman's and Morrison's and Milne's.

† In six large quarto vols., 40,000 characters: 1st, under radical; 2nd, under English syllable; 3rd, English-Chinese, 4,595 pages. Almost a cyclopædia of information on matters Chinese.

In 1809 Morrison's position as a resident in China was secured by his appointment to the post of Chinese translator to the East India Company. Early in Mr. Milne's missionary career he made a long journey through the chief Chinese Settlements in the Malay Archipelago, seeking the most suitable place for the headquarters of a permanent Chinese mission and distributing Christian literature as the agent of the Religious Tract Society. Later, in 1817, the regulations for the Ultra-Ganges mission of the L. M. S. were drawn up in Malacca, and from this time until the opening of the five Treaty ports, the L. M. S. mission to the Chinese was carried on under this title. Mission centres were established in Malacca, Java, Batavia, Penang, and Singapore. W. H. Medhurst (麥都思), who was afterwards to rise to distinction as a pioneer missionary and eminent sinologue, arrived in Malacca in the year 1816. In 1821 the Anglo-Chinese College was established in Malacca in charge of Dr. Milne. In connection with this College a printing press was established, another press was in charge of Mr. Medhurst in Java and here also an educational work, together with an orphanage for Chinese children, was carried on. The first Christian newspaper in Chinese was published from the press in Malacca.

FIRST CONVERT.—In 1814 Morrison baptized the first convert, *Tsai A-ko*. "At a spring of water, issuing from the foot of a lofty hill, by the sea-side, away from human observation, I baptized him in the name of the Father, Son and Holy Ghost. . . . May he be the first fruits of a great harvest." Such is the entry in Morrison's diary.

During the first twenty-five years of the Mission's existence only ten persons were baptized. Among these was the remarkable convert Liang Ah-fa (see Wylie's Memorials, p. 21), whose services to Christianity in China were very great. It was a tract written by this native pastor, entitled "Good Words to admonish the Age," that first brought the leader of the Taiping Rebellion, Hung Hsiu-ch'uan (洪秀全) into contact with Christianity. Dr. Wm. Milne died in 1822, and Dr. Morrison in 1834, aged 57. The latter is buried at Macao.

FIRST TOUR INTO THE INTERIOR.—*Kew A-gang*, a convert of Liang Ah-fa, in 1830, in company with Liang Ah-fa, itinerated 250 miles into the interior of China, following in the train of one of the public examiners. They thus had free access to the young literati at every examination centre, and distributed upwards of 7,000 tracts on the most important subjects. This is specially noteworthy as *the earliest attempt to reach the literati*.

MORRISON'S SUCCESSORS.—Among others who joined the staff of the Ultra-Ganges mission should be named Samuel Kidd, afterwards professor of Chinese at London University, and Samuel Dyer, the inventor of movable metallic type for Chinese printing. James Legge (理雅各) arrived in the year 1840. The Nestor of medical missions to China, Dr. Wm. Lockhart, joined the staff in 1838, and the founder of the Canton Hospital, Dr. Hobson, in 1839. Upon the opening of Hongkong in the year 1841, the Ultra-Ganges mission was dissolved, the Anglo-Chinese College was transferred from Malacca to the English port, and it was arranged at a Conference held in Hongkong, under the presidency of the Hon. J. R. Morrison,* in 1843, to begin missionary work in the five newly opened Treaty ports.† It was decided to form a theological seminary in Hongkong; premises for evangelistic work among Chinese residents were secured and a foreign church, now Union Church, Hongkong, was established. Medical work was also instituted. Canton was reoccupied, and attention was specially directed to medical work in that city. For many years the evangelistic work in Canton was in charge of the native pastor, Liang Ah-fa. He was associated with Dr. Hobson, who laboured there with conspicuous success until 1856, when war broke out and the missionaries were obliged to leave the city.

Dr. Lockhart and Mr. Medhurst, both of whom had already made voyages to North China, were appointed to open a mission in Shanghai. They settled in the Shanghai native city during the year 1843. Medical and evangelistic work was begun, and the first Christian service for foreign residents, through which the present Shanghai Union Church (新天安堂) came into existence, was instituted. A printing press was established and much time given to the preparation of literature. A mission was also started in 1844 in Amoy by the brothers, the Revs. A. and J. Stronach; both these well known missionaries had been in China some years as members of the Ultra-Ganges mission of the L. M. S. Premises were rented in "Sack Street," and evangelistic work begun. For a time work was attempted by the Rev. W. C. Milne, a son of Dr. Milne, in the city of Ningpo. This was shortly afterwards abandoned.

INLAND.—The development of the work of the London Mission in inland China was most marked in the years 1860-1861. The Rev. J. Edkins, who joined the staff in Shanghai in 1848, had journeyed with Mr. Wm. Muirhead on a preaching tour in 1858 as far north

* Son of Robert Morrison.

† Canton, Amoy, Foochow, Ningpo and Shanghai. Opened by treaty of Nanking, 1842.

as the Yellow River, and in 1860 made an overland trip with Mr. Griffith John as far as Chefoo and there opened a chapel and baptized a convert. In 1861 Mr. Edkins (艾約瑟) settled in Tientsin, and there founded the work of the London Mission in North China. He was later joined by Dr. Lockhart, from Shanghai, who proceeded at once to open work in Peking. In 1863 Mr. Edkins followed, mission premises were secured and a mission established in the capital of China. From Shanghai also in the year 1861, subsequent upon a journey of enquiry already taken by Rev. Wm. Muirhead (慕維廉), who had been in China since 1846, Rev. Griffith John* (楊格非) moved inland to Hankow, accompanied by Rev. R. Wilson, and the great work of the London Mission in Central China was thus started. The mission undertaken by the L. M. S. among *the Mongols*, beginning in 1817, deserves mention. It was first attempted through some Moravian missionaries and reached through Russia. Mr. Edward Stallybrass, by special consent of the Czar Alexander I, obtained at a personal interview, began work in Mongolia. He was joined by Wm. Swan in 1819. Together they revised a translation of the New Testament, which was issued in 1824. The Mission was closed in 1841 by a decree of the Russian Synod, confirmed by the Czar. It was in 1871 that James Gilmour reopened this Mission. Head-quarters were established on the Manchurian border at a place convenient for work among the Mongols. In spite of the most devoted labour on the part of Gilmour and his colleagues this mission met with little success, and in 1901 it was handed over to the care of the Irish Presbyterian Mission of Manchuria.

The development of the work of the London Mission in *Central China* resulted in the occupation of Wuchang in 1864 and the appointment of a foreign missionary, Rev. T. Bryson, to that city in 1867. Later, in the year 1888, mission work was begun in Chungking, where Mr. J. W. Wilson settled in the year 1886. The spread of the work round Hankow was followed by the appointment of resident foreign missionaries to Hsiao-kan (孝感) in 1891 and Tsao Shih in 1898. Numerous out-stations were also established. In the *north of China* the growth of work in the country inland from Tientsin was followed by the appointment of foreign missionaries to Chi-chou (南冀州) in 1888 and Tsang-chou (滄州) in 1895. Tung-an (東安) midway between Peking and Tientsin, was occupied

* Life, by Rev. Wardlaw Thompson, 1906 R. T. S.

by a foreign missionary in 1897. Turning to *South China*, the spread of the work in Amoy led to the occupation as centres of new work of Chiang-chiu (漳州) in 1862, Hui-an (惠安) in 1866 and Ting-chiu (汀州) in 1870, and country work developed over a large area. A remarkable development of the work begun among the Hakkas took place at Pok-lo (博羅) in the year 1861. The work originated in the baptism of a native from this place in Hongkong in 1856. This man, named Chea, suffered martyrdom for his faith, and on the foundation of this martyrdom the work of Pok-lo has been built up.

The most recent extension of the work of the London Mission in China has been the establishment of centres in the province of Hunan. Foreign missionaries are stationed in Siang-tan (湘潭) and Hêng-chou (衡州); this occupation, which was frequently attempted by Dr. Griffith John in earlier years, was made permanent in the year 1901.

II. Evangelistic Work.

This prime branch of missionary service has, from the beginning, received the greatest attention, and the names of leading members of the Society are well known in China for their evangelistic efforts. During the period of the Ultra-Ganges mission long itinerating trips were undertaken to reach the Chinese colonies in the Malay States with the Word of God. Morrison's colleague, Wm. Milne, set a noble example in this respect, and the traditions handed down to the missionaries who first occupied the Treaty Ports of China laid the obligation of evangelistic work heavily upon them. The first inland missionary journeys made by Protestant missionaries in China were those of Dr. Medhurst and W. C. Milne. Before the year 1850, disguised as a Chinese, Dr. Medhurst made a long journey into the north of the Chekiang province, explored the country to the south and east of the Great Lake and returned to Shanghai via the Grand Canal and Soochow. W. C. Milne, similarly disguised, made another overland journey.

Canton, the centre of the early evangelistic work, now has five out-stations. The membership of the L. M. S. at the oldest established mission centre in China is 328. From Canton inland is the centre of Pok-lo, which has passed from the oversight of the Hongkong mission and become the headquarters of a group of nine out-stations with a membership of 361. In Hongkong the church numbers 383 members. Formerly the work around Pok-lo was

directed from this place, and such distinguished missionaries as Drs. Legge, Eitel and Chalmers made evangelistic tours into the Kwangtung province. Mission work is carried on in the Kowloon territory and in the Colony of Hongkong. The senior missionary, Rev. T. W. Pearce, was transferred from Canton in 1893.

In *Amoy* the brothers Stronach early carried the good news of Christ from the treaty port into the surrounding districts. The Rev. J. MacGowan was transferred from Shanghai to Amoy in 1863. He was joined by Rev. J. Sadler in 1865. Under their direction, and with the aid of younger colleagues, the work of the Amoy church has been vigorously extended, and there are now in the country outside the port three large centres—Chang-chiu (漳州), Hui-an and Ting-chiu, with 101 out-stations. Well known for the constancy and extent of his evangelistic labours, the name of Dr. Wm. Muirhead, of *Shanghai*, deserves an honourable place in the record of Gospel preaching in China. For fifty-three years he was incessant in the work of public preaching and itineration. Shanghai has sixteen out-stations with a membership roll of 407. Most of the large cities of North Chekiang and Kiangsu first heard the Word of Life from the band of devoted young men—Muirhead, Edkins, John and Wylie—who in the years before 1860 were associated with the pioneer evangelist to Central China, Dr. Medhurst. Through the preaching enthusiasm of Dr. Griffith John, supported by Messrs. A. Bonsey and C. G. Sparham, the Hankow Mission of the L. M. S. is known first of all as an evangelistic centre. By means of outdoor preaching, work in street chapels, and itinerating journeys in the country the Word of God has been carried through large districts in the provinces of Hupeh and Hunan. From near the borders of Honan, to the north of Hankow, to within fifty miles of the Kwangtung province southward, a chain of out-stations testifies to the extent of the Central China evangelistic work. In 1905 there were 120 out-stations visited from five centres in the two provinces, and the church membership had grown to twelve thousand. Wuchang (senior missionary, the Rev. Arnold Foster, 1871) was opened in 1867, and has ninety church members.

It was from Hankow that the mission to Chungking was started in 1888, when Mr. J. W. Wilson, formerly in Wuchang, moved into the West China port. Chungking has now eleven out-stations and 385 church members.

In the *north of China* the evangelistic labours of Dr. Edkins in Tientsin were taken up by the Rev. Jonathan Lees, who arrived in

1862 and whose devotion to the work of preaching did not flag through a missionary career of forty years. In more recent years the Rev. T. Bryson, with younger colleagues, has carried the Gospel into the large country districts south-west of Tientsin down to the borders of Shantung province ; twenty out-stations are worked from Tientsin ; Chi-chou, first occupied in 1888 by Messrs. Hopkyn Rees and Sewell Macfarlane, has sixty-two out-stations and 1,107 church members. Yen-san (鹽山) was occupied by Mr. D. S. Murray (with Miss Kerr) in 1895, and later the mission moved to Tsang-chou, where Mr. Murray was joined by Dr. Arthur Peill. In this district there are twenty out-stations with a membership of 549. Wei-chên was occupied in 1894 as an independent station, and was attached to the L. M. S. in 1899. The church here has 333 members. The whole of the L. M. S. work in North China suffered heavily during the Boxer outbreak in 1900.

The *Peking Mission*, where the Revs. George Owen and S. E. Meech succeeded to the work begun by Dr. Edkins, has given attention rather to the needs of the city than to the country districts around. Work done in the country between Tientsin and Peking resulted in the occupation of Tung-an with six out-stations in 1897. Connected with the two centres in Peking (East and West city) are two country stations. The membership of the Peking Mission is 597. Reference has already been made to the labours of the Rev. James Gilmour, and among the evangelistic journeys undertaken by the London Mission in China those of Gilmour among the Mongols are preëminent. These journeys began in 1871 and continued until 1885. For months together Gilmour lived amongst the Mongol encampments, and on some of his arduous tours Mrs. Gilmour was his companion. In 1886 the headquarters of the Mongolian mission were fixed at Chao-yang (朝陽). Gilmour died in 1891, and in 1901 the work at Chao-yang was transferred to the oversight of the Irish Presbyterian Mission in Manchuria.

In the development of the life of the Chinese church, *the Amoy field* has been most productive of good results. The policy of self-support has made such rapid and solid progress there that a movement begun in 1868 resulted in the foundation of a Chinese Congregational Union. In 1892 this body determined to undertake missionary work of its own in the Ting-chiu prefecture, and that has become a most successful enterprise. Since 1861 the church has grown from six hundred to 3,160 and the subscriptions of the native church for last year amounted to \$17,890.

REMARKABLE CONVERTS.—From among the converts of the L. M. S. some remarkable workers have arisen. Liang Ah-fa, the first native pastor of Canton, who during many eventful years faithfully carried on the work begun by Dr. Morrison in that city; Sok Tai, one of the early converts in Amoy, who had been a small military official, and who for more than thirty years as a Christian pastor gave striking and zealous testimony to the faith; Pastor Wang, the minister of the Hongkong To-tsan church, a man both able and devoted; and Pastor P'êng, the pioneer Chinese evangelist to Hunan, whose patient and heroic devotion have done much to secure a hearing for the Gospel from the Hunanese;—these are men whose names will not be readily forgotten.

III. Medical Work.

In the policy of the L. M. S. the work of medical missions ranks second only to evangelistic effort. Since the opening of the medical work in *Canton* by the pioneer missionary workers to China—Messrs. Lockhart and Hobson—evangelization and hospital work have gone, wherever possible, hand in hand. In many instances the growth of medical work has been quicker and more extensive than that of the church proper. This is notably the case in *Hongkong*, where the work which was begun by Dr. Hobson in 1843 has so developed that to-day there are four well-equipped hospitals, two for men and two for women, and a school of medicine, under the direction of the medical staff. This growth is largely due to the sympathy and assistance of the foreign and Chinese community in Hongkong. Dr. Ho Kai, the son of one of the early converts of the mission, has done much for medical work here. Similarly, in *Shanghai* the large hospitals for men and women in Shantung Road, where as many as 100,000 out-patients are treated annually, are the outcome of the establishment by Dr. Lockhart of a small dispensary and hospital in the native city in 1843. This development is chiefly owing to the support of sympathizers in the Shanghai community, who bear the whole of the financial burden of the work, while by a happy arrangement between the Trustees and the L. M. S. the Society still provides the medical superintendence. In *Canton* the work begun by Dr. Hobson in 1848 was carried on until 1862, when circumstances compelled the closing of the hospital. In the *Amoy districts* are three hospitals—at Amoy, Chang-chiu and Hui-an. The work was begun by Dr. A. Fahmy in 1887. Three medical missionaries are on the field. In *Central China*, hospital work was begun in 1866 the Hankow community subscribing £300

towards the building of a hospital, while one of the foreign residents, Dr. Reid, undertook the care of the work. In 1868 Dr. Shearer arrived from England for this labour, and since 1883 the Hankow medical work has been in charge of Dr. T. Gillison. There are in Hankow two large well-equipped hospitals and a medical training school in the care of a staff of three doctors. Medical work has been developed in Wuchang, and in that city the L. M. S. now has two hospitals in the charge of two doctors. Hospitals are established in the centres of Hsiao-kan, Tsao-shih and Hêng-chou, while in Hsiao-kan there is in addition a *leper asylum* with accommodation for fifty-seven sufferers: 389 lepers came under treatment last year. In Chungking medical work was begun in 1890 by Dr. C. J. Davenport, and there is now in that city a hospital with accommodation for seventy in-patients.

Medical work in *North China* owes its inception to Dr. Wm. Lockhart. He arrived in Peking in September, 1861, and at once rented a house near the British Legation for hospital work. In 1864 he was succeeded by Dr. John Dudgeon. The hospital acquired by Dr. Dudgeon in 1865, formerly a Buddhist temple, was completely destroyed by the Boxers in 1900. The new hospitals built in 1904 are to become the headquarters of the North China Medical School under an agreement made in connection with the Missionary Union Scheme of North China.* Connected with the L. M. S. medical work in Peking is a staff of four doctors. In Tientsin, dispensary work was carried on by supervision from Peking until the year 1879, when a hospital medical school was opened under the charge of Dr. J. K. Mackenzie.† The hospital was built on the L. M. S. compound by the Viceroy Li Hung-chang in recognition of Dr. Mackenzie's skill in saving the life of Lady Li. On Dr. Mackenzie's death the premises had to be purchased from the Viceroy. Hospital work is being carried on in the Tientsin district of Chi-chou and also at Tsang-chou, where there are two hospitals and where a medical training work is in progress.

IV. Educational Work.

In the year 1817 Messrs. Morrison and Milne drew up in Macao the plans of the Anglo-Chinese school to be founded in Malacca. To the establishment of this first educational institute of its kind Dr. Morrison from his none too ample resources contributed £1,000

* The principal missions in North China have consummated a union of their educational and medical work. See other sketches.

† See Life by Mr. T. Bryson.

and undertook to provide £100 a year for the first five years of its existence. The L. M. S. contributed £500, and the land on which it was built was part of a grant made to the L. M. S. in Malacca by the East India Co.

The general plan of the college was of the most liberal kind; its object was stated to be the reciprocal cultivation of English and Chinese literature, and the hope was expressed that it would ultimately have a favourable influence upon the peaceful diffusion of the Christian principles and the general civilization of the eastern hemisphere. The college was to be furnished with an extensive library, both Chinese and European, to maintain a staff of professors, accommodation for boarding and day-students (from whom adequate fees were to be collected) and a fund started to maintain poor students. European students were to be taught whatever Chinese books would help them most in their special branch of work and Chinese students to receive instruction in the English language, geography, history, arithmetic and such other branches of learning as time might afford. Native youths were not to be required to profess the Christian religion or compelled to attend public worship, though all would be invited to do so. Fees for Chinese students were fixed at £25 per annum.

The foundation stone of the college was laid by Lt.-Colonel Farquhar, of the British Army in 1818. Dr. Milne was its first principal. In 1820 there were day-schools for Chinese youths (known as the Charity Schools of the L. M. S.) in Malacca with an average attendance of 100 pupils. These served the purpose of preparatory schools for the course of study at the college.

James Legge was appointed to the work of this college and arrived in Malacca in 1840. In 1843 the opening of the Treaty Ports brought the college to an end and its work was transferred to Hongkong. Later it was merged in the educational work inaugurated by the British Government of the colony. At present in Hongkong 990 scholars are taught in the Mission day-schools. In connection with the women's work a successful girls' boarding-school and training home are being carried on. In Canton, three schools and seventy-nine scholars are at work, and the Anglo-Chinese school, which is being developed into a boarding-school with fifty scholars on its rolls.

In the Amoy district an Anglo-Chinese boarding-school was opened by the Rev. A. Stronach as early as 1850. Here the L. M. S. has charge of fifty-four schools with 1,038 scholars. In the port the Society is associated in Anglo-Chinese college work with the English Presbyterian Mission. English is taught in some of the day-schools. The girls' boarding-school in Amoy has an average number of fifty pupils. In the city of Chang-chiu an Anglo-Chinese college has been at work for some years. Funds for its support are

raised locally and by school fees. The Amoy Taotai makes an annual grant for its support from public funds. In this centre special attention is given to work among girls. Thirty and more boys are attending the secondary school in Hui-an, and the girls' school in this place has some forty pupils.

In Shanghai, day-school work has been carried on since the beginning of the Mission. There are eight schools in the district with 194 scholars. An Anglo-Chinese school was instituted by Dr. Muirhead in early years, and continued for some years in Shanghai, but was eventually disbanded. An Anglo-Chinese boarding-school was opened in 1898.* In 1903 this was transferred to the Medhurst Memorial College in Hongkew, where there are now seventy pupils.

In Hankow and district the L. M. S. has opened seventeen schools with 413 scholars. School work in the newly-opened country districts is not yet organized, but in Hankow an Anglo-Chinese boarding-school has been opened, known as the Hankow High School. Here there are 115 scholars, ninety-six being boarders. A new site for Anglo-Chinese school work has been secured, and plans for a large development of the educational work of the mission are now in hand. In Wuchang, Mrs. Arnold Foster has charge of a girls' boarding-school, an institution with forty-eight boarders.

Chungking has eleven schools with 264 scholars. Day-schools in the city for boys and girls are well attended and teaching is given upon Western lines.

In the North of China, connected with the Tientsin and Peking centre, are forty schools with 604 scholars. In Peking a girls' boarding-school has been at work for more than twenty years, and until the eventuation of the North China Union Scheme, the L. M. S. also carried on an Anglo-Chinese school in Peking. This school now exists for elementary work as a preparatory school to Tungchow. One of the Peking staff of the L. M. S. missionaries is now attached to the Tungchow College for educational work.

In Tientsin the educational work of the Mission has received a much needed impetus by the opening of the Wallford Hart Memorial College. This building, a handsome structure on the Taku Road, was built in 1899 and opened in 1902. Here there are some three hundred students. In 1904 the British Minister to Peking, Sir Ernest Satow, presided at the opening of the College Museum and Library. At Hsiao-chang (蕭章) also there is a boys'

*In Memory of Rev. W. H. Medhurst, D.D.

boarding-school, and two in the 'Tsang-chon district. A union girls' boarding-school is being provided for in this centre.

The *first Theological College* for the training of the native pastorate was established under Dr. Legge* in 1843. Theological work has been carried on in the Anglo-Chinese College at Malacca. The theological institution in Amoy has been in existence since the formation of a preacher's training class in 1868, and is one of the indispensable features of the self-support movement in that district. A Theological Institute and Normal School has been opened in Hankow. Preachers' training classes are carried on in Hongkong (for the Canton district) in Shanghai, Chungking and Tientsin. The theological work in North China is now part of the Union Educational Scheme. A special feature of training work in the Tientsin district is the winter classes held in the centres inland, where voluntary workers come into residence at the centres for some weeks of Scripture teaching and pastoral training. Plans are in hand for the establishment of a permanent institute for this work at 'Tsang-chou. Over the whole field of L. M. S. operations in China the need for more adequate training of the native pastorate is now recognized, and is receiving special attention.

V. Literary Work.

It has been the privilege of the London Missionary Society to render unique service to the cause of missionary literature in China. By the fact of its pioneer occupation of the land, and through the remarkable gifts of its early missionaries, it was enabled to do valuable work in translation. Dr. Morrison's instructions were to make the translation of the Scriptures his first grand object of attainment. That he amply fulfilled his task the facts testify. The New Testament at which he worked alone was completed in 1813, and an edition of 2,000 copies published in 1814 at a cost, borne by the British and Foreign Bible Society, of \$3,818.00. The first number of the Anglo-Chinese Dictionary was published at the expense of the East India Company in 1815. In 1819 the whole Bible was translated and published. In the translation of the Old Testament Dr. Milne had borne a remarkable share for one so recently arrived in China. The Books of Deuteronomy, Joshua, Judges, and Samuel to Job were his work. The rest of the translation was by Morrison. Again the expense of the work was borne by the British and Foreign Bible Society. Much other translation and original work

* See Life by his daughter.

had also been done. Reporting in 1817 upon their labor, Morrison wrote: "The Church of Scotland provided us with a catechism, the Congregational churches afforded a simple form of Christian assembly, and the Church of England supplied us with a manual of devotion. We are of no party. Grace be with all those who love the Lord Jesus." Milne's early death, after but ten years of missionary service, was a great blow to the literary work of Christian missions in China; nevertheless, in addition to his work of Bible translation, his name is likely to live in the history of the Christian church as the author of its most popular classic, "The Two Friends." It was through Milne that the Religious Tract Society of London began its work in China in the year 1815. The mantle of Milne fell upon Medhurst, whose gifts were of the same high order. Both Milne and Medhurst were associated with the first printing presses founded by missionary societies for Chinese work. In 1832 it was reported that the L. M. S. presses at Malacca and at Java had sent forth millions of pages containing the truths of the everlasting Gospel. At the Conference held in Hongkong in 1843 a resolution in favor of new translation was passed. In this work Dr. Medhurst took the largest share. In 1835 Drs. Medhurst, Gutzlaff and Bridgman had completed a translation of the New Testament. The Delegates' Version, virtually the work of Messrs. Medhurst, Stronach and Milne was completed in 1853. In 1856 the British and Foreign Bible Society published the Mandarin translation made by Medhurst. Two dictionaries were also prepared and published by this energetic and erudite missionary. The early medical missionaries—Lockhart and Hobson—also contributed to the work of translation. Information emanating from many Chinese works on medicine was given to the West in translations by the former, and Dr. Hobson was the first to translate English medical treatises into Chinese. Works upon Anatomy, Surgery, Medicine and Natural Philosophy came from his pen. Conspicuous for linguistic attainments amongst a body of missionaries of considerable distinction, the name of James Legge must stand prominent in the history of the literary work of the L. M. S. in China. The first volume of Legge's herculean work, the translation of the Chinese Classics, was issued in 1861. The whole work of translation was finished in seven volumes. Dr. Muirhead's chief contribution to literature in Chinese, apart from his theological publications, was his work upon geography. Edkins and Eitel* are both distinguished by their contributions

* Dr. Eitel, formerly of the Basel Society, joined the L. M. S. in 1865 and left in 1878 to enter Government service as Inspector of Schools in Hongkong.

to the study of Chinese Buddhism. The industry of Dr. Edkins, unflinching during a career of sixty-seven years in China, produced volume after volume, both in English and Chinese. Considerable Bible revision work was also undertaken by him. Dr. Chalmers, of Canton and Hongkong, was the successor of Dr. Legge in the latter place, and had much of that great scholar's gift of painstaking industry. His contribution to the work of Bible revision was great, and in connection with the revision of the Delegates' Version with his friend, Dr. Schaub, of the Basel Mission, he published a tentative edition of the Wên-li New Testament in 1897. Few men have laid students of Chinese under so deep a debt of gratitude as Alexander Wylie, who was appointed to the superintendence of the L. M. S. press in Shanghai in 1840. He was one of the few Europeans who have made a thorough study of the scientific as well as the historical literature of the Chinese, and was in consequence particularly fitted for the work he undertook of bringing Western science to the knowledge of Chinese scholars. Works on arithmetic, geometry, mechanics and astronomy, as well as a grammar of the Manchu tongue, were among the publications of this talented missionary. Of missionaries still living who have contributed largely to the existing body of Chinese literature, the work of Dr. Griffith John, in tracts which have an enormous circulation, and in the translation of the New Testament into the Mandarin Colloquial* and Easy Wên-li, is well known. Mr. Macgowan, of Amoy, has contributed a grammar and dictionary of the Amoy dialect, Mrs. Arnold Foster a Mandarin pocket dictionary, and the Rev. J. Sadler has added largely to the knowledge of Western affairs by the Chinese through his numerous translations. It is impossible to give in such a survey as this a list of works prepared by members of the L. M. S. and published by the various Tract and Literature societies in China. The subjoined list of the chief works published in English by the missionaries of the L. M. S. in China does not include books written about the missionaries and their work by others, not missionaries. It is strictly a table of the chief literature prepared by the missionaries themselves in English.

Publications in English by L. M. S. missionaries to China:—

Dictionary of the Chinese Language, 6 vols.	1815-22	} ROBERT MORRISON, D.D.
Grammar of the Chinese Language ...	1815	
View of China for Philological Purposes ...	1817	
A Parting Memorial and Miscellaneous Discourses.		
Life and Memoir of Robert Morrison ...	1839	Mrs. MORRISON.

* Dr. John is engaged upon the Old Testament.

Retrospect of First Ten Years of Protestant Missions to China... ..	1820	} W. MILNE, D.D.
The Shu King ... ..	...
China: its State and Prospects	1837	} W. H. MEDHURST, D.D.
Chinese and English Dictionary, 20 vols....	1842	
English and Chinese Dictionary „ ...	1847	
Various Pamphlets ... ..	...	} W. SWAN.
Letters on Missions	1830	
China	1841	} S. KIDD.
The Medical Missionary in China	1861	
Various translations from Chinese medical works ... ..	...	} W. LOCKHART, M.D., F.R.C.S.
A Complete Translation of the Chinese Classics, with notes, 7 vols. ... ..	...
The Religions of China ¹	1880	} J. LEGGE, M.A., D.D.
Notions of the Chinese concerning God: and various pamphlets on the "Term Question" in favour of 上帝.	...	
Life in China	1857	} W. C. MILNE, M.A.
China and the Gospel	1871	
Grammar of the Shanghai Dialect	1853	} W. MUIRHEAD, D.D.
„ „ Mandarin „	1857	
Religious Condition of the Chinese	1859	} J. EDKINS, B.A., D.D.
China's Place in Philology	1871	
Religion in China	1878	
Chinese Buddhism	1880	
Early Spread of Religious Ideas	1894	
Modern China	1901	} Mrs J. R. EDKINS.
Numerous pamphlets ... ..	...
Chinese Scenes and Peoples	1863	} A. WYLIE, LL.D.
Chinese Researches (literary, historical and scientific essays).	...	
Notes on Chinese Literature... ..	...	} J. CHALMERS, M.A., D.D.
Translations from the Tseen Han Shu.	...	
Memorials of Protestant Missionaries, with full lists of their works.	...	} J. CHALMERS, M.A., D.D.
The Origin of the Chinese	1868	
The Speculations of Lao-tze	1872	} J. CHALMERS, M.A., D.D.
Pocket Dictionary of Cantonese Dialect ...	1877	
Concise Kang Hi Chinese Dictionary	1882	} A. WILLIAMSON, M.A., LL.D.
Structure of Chinese Characters	1879	
Journeys in North China, 2 vols. ... ..	...	} JONATHAN LEES.
Sermons on Missionary Subjects ... ..	...
Tears in Heaven and other Poems... ..	...	} F. S. TURNER B.A.
Memorial of J. Kenneth Mackenzie	1876	
British Opium Policy	1862	} J. MACGOWAN.
Conversations in Shanghai Dialect	1871	
Manual of the Amoy Dialect ... ..	...	} E. J. EITEL, D.D.
English and Chinese Dictionary of the Amoy Language	1889	
Christ or Confucius, which?... ..	1895	} E. J. EITEL, D.D.
History of China	1870	
Handbook for Students of Chinese Buddhism	1873	} J. GILMOUR, M.A.
Three Lectures on Buddhism	1885	
Feng Shui, or Natural Science in China ...	1891	} Mrs. T. BRYSON.
A Tonic Dictionary of the Canton Dialect	1895	
Various pamphlets.	...	} ARNOLD FOSTER, B.A.
Among the Mongols	1902	
More about the Mongols	1905	} A. E. CLAXTON.
Child Life in Chinese Homes ... ..	...
John Kenneth Mackenzie ... ..	...	} W. HOPKYN REES.
Roberts of Tientsin ... ..	...
Cross and Crown ... ..	...
The Land of the Pigtail ... ..	...
Christian Progress in China ... ..	...
The River of Golden Sand ... ..	...
Life of Griffith John, D.D. ... ..	...

A Few of the L. M. S. Missionaries.

ULTRA-GANGES.

(1) Java.

Milne, D.D., William, Arr. 1814. Left 1814

Medhurst, D.D., Walter Henry, 1822-1843

(2) Malacca.

Milne, D.D., William, 1815-1822

Medhurst, D.D., Walter Henry, 1817-1820

Kidd, Samuel, 1824-1832

Dyer, Samuel, 1835-1859

Legge, A.M., D.D., LL.D., James, 1840-1843

(3) Penang.

Medhurst, W. H., D.D., 1820-1821

Stronach, Alex., 1839-1844

Dyer, Samuel, 1827-1835

(4) Singapore.

Stronach, Alex., 1838-1839, 1844-1846

Stronach, John, 1838-1844

Dyer, Samuel, 1843-1844

CHINA.

(1) South China.

Morrison, D.D., F.R.S., Robert, 1807-1834

Milne, D.D., William, 1813-1815

Lockhart, F.R.C.S., William, 1838-1840, 1841-1842

Hobson, M.D., Benjamin, 1839-1842

Milne, A.M., William Chas., 1839-1842

Legge, A.M., D.D., LL.D., James, 1843-1873

Stronach, John, 1844-1847, 1853-1876

Stronach, Alex., 1846-1869

Chalmers, A.M., M.D., John, 1852-1899

Eitel, Ph.D., Ernst John, 1865-1879

Sadler, James, 1867-

Bondfield, G. H., 1883-1894

Pearce, T. W., 1879-

(2). *Central China.*

Lockhart, F.R.C.S., William, 1840-1841, 1842-1857
 Milne, M.A., William Charles, 1842-1854
 Medhurst, D.D., Walter Henry, 1843-1856
 Muirhead, D.D., William, 1847-1900
 Stronach, John, 1847-1853
 Wylie, Alex., 1847-1860
 Edkins, B.A., D.D., Joseph, 1848-1861
 John, D.D., Griffith, 1855-
 Williamson, D.D., Alex., 1855-1857
 Owen, George, 1866-1872
 Bryson, Thomas, 1867-1883
 Foster, Arnold, B.A., 1871-1878, 1884-
 MacKenzie, M.R.C.S., John Kenneth, 1875-1879

(3). *North China.*

Stallybrass, Ed., 1818-1840
 Edkins, B.A., D.D., Joseph, 1861-1880
 Lockhart, F.R.C.S., William, 1861-1864
 Lees, Jonathan, 1862-1902
 Dudgeon, M.D., John, 1863-1864
 Gilmour, A.M., James, 1870-1891
 Meech, Sam. E., 1871-
 Owen, George, 1876-
 Bryson, Thomas, 1885-
 Murray, D.S., 1893-
 Smith, M.B., C.M., George Purves, 1888-1906
 Roberts, M.B., C.M., F.C., 1887-1894
 Rees, W. Hopkyn, 1883-

Statistics of L. M. S. in China. 1905.

FIELDS.	When Begun.	MISSION-ARIES.		NATIVE AGENTS.						Church Members.	Native Adherents.	Sunday Schools.		SCHOOL.				Local Contributions.	
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	No.			Scholars.	Boys.		Girls.				
													Schools.	Fees.	Schools.	Fees.	Schools.		Fees.
HONGKONG	1843	4	3	...	5	10	3	10	300	320	2	62	10	597	£ s. d. 56 0 0	10	395	£ s. d. 22 10 0	£ s. d. 192 3 9
MACAO	1899	1	2	...	8	...	2	2	304	63	...	...	1	29	58 2 6	2	50	...	56 3 0
CANTON	1807	1	...	...	8	...	3	...	361	326	...	...	2	18	3 9 4	...	...	...	59 19 0
5 Out-stations	1850	1	...	...	8	...	3	...	635	1034	...	...	11	241	59 0 0	5	63	37 11 6	747 0 0
POKLO	1844	4	4	3	16	8	3	...	533	1004	...	...	8	144	27 2 0	1	42	10 17 6	385 8 0
9 Out-stations	1862	2	1	3	12	8	3	5	1082	1052	...	...	15	264	38 18 8	1	6	7 10 0	198 5 8
AMOV	...	1	1	3	21	15	3	5	...	...	...	...	...	...	...	...	...	...	...
25 Out-stations	...	...	...	3	24	18	3	...	712	854	...	...	18	272	32 19 0	...	...	...	278 11 0
CHANG-CHIU	...	5	2	1	15	6	2	4	459	83	...	...	4	115	159 10 8	4	79	1 2 6	1837 14 4
16 Out-stations	1843	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
HUI-AN	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
27 Out-stations	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
NORTH RIVER & TING-CHIU DISTRICTS	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
33 Out-stations	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
SHANGHAI..	...	18	13	13	109	65	22	26	4386	4736	2	62	69	1680	435 2 2	23	694	79 11 6	3755 4 9
Carried forward	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

CHINA.—Continued.

FIELDS.	When Begun.	MISSION-ARIES.		NATIVE AGENTS.						Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contributions.
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	Scholars.			Fees.	Boys.		Girls.		Fees.			
													Schools.	Scholars.	£ s. d.	Schools.		Scholars.	£ s. d.	
<i>Brought forward</i>	...	18	13	13	109	65	22	26	4386	4736	2	62	69	1680	435	23	694	79 11 6	3755 4 9	
HANKOW ...	1861	8	2	...	32	7	2	3	3261	}	1	300	8	186	776 12 0	3	70	...	240 18 8	
48 Out-stations	...	2	2	...	3	2	..	1	90		1	60	1	25	2 13 4	2	67	26 0 0	60 13 4	
WU-CHANG ...	1867																			
Hsiao-KAN, TIEN-MEN, and TSAOSHUIH ...	1880	5	...	...	38	2	1	1	4040	500	...	...	1	35	9 6 8	...	...	...	132 2 8
46 Out-stations	...	3	...	...	35	2	...	...	601	}	6	115	2	30	...	...	...	...	252 5 4
HUNAN ...	1897										1	120	9	223	5 14 6	2	41	...	...
27 Out-stations	...	4	...	...	9	8	1	3	372	...	1	60	4	224	729 2 8	...	...	...	711 9 4
CHUNG KING	1888																	...	...
11 Out-stations	...	4	...	...	5	3	2	1	282	...	1	60	7	85	...	...	...	...	...
TIENTSIN ...	1861	4	...	...	10	7	1	...	342	302	...	...	16	173	12 10 3	6	56	...	205 17 6
20 Out-stations	...	3	1	...	18	17	4	6	977	2147	1	200	5	118	16 17 4	2	43	12 2 8	2224 4 4	
TSANG-CHOU*	1895	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20 Out-stations	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CHI-CHOU ...	1888	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
26 Out-stations	...	2	No returns	...	8	5	4	3	298	369	6	330	5	118	16 17 4	2	43	12 2 8	2224 4 4	
WEI-CHEN	1894	5	4	...	7	...	...	...	99	114	...	...	...	...	...	...	...	...	5 1 4
PEKING ...	1861																	...	...
2 Out-stations	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TUNG-AN ...	1897																	...	...
6 Out-stations	...																	...	...
TOTALS ...		58	22	13	274	118	37	44	14,748	8,168	19	1247	122	2779	1987 18 11	38	971	117 14 2	17587 17 3	

* Previous year's statistics.

† Of this sum £490 5s. was contributed by foreigners.

Statistics of L. M. S. Medical Missions for the Year 1904.

STATIONS.	Fully Qualified Medical Mission- aries.	No. of Mission- ary Nurses.	No. of Hospitals, including Leper Asylums.	No. of Beds.	No. of In- patients.	No. of Out- patients.	Total No. of Visits of Out- patients.	No. of Dispen- saries.	No. of Assist- ants.	Receipts in Fees. £ s. d.	Other Local Receipts. £ s. d.
CHINA—											
Hongkong	3	...	3	85	864	14,796	27,785	1	2	...	1,482
Amoy	1	...	1	...	138	1,251	4,665	...	...	13 17 6	...
Chang-chiu	1	...	1	No returns.	...	...	...	...	...	...	...
Hui-an	1	...	...	11	81	876	6,140	...	...	32 10 7	3 17 0
Shanghai	1	1	...	...	...	...	...	...	...	...	...
Hankow	3	1	2	77	938	6,109	13,160	...	...	280 0 0	...
Wuchang	1	1	2	73	200	1,708	6,289	1	...	300 13 4	458 6 8
Hsiao-kan	1	...	2	90†	357	5,958	17,780	1	...	65 13 8	16 15 0
Tsao-shih	1	...	1	Closed	during	Dr. Willis' absence.	...	...	...	...	...
Heng-chow	1	...	1	...	59	4,184	5,023	...	...	...	...
Chung-king	2	...	1	60	118	2,648	6,568	3	1	53 8 0	8 5 4
Tientsin	1	...	1	...	160	2,323	6,966	...	...	37 4 0	237 9 4
Chi-chou*	1	...	1	40	113	2,679	3,252	1	1	24 0 0	52 0 0
Tsang-chou	1	...	1	...	330	3,338	6,393	...	...	37 14 8	222 0 0
Peking	3	...	3	30	210	9,926	25,962	5	2	...	2,181 2 8
(Unattached)	1	...	...	...	...	...	...	...	...	...	...
	23	3	20	476	3,568	54,896	129,983	12	6	...	...

* For six months only.

† 60 of these are in the Leper Home.

NETHERLANDS MISSIONARY SOCIETY.

The Second Society in the Field.

In 1827 the Netherlands Missionary Society sent Karl Friedrich August *Gützlaff* (郭實獵) to Batavia, where Mr. Medhurst helped him with Malay and Chinese. He made seven voyages in 1831-5 along the coasts of Siam and China, reaching Tientsin 1831, distributing books everywhere. "His adventures excited unbounded interest in England and America, and gave the public a new idea of the possibilities of missionary work in China." (Eugene Stock). He finally died at Hongkong in 1851. Wylie names sixty-one English, two Japanese, one Siamese, five Dutch, seven German and nine English works by him. *Gützlaff* Island off Shanghai perpetuates his name. The same Society also sent out Hermann Röttger, who distributed books among the islands. The Society now labors in Java, Celebes, etc., but not in China.

**CHURCH MISSIONARY SOCIETY FOR AFRICA
AND THE EAST (1799). (大英教會, 安立甘 or 間).**

Headquarters: Church Missionary House, Salisbury Square, London, E. C. *Secretaries:* Rev. H. E. Fox, M.A., Mr. Eugene Stock, Rev. B. Baring-Gould. Entered China 1844.

Fields: Mid-China, Fukien, Hongkong, and West China, each with a Bishop. Central China recently added (under Hongkong).

Missionaries: 249; Communicants, 6,596, approx.

Mid-China Mission.

Bishop, G. E. Moule, D.D., Hangchow. Centres: Hangchow, Shanghai, Ningpo, Shaoshing and Taichow. Foreign workers, 73; Communicants, 1,525; Hospitals, 3. Lat. 28° is the S. boundary of the Diocese.

[EARLY ATTENTION TO CHINA.—In 1801 a special fund was begun by the C. M. S. to print the Chinese manuscript found by the Rev. W. Mosely, a Congregational Minister in the British Museum. But nothing was done till 1824, when the Society conferred with Morrison, then on a visit to England. In 1835 the C. M. S. wrote to Dr. Morrison, but as he had died, Dr. Charles Gützlaff replied, suggesting Singapore and Hangchow as mission stations. In 1836 Rev. E. B. Squire, a former officer in the Indian navy, was sent on an exploratory tour to the East, as the first agent of the C. M. S. He worked in Singapore and Macao, but left China in 1840 when the Opium War began].

REAL BEGINNING.—In 1843, after the Opium War and the opening of five ports, the attention of the Society was again aroused towards China; a fund was begun, and an anonymous donor, calling himself *Ἐλαχιστοτερος*, “less than the least,” gave £6,000 for a China Mission.

DATES OF OCCUPATION OF CENTRES.—In 1844 the first missionaries of the Church of England reached the mainland of China, and *Shanghai* (上海) was occupied in that year (1844) by the Rev. George Smith, of Magdalen Hall, Oxford (afterwards first Bishop of Victoria) and the Rev. T. McClatchie, of Trinity College, Dublin (who, with some intervals, worked in Shanghai till 1880). On May 13th, 1848, the Rev. R. H. Cobbold,* M.A., and Rev. W. A. Russell, B.A. (afterwards Bishop in North China†) reached *Ningpo* (甯波) and began work there. Just three years after opening work, two converts were baptized. To that centre the various developments in Chekiang owe their source.

* Wylie gives ten Chinese works by him. Also in English, “Pictures of the Chinese” with thirty-five litho-plates.

† Consecrated in 1872. Died 1879.

Tentative efforts were made in 1859 at Hangchow by the Rev. J. S. Burdon (afterwards third Bishop of Victoria, 1874) in company with the Rev. J. L. and Mrs. Nevius (of the American Presbyterian Mission). Again, in the summer of 1861 Mr. Burdon attempted residence at *Shaoshing* (紹興.) Both of these enterprises had to be abandoned through the suspicion of the officials and the approach of the T'ai-p'ings.

After the final evacuation of the province by the rebels, *Hangchow* (杭州) was occupied in 1864 by the Rev. G. E. Moule, who came to China in 1858 (in 1880 consecrated Bishop in Mid-China). This was the first definite inland residence and established inland mission in China. (*Hankow* had been occupied, but as an open port, in 1861, by Dr. Griffith John). *Shaoshing-fu* was occupied permanently by the C. M. S. in 1870. The work in *Chuki* (諸暨), eighty miles south of Hangchow, began (see below) in 1877, and the Mission developed rapidly, but the city was not occupied by European missionaries till 1894. The work in *Taichow* (台州) began in 1887; and European missionaries have resided there since 1892. The missionaries at Ningpo early began *country work*, and *out-stations* were opened at *Tsong-gyiao* (章橋) (commenced chiefly by the zeal and prayers of Miss Aldersey, an independent helper of the Mission) and in the great alluvial plain of *San-poh* (山北); also at *Fung-hwa* (奉化), twenty miles from Ningpo, *Yu-yiao* (餘姚) and *T's-chi* (慈谿), twelve miles from Ningpo, before the arrival of the T'ai-p'ings in 1861. In 1863 and 1864 the *first baptisms* took place in two new stations—at the *Eastern Lakes* (東湖) and among the *Western Hills* (西山)—now strong stations with numerous offshoots.

DATES OF ARRIVALS.—In 1861 Rev. A. E. Moule, now Archdeacon, and wife, reached China; the rebels had occupied Ningpo six weeks before this. In 1870 Rev. A. and Mrs. Elwin arrived. In 1876 Rev. J. C. Hoare, M.A., came (late Bishop of Victoria). Dr. Duncan Main came in 1881 for medical work in Hangchow. Rev. C. J. F. Symons, B.A., Camb., arrived in 1887, and is now stationed in Shanghai.

[THE T'AI-P'INGS.—The whole province was overrun and desolated by the rebels, and all missionary work was at a standstill for about a year. The idols were abolished, but the iconoclasts feared not God nor regarded man; and the defeat and expulsion of the T'ai-p'ings by Christian Powers after patient trial of their powers of government and order at Ningpo, not only relieved the province from a frightful incubus, but also delivered the Christian name from the slur of advocating rebellion and bloodshed; for the T'ai-p'ings at first avowed themselves Christians, though the traces of Christianity very soon disappeared].

ADVANCE TO HANGCHOW.—The onward move to *Hangchow* in 1864 was a policy of faith indeed. The C. M. S. Mission staff at Ningpo was reduced to two European missionaries (Bishop and Archdeacon Moule). Ningpo was at that time without a native pastor, so that the active work of evangelisation and the superintendence of the native church in the city and country, and of the schools, was more than enough for two men to undertake. But the importunate entreaty of some of the catechists induced the Bishop, at first with great reluctance, but afterwards assuredly gathering that God had called him, to move on to Hangchow.

These catechists knew the pride and indifference with which Hangchow at first had received the Gospel, and they expressed the hope that now, in the time of her low estate, the great city would more willingly listen to the message of peace. "Seize the opportunity, Sir," they said; "strike the iron while it is hot."

Thirty years before, Gützlaff had recommended Hangchow to the C. M. S., and in the autumn of 1865 Bishop Moule and family moved in.

EVANGELISTIC PROGRESS IN NINGPO, SHAOSHING, AND HANGCHOW.—Widespread and systematic *itineration* and evangelisation were carried on round Ningpo. Nearly 400 cities, towns and villages to the North-west and North-east were periodically visited and preached in four times at least every year. After eight years' labour sixty had been baptized, of whom thirty-two were communicants. The same work was carried on round the shores of the *Eastern Lakes*. The work in San-poh rapidly developed, and by friendly compact that great region, West and East, was divided between the A. P. M. and the C. M. S.; a large church was built at *K'wun-hae-we* (觀海衛), the chief town of the plain, and a native ordained pastor is now in charge. Evangelistic work was carried on in the great plain of Shao-shing by the solitary missionary (Rev. J. D. Valentine, came to China 1864) there for many years. Similar work in the suburbs of Hangchow, during the summer of 1876, carried on by native preachers, led to the opening of a small room for preaching and enquiry outside the Periwinkle Gate of Hangchow. The experiment seemed to be a failure, as very few attended the chapel, and it was proposed to close it, but with prayer and hope the work was continued.

ORIGIN OF WORK AT CHUKI.—One day when this chapel was closed and no one was there, a man passing by caught sight of the words the 'Holy Religion of Jesus' over the door. He stopped to ask what the word "Jesus" meant, and being directed to

the Mission house in the city, he became an earnest enquirer and a sincere believer. He had come on a visit from the *Chuki* mountains, eight miles to the south of Hangchow. He carried the Gospel message and Christian books to his native village, and soon became a teacher of others, and though in its earliest days violently persecuted the church rapidly increased; and there are now between 500 and 600 baptized Christians amongst those mountains. In 1900 a mob destroyed the Mission premises. Rev. J. B. Ost, formerly at Hongkong, was the first foreigner to reside at Chuki.

ORIGIN OF WORK AT TAICHOW.—Evangelistic work in connection with *Trinity College, Ningpo* (see below), led in 1867 to the commencement of the *Taichow* C. M. S. Mission, now numbering about 1,500 baptized Christians. A man who listened to the college preachers in their journeys to the far south of Ningpo carried the words which he had heard to friends amongst the Taichow hills.

The preachers had told him about God and His salvation; they had mentioned the churches in Ningpo and a hospital there where opium smokers could be cured. One of those to whom he related this had recently taken to opium smoking. He determined at once to go to Ningpo and seek for cure. He came; was successfully treated, and during his stay at the hospital received the truth in the love of it. He wrote at once to beg his father to come up and see and hear for himself. The old man came up, and after some time father and son were baptized together; and notwithstanding the father's early call home (struck down by cholera as he reached his own door on his return), and though the son was subjected to violent persecution, he yet stood firm and the Gospel seed struck root.

Now side by side with the work of the C. I. M., the missions of the C. M. S. extend to all parts of the Taichow region.

WORK IN SHANGHAI.—Rev. Thos. McClatchie, of Trinity College, Dublin, was the first C. M. S. missionary at Shanghai, which he reached in 1844. Continuous evangelistic work has been carried on by the C. M. S. during the past sixty-two years in the city and settlements of Shanghai. The first converts were from among the blind, for whom a work is still carried on. Shanghai was for many years undermanned. In the settlements during later years a large preaching hall has been opened in the main thoroughfare of Shanghai—the *Maloo* (馬路)—temporarily closed, but soon, it is hoped, to be reopened; there is also a memorial mission in the *Tien-dong Road* (天潼路), named after Mr. Joseph Thorne, a former resident in Shanghai. The chapel and school stand in the midst of Mr. Thorne's house-property; a Christian witness by a Christian landlord. The evangelistic work is in charge of the Rev. C. J. F. Symons, B.A., Camb.

WOMAN'S WORK.—Valuable work amongst women, both evangelistic work amongst the heathen and teaching of Christian women and enquirers, is carried on by *C. M. S. ladies* in Ningpo (where five are working), in Hangchow (7), in Shanghai (2), in Shaoshing (2), in Chuki (2) and in Taichow (2), besides the continual work carried on by the wives of missionaries.

MEDICAL WORK.—Medical work on a very small scale was attempted early in the history of the Mission by the Rev. F. F. Gough with the Rev. J. Hudson Taylor,* but their work was directed chiefly towards the cure of opium smokers. In 1871 an opium refuge and hospital was opened in *Hangchow* by Dr. Galt. In 1886 this small but useful building was compassed round by the great buildings of the Mission hospital of the C. M. S. under Dr. D. Main, † who came out in 1881. It comprises separate premises and wards for men and women, for lepers, and for opium smokers, with a school for the untainted children of lepers, an open air sanatorium, home for incurables and a convalescent home. The *Ningpo* hospital and opium refuge was founded in 1886, and was carried on for four years by the voluntary help and skill of Dr. Daly, at that time medical officer of the Ningpo settlement. It has been enlarged under Dr. Smyth, and a memorial woman's hospital has been erected. The hospital is supplied with an X-ray apparatus. The Taichow medical work was begun soon after the Mission was formed; and in 1905 a fine hospital with fifty-two beds on one of the best and most elevated sites in the city was opened under Dr. Babington with the express goodwill of both magistrates and people. It is hoped before long to begin medical work in *Chuki*. A dispensary, under the doctor from Hangchow, was carried on for some years in *Shaoshing*. Several Chinese medical students have received a thorough training in the Mission hospitals, and some are efficient surgeons and physicians.

In 1858 £3,000 was left by an Indian civilian for the rescue of opium-smokers in China.

EDUCATIONAL WORK.—Educational work for the benefit of the native Christians and of the people generally was begun early in the history of the Mission. In 1851 there were two schools for boys and one for girls in Ningpo; two being boarding-schools. In *Hangchow*, *Taichow*, *Shaoshing*, and *Chuki* small boarding-schools are established, as well as day-schools. In Shanghai the C. M. S. holds

* Founder of the C. I. M.

† Built with the liberal gifts of Mr. William Charles Jones.

under trust an *Anglo-Chinese School*, one of the oldest in North China. Mr. W. A. H. Moule, B.A., is Principal. It gives a good general education in Chinese and in English and Western knowledge to boys of good families. It is designed specially to influence non-Christian Chinese, and a good number have been baptized from the school. The present (average) number of students is rather less than a hundred. In Shaoshing a small Anglo-Chinese boarding-school has just been opened for the children of Christians.

NATIVE AGENTS.—The *training* of native agents was an early care of the missionaries in Mid-China. A theological class was formed in 1859 by Bishop Moule; and some of the subsequently ordained native pastors were trained in this class. *Trinity College, Ningpo*, was founded in 1876 by the late Bishop of Victoria, Rev. J. C. Hoare,* under the then Bishop of North China. It is expressly for the education and training of native agents, and more than sixty of the C. M. S. native agents now at work in Mid-China have passed through the College. Mr. Hoare described its curriculum as “evangelistic theology taught *ambulando*.” Periodical tours were made, with lectures and reading in the morning and open-air work in the afternoon. This was the method so largely used by Rev. G. L. Mackay, of the Canadian Mission in North Formosa, with great success. The College gives a good education in the Chinese language and literature and a thorough Scripture and theological training; the full course for accepted agents covering seven years. With this College more than a dozen country schools are affiliated, and lads tested by examination and observation are drafted to the College from these schools. There are sixty pupils in the College at the present time. A *boarding-school* for girls, with about forty pupils, is established in Ningpo. Several *Bible women*, after training and preparation, are employed in the Mission.

NATIVE CHURCH.—The establishment and organization of the Native Church were early cared for, and the duty of self-support was from the first enforced. The first Native Church Committee was assembled in 1876. This was developed subsequently into separate *councils* for the then four divisions of the diocese. This has been followed by the establishment of a synod of the whole diocese of Mid-China, under the Bishop. The Synod first met in 1897, and is summoned every second year. The English and Chinese clergy, in about equal numbers, and lay delegates, English and Chinese,

* Scholar of Trinity, Camb., and son of Canon Hoare of Tunbridge Wells.

form this body. It is deliberative only at present. The Church Missionary Society's grant-in-aid to the Native Church is yearly diminished. The Shanghai church is practically self-supporting, and others nearly so.

In 1882 W. C. Jones, Esq., placed under the Society's administration the large sum of £72,192 to be called "The William Charles Jones China and Japan Native Church and Mission Fund."

LITERARY WORK.—C. M. S. missionaries assisted in the translation and revision of the Old and New Testaments in the Ningpo Romanized Colloquial, the Ningpo dialect being understood by some millions of people. The *Prayer-book* of the Church of England and two Church *Hymnals* have been translated and prepared. Commentaries on the Prayer-book, the Thirty-nine Articles, the Creed, and on separate books of the Old and New Testaments, have been published by the Mission. Devotional books, such as Adam's Private Thoughts; chapters on the Lord's Supper and preparation for it; and on Secret Prayer, have been issued; also an illustrated book of stories to illustrate filial piety; a letter to the scholars of China, "Great China's greatest Need;" and numerous smaller books and sheet tracts; also, a commentary on the whole Bible based on the R. T. S. Paragraph Bible with notes and prolegomena, is being prepared by Mr. A. J. H. Moule, B.A., especially set apart for translation. The whole of the Old Testament commentary has been published. The C. M. S. also assigned Rev. W. G. Walshe, B.A., to literary work in connection with the Christian Literature Society for China.* (For full list see below). There is a printing press in connection with Trinity College, Ningpo.

BOOKS IN ENGLISH.—English books published by the Society or by others, referring more particularly to the Mid-China field, are the following:—

Confucian Cosmogony	The late Canon McClatchie.
Life of a Chinese Physician	Rev. H. Moule.
Four Hundred Millions	Archdeacon Moule.
Story of the Chekiang Mission	"
The China Mission	"
The Mid-China Mission	"
The Glorious Land	"
New China and Old'	"
Hangchow, Past and Present	Bishop Moule.
The Confucian Sacrifices	"

As well as three essays on the opium question and numerous papers and pamphlets.

* Resigned in 1906.

WORKS IN CHINESE.

慕會督著作列后

杭白讚美詩

辨羅馬真教問答

公禱文

杭白禱告文

馬太約翰兩福音譯杭白

慕會吏總著作開列於后

聖公會大綱

福音講解

奉士大夫書

輪月禱文

大倫圖說

羅馬書信註釋

讚美歌詩

躬自虔誠

慕會吏總師母著作列后

預備聖餐自察記

燈塔小孩錄

陸姑娘著作列后

列韻字彙

舊約密波土白

霍會督著作開列於后

以弗所註釋

帖撒羅尼迦前後講義

主日釋義

約翰一二三書講義

聖公會要道

教會史記

神人台解

譬喻直解

使徒信經直解

禱文註釋

行傳講義

聖餐摘要

彼得前後講義

十二位小先知書

馬太講義

約翰福音註釋

新約寧波土話重譯

諸國地理史記

慕教士

印雅德

著作列后

英國興志

舊約註釋

慕教士

印華德

著作開列於后

主再來

利未記註釋

猶太史記

詩篇預言闡義

神交聖禮闡義

教會綱領

華教士著作列后

此書皆廣學會所印

西方歸道

英皇肥陀利阿盛德記

聖經溯源

古世文明

近世史畧

天地奇異志

三光淺說

陸賜會督著作列后

公禱文

十二篇寧波土白講解

岳教士著作列后

新約首次譯寧波土白

STATISTICS FOR MID-CHINA. 1904-1905.

Foreign Workers...	...	...	...	73
Chinese Ordained Workers	...	...	...	18
Chinese Lay Workers	...	...	...	122
Baptized Christians	...	...	...	3,499
Communicants	...	...	...	1,525
Schools and Colleges	...	...	...	55
Scholars and Students	...	...	...	620 boys 280 girls.
Hospitals (Main)	...	...	...	3
1. Hangchow	...	...	...	220 beds. 1,023 in-patients. 45,490 out-patients.
2. Ningpo	...	...	...	60 beds. 634 in-patients. 8,146 out-patients.
3. Taichow (just opened)	...	...	...	52 beds. 125 in-patients. 7,115 out-patients.
	1859.	1869.	1879.	1889.
Foreign workers	...	11	16	27
Chinese Ordained workers	...	...	...	31
Chinese Lay workers	...	9	19	4
Baptized Christians	...	...	418	56
Communicants...	...	69	282	976
Schools and Colleges	...	6	5	26
Scholars and Students	...	{ 110 boys 28 girls	{ 48 boys 28 girls	{ 311 boys 106 girls
				{ 352 boys. 35 girls.

The Fukien C. M. S. Mission.

The Ven. Archdeacon H. McE. Price (formerly of Japan), Bishop of Fukien (consecrated 1906). Up to that time was under the Bishops of Victoria. Began at Foochow in 1850. Staff, twenty-six male, sixty female; communicants, 1903, 4,297.

ORIGIN.—In May, 1850, the Rev. W. Welton and the Rev. R. D. Jackson reached Foochow as missionaries of the C. M. S. They obtained residence inside the city in part of a temple on the *Wushihshan*. But for more than ten years there were no visible results, and the Parent Committee in London had almost decided to abandon Foochow and concentrate on Ningpo, at that time signally blessed. The Rev. W. H. Collins, M.R.C.S., came in 1861, and as the fruit of his medical work, the *two first converts* were baptized. Rev. J. R. (now Archdeacon) Wolfe arrived in 1862.

EXPANSION FROM FOOCHOW.—Up to 1864 the work was confined to Foochow. In that year and the following other large cities were occupied by native evangelists. Much hostility was usually shown, and in 1864 a popular outbreak threatened to destroy the Mission, but it turned out to the furtherance of the Gospel.* Fuhning (福甯府) was occupied by Europeans in 1882; Kucheng

* For story of some early troubles in Foochow see *Wanderings in China*, Miss C. F. Gordon-Cumming. Vol. I. p. 352.

(古田縣), in 1887; Lo-ngwong (羅源縣) and Nang-wa (南雅口), 1889; Kienyang (建陽縣), 1891; Hinghwa (興化府), Kien-ning (建甯府), 1894; Ningtaik (甯德縣), Kengtau (江頭村), and Kosangche (高山市), 1896; Liengkong (連江縣), 1897; Huok-leng (霍董村), 1903.

The field extends from the borders of the Kiangsi province on the West and from Fuhning on the north to the Amoy district on the South.

A full LIST OF STATIONS is as follows :—

C. M. S., C.E.Z.M.S.

Foochow	...	...	福州府
Hok Chiang City	...	...	福清縣
Keng Tau	...	...	江高市
Ko Sang Che	...	...	海山島
Haitan Island	...	...	都巡村
To Sung	...	...	興化府
Hing Hwa Foo	...	...	仙遊縣
Sieng Iu City	...	...	洞庭村
Dang Seng	...	...	東岱村
Deng Doi	...	...	羅源縣
Lo-ngwong City	...	...	鳳坂村
Uong Pwang	...	...	甯德縣
Ning Taik City	...	...	霍董村
Huok Leng	...	...	福甯府
Fuh Ning Foo	...	...	古田縣
Ku Cheng City	...	...	杉洋村
Sang Iong	...	...	西洋村
Sa Iong	...	...	唐口村
Dong Kau	...	...	建甯府
Kien Ning Foo	...	...	建甯縣
Kien Yang City	...	...	建甯縣
Nang Wa	...	...	南雅口
Ciong Bau	...	...	上保村

Hospitals.

Foochow (3)	...	...	福州府
Hok Chiang (1)	...	...	福清縣
Hing Hwa (1)	...	...	興化府
Lohguong (1)	...	...	羅源縣
Fuh Ning (1)	...	...	福甯府
Kien Ning (1)	...	...	建甯府

Leper Refuges.

Lo-ngwong	...	...	羅源縣
Foochow	...	...	福州府
Ku Cheng	...	...	古田縣
Hok Chiang	...	...	福清縣

Hsiens Occupied.

Foochow Foo	...	...	福州府
Au Kwang Hsien	...	...	侯官縣
Ming	...	...	閩縣
Hok Chiang	...	...	清溪縣
Tiong Lok	...	...	福安縣
Lieng Kong	...	...	連江縣
Lo-ngwong	...	...	羅源縣
Ku Cheng	...	...	古田縣
Ping Nang	...	...	屏南縣
Hing Hwa Foo	...	...	興化府
Pwo Zieng	...	...	莆田縣
Sieng Iu	...	...	仙遊縣
Hok Ning Foo	...	...	福甯府
Fuh Ang Hsien	...	...	福安縣
Sien Ning	...	...	壽甯縣
Sieu Ting	...	...	福鼎縣
Ning Taik	...	...	甯德縣
Ha Pwo	...	...	霞浦縣
Kien Ning Foo	...	...	建甯府
Kien Ang Hsien	...	...	建甯縣
Pu Ching	...	...	浦城縣
Sung Ki	...	...	松溪縣
Cheng Ho	...	...	政和縣
Chung Ang	...	...	崇安縣
Kien Yang	...	...	建甯縣
Eu Ning	...	...	甌甯縣

SOME DATES.—1861, First four converts baptized at Foochow by Rev. G. Smith (not the Bishop). 1868, Visitation of Bishop Alford, Hongkong. 1878, Serious outrage at Foochow. 1880, Rev. W. Banister (now Archdeacon, Hongkong), joined the Mission. 1885, Mission from the Foochow Church to Korea.

FIRST CHINESE CLERGYMAN.—The Rev. Wong Kin-taik, who had been an artist, was ordained in 1871. There are now nineteen ordained men.

DUBLIN UNIVERSITY MISSION.—The District of Fuh-ning, in the N. E. of the province and near the Chekiang border, is worked

by the Dublin University Fukien Mission Association, founded in 1886 under the C. M. S. Revs. W. H. Collins, T. McClelland and L. H. F. Star were the first missionaries. A remarkable awakening took place in 1900. There are over 1,000 Christians in that district.

FOOCHOW CATECHISTS TO KOREA.—In 1885, the native church sent two men as its own foreign missionaries to Korea. They learned the language and worked for some years, but as the C. M. S. did not send missionaries to Korea, the work was abandoned.

PROTO-MARTYR OF FUKIEN.—In the district of Ning-taik, first visited by Wolfe in 1866 and for some years apparently a "most hopeless spot," the station of Nitu is sacred as the scene of the death of Ling Chek-ang, the first native martyr of Fukien.

KIENNING.—On May 11th, 1892, Dr. Rigg was murderously attacked, and later Mr. and Mrs. H. S. Phillips at Kien-yang were similarly in peril of their lives.

MARTYRS OF KU-CHENG.—In 1893, Rev. and Mrs. R. W. Stewart, who came out in 1876, took charge of Ku-cheng, and on August 1st, 1895, at the mission sanatorium of Wha-sang, twelve miles south of Ku-cheng, Vegetarians attacked and murdered Mr. and Mrs. Stewart and two of their children, two Australian ladies (the Misses Saunders), four ladies of the C. E. Z. M. S. (see their sketch) and an Irish nurse. The C. M. S. declined all compensation.

CANADIAN C. M. S.—The Canadian Society has recently sent two clergymen to work in Fukien—Messrs. W. C. White, (1897) and J. R. S. Boyd (1895) and their wives. Australia also sends lady workers.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.—(See special sketch). The C. M. S. gave the C. E. Z. S. its first lady worker to China in 1881, since which that Society has sent out large numbers of workers, especially to Fukien.

GENERAL STATE OF MISSION.—Scattered throughout a wide extent of territory, we have twenty-four stations where European missionaries reside, 220 out-stations and about 23,000 adherents, of whom 11,300 are baptized and 4,200 communicants. Nineteen of our best men have been ordained, and our 200 schools prove that we are not neglecting the education of the rising generation, while the fact that our people subscribed for various purposes during 1905 no less a sum than \$12,000 shows unmistakably that they value the Gospel, and are willing to deny themselves for its sake.

The Fukien Prayer Union was formed in 1903.

EVANGELISTIC WORK.—This is carried on amongst the men mostly by the native converts themselves, the missionaries giving most of their time to the various other duties which demand their time and energy. The Mission have long felt that the native is the better evangelist. As regards the women, however, a great deal of evangelistic work is being done by a large staff of ladies who visit from house to house and gather those anxious to learn into station classes, where they gradually learn to understand what Christianity really is, and in many cases are converted and baptized, returning to their own homes to testify for Christ.

EDUCATIONAL WORK.—This is of course of the first importance and is of various kinds. In Foochow itself there is a *Divinity College*,* where the most promising young men are trained for the work of catechists and pastors, several usually graduating each year. The course is for five years, one of which is spent in practical work as school-masters or assistant catechists in the country, to test their fitness for future teaching; and if their report is satisfactory, they return to the College to complete their course; if not, they remain in the position of school-master or retire from Mission employ. In two prefectures, where a different dialect from that of Foochow is spoken, students are trained locally. In Foochow there is also a *High School for boys*, a *Junior Boys' Boarding-school*, a *Women's School*, and *Girls' Boarding-school*, also a *School for the Blind* with thirty-nine pupils.

Various *Day-schools*, both for boys and girls, are scattered throughout the different districts, and serve a very useful purpose in giving elementary teaching on a Christian basis to a large number of children.

For the *education of women*, the ladies have opened schools for training Bible-women in several centres, in which a large number of suitable women have been taught, and no less than one hundred of these are now at work in the different districts. Along-side of these schools, station classes for non-Christian women are held periodically for simple Bible teaching, and excellent results are obtained; the plan of isolating the women from their usual noisy and sordid surroundings being very beneficial, and there seems to be no difficulty in getting the women to attend the classes. *Boarding-schools for girls* are found in several centres, and in these a useful all-round education is given, fitting the girls for their future position as wives and mothers.

* Founded by Rev. R. Stewart, martyr of Ku-cheng, in 1878 on Wu-shih-shan, but afterwards destroyed and re-erected on another site. The W. C. Jones Fund gave help.

MEDICAL WORK.—This department of our work, which appeals with special force to the Chinese, has been largely developed of late years, and we have at the present moment eight fully equipped *Hospitals*, some of which are exclusively for women, the majority accommodating patients of both sexes. In addition we have a number of *Dispensaries* for the treatment of minor ailments, and *Opium Refuges* are adjuncts of most of the hospitals.

PHILANTHROPIC WORK.—Under this head come the *Blind Institutions*, the *Leper Asylums*, and the *Foundling Home*, which are a special feature of our work, and in which much spiritual good is being done. It is most interesting to see how active and really clever many blind lads become when taught how to work, and the school at Foochow is a striking proof of what patience, perseverance and prayer can accomplish for these afflicted people. The leper settlements are now in most cases provided with neat unpretentious churches, and it is a most touching sight to see these poor outcasts, kneeling at the Lord's table to receive the emblems of His atoning death, and to hear their confession of faith in Him, to whom, when on earth the despised leper never appealed in vain. Those in charge of the *Foundling Home* constantly find little helpless babes lying at their doors, silently pleading for their lives, and many of those rescued in earlier years are now strong, healthy girls, who do credit to their careful upbringing. Surely He, who took the little ones in His arms, must look with special favour upon such a work as this.

LITERARY WORK.—The C. M. S. missionaries in Fukien have taken their share in the preparation of the Bible in the Foochow dialect, both in Chinese character and in Romanized form, and the translation of the Book of Common Prayer is of course wholly their work. In addition they have served on various committees for the revision of the existing versions of Holy Scripture, and have produced a number of smaller books on different subjects, both in Colloquial and Wên-li, for the use of the converts. We feel increasingly that a felt want of the native church is a supply of Christian literature, which shall help them to understand the Scriptures, and to be "thoroughly furnished unto all good works."

Statistics of the Fukien Mission for 1903.

STATIONS.	NATIVE CHRISTIAN LAY TEACHERS.			NATIVE CHRISTIANS.			BAPTISMS DURING THE YEAR.		SCHOLARS.				Native Contributions.			
	Male.	Female.	Total.	Baptized.	Catechumens.		Native Communicants.	Adults.	Children.	Total.	Schools.	Boys.		Girls.	Seminarists.	Total.
Foochow District	16	8	24	772	260	1,032	363	120	38	158	28	311	165	...	476	\$1,433.23
" Nantai	3	4	7	259	17	276	74	9	1	10	5	40	300	70	410	58.78
Lieng-kong	11	2	13	802	147	949	344	82	37	119	18	108	130	...	238	559.30
Lo-ngwong	12	3	15	1,128	50	1,178	316	42	19	61	2	24	46	...	70	552.23
Ning-taik	13	3	16	1,145	161	1,306	471	99	46	145	17	150	42	...	192	1,318.23
Fuh-ni'g	18	6	24	387	69	456	128	43	18	61	21	281	12	...	293	646.48
Hok-chuang (Upper)	12	3	15	929	79	1,008	425	78	46	124	6	73	20	...	93	675.30
" (Lower)	10	4	14	1,447	92	1,539	617	54	28	82	7	51	41	...	92	550.10
Hai-tan	5	2	7	125	31	156	64	35	21	56	6	26	48	...	74	104.70
Hing-hwa	17	2	19	434	192	626	224	108	12	120	11	176	...	27	203	1,089.19
Sieng-fu	7	...	7	475	164	639	343	72	8	80	16	194	6	...	200	1,025.40
Ku-cheng	26	9	35	1,783	244	2,027	637	163	53	216	42	224	236	...	460	1,055.68
Kien-ning and Yen-ping	13	3	16	250	75	325	77	53	11	64	3	29	38	3	70	314.55
Ping-nang	8	4	12	449	86	535	184	40	18	58	10	234	87	...	321	202.43
Totals	171	53	224	10,385	1,667	12,052	4,297	998	356	1,354	192	1,921	1,171	100	3,192	\$9,585.60

Statistics of Fukien Mission for 1905.

Stations...	...	...	...	...	...	...	...	17
Out-stations	...	...	...	...	...	...	...	220
Baptisms in 1905	...	...	...	...	...	...	...	1,164
Members	...	...	...	...	...	...	...	11,333
*Adherents	...	...	...	...	...	...	...	23,109
Communicants	...	...	...	...	...	...	...	4,297
Schools...	...	...	...	...	...	...	...	201
Scholars	...	...	...	...	...	...	...	2,256
Ordained Ministers	...	...	...	...	...	...	...	19
Native Contributions	...	...	...	...	...	...	...	\$12,035

South China Mission of the C. M. S.

Provinces of Kuangtung and Kuangsi; also Hunan. Stations: Hongkong (香港), Canton (羊城), Shiu-hing (始興), Pakhoi (北海), Kuei-lin-fu (桂林). In Hunan, the Conference of June 19-21, 1903, at Chang-sha assigned part of Yung-chow-fu (永州) to the C. M. S. Began work, 1862. Staff, 16 male, 29 female. Communicants in 1902, 399; in 1905, 722.

The Bishop of Victoria, Hongkong, exercises jurisdiction in China south of lat. 28°. The first Bishop, Dr. G. Smith; the third, Dr. Burdon; and the fourth, Dr. Hoare, were C. M. S. missionaries. The second, Dr. Alford, was an active friend of the Society. Bishop Hoare came from Trinity College, Ningpo, and was consecrated in 1898. (Drowned 1906).

ORIGIN.—In 1861, Bishop G. Smith, residing at St. Paul's College, Victoria, Hongkong, and formerly one of the first C. M. S. missionaries in China, appealed to the C. M. S. to start a mission in Hongkong. The Rev. J. Stringer was accordingly sent out in the following year, and began as a nucleus with a small congregation that had previously been accustomed to meet in St. Paul's College Chapel. In 1863, Bishop Smith ordained the Rev. Lo Sam-yuen—formerly a teacher in the college, and who had worked for a time among Chinese gold diggers in Australia—to be the pastor of the little church.† He was succeeded by the present pastor, Fong Yat-san; “the Rev. Matthew,” also from Australia, ordained by Bishop Burdon.‡

* Includes baptized members, catechumens and hearers.

† Superannuated in 1883

‡ Bishop Burdon resigned in 1897 after an episcopate of twenty-three years, and devoted himself to literary work.

Three of the missionaries who afterward laboured at Hongkong—the Rev. C. F. Warren (now Archdeacon Warren), J. Piper and A. B. Hutchinson—were successively transferred to Japan, and subsequently, the Rev. J. B. Ost to Mid-China. The latter was succeeded in 1891 by the Rev. Charles Bennett, M.A., formerly for twelve years vicar of St. John's, Barnsby, Yorkshire, and who retired from the Mission in 1900. The Rev. C. Bennett was succeeded by the Rev. W. Banister, of Fukien, now the Archdeacon of Hongkong.

HONGKONG.—There are now three churches in Hongkong—St. Stephen's at West Point, under the charge of the Rev. *Fok Tsing-shan*; Holy Trinity at Kowloon old city, under the charge of the Rev. Fong Yat-san, formerly of St. Stephen's and All Saints, Gau-ma-ti, under the charge of *Mr. Ku Kai-tak*.

With the exception of All Saints, the church work is entirely self-supporting, and is governed by a native church body under the direction of the Bishop of Victoria. In 1905 there were 693 baptized members, of whom 350 were communicants and six catechumens, a total of 754, who contributed \$2,016.38 for church work.

WOMEN'S WORK.—There is a *Women's Training School* under the charge of Miss Eyre. There are two *Boarding-Schools*: one under Miss Johnstone, of the Female Education Society, for Christian girls at West Point, and one at Kowloon (九龍) for friendless girls.

There are twenty *day-schools* for boys and girls, with 940 scholars under instruction.

ST. PAUL'S COLLEGE.—St. Paul's College, founded in 1850 by Rev. V. J. Stanton, who came out in 1843, is an institution for the training of clergy and catechists, under the direction of the Bishop of Victoria, assisted by the Rev. G. A. Bunbury, M. A. Oxon, and the Rev. A. D. Stewart, with Chinese tutors. There were thirty students and boys in 1905.

ST. STEPHEN'S COLLEGE.—In 1903 St. Stephen's College was established for the education of the sons of Chinese gentlemen, under the direction of the Rev. E. J. Barnett, M.A. (Melbourne), assisted by an adequate staff of masters, both English and Chinese. It has so far been a great success, and the year 1906 was begun with more than 100 students. The curriculum is framed to provide higher education up to the English public school standard. It is carried on without cost to the Church Missionary Society, except the salary of the Warden, the Rev. E. J. Barnett.

MAINLAND OF CHINA.—The work on the mainland was begun at the suggestion and at the expense of the Rev. E. Davys, son of a former Bishop of Peterborough. It was carried on for some time by native evangelists under his direction. In 1882 the Rev. J. Grundy was stationed at Canton, and took charge of this promising field. He was joined by Dr. W. W. Colborne in 1890, and in 1892 the Rev. Y. H. Davies arrived. These workers have now all left the Mission. Miss Jones has resided at Canton for some years, and carried on women's work at Canton and at the out-stations.

There are now promising and hopeful out-stations at Kong-mun (江門,) Tai-leung (大良,) Heung-shan (香山) and at several places in the Tsang-shing (增城) district. The Rev. P. Senkin was appointed to Canton in 1906, and a *Boys' Boarding-school* for Christian boys from the above districts has been opened there.

The *churches* on the mainland have been organised under a native church council, which supports a native pastor—the Rev. Mok San-tsang—who visits the out-stations and administers the sacraments. The work of the organisation is seen in the growth, self-help and independence in the various congregations. In 1905 there were 546 baptized, 177 catechumens, with 224 communicants, who subscribed \$1,510.62.

SHIU-HING (肇慶府).—Shiu-hing, a prefectural city on the West River, was occupied in 1899. The Rev. W. E. H. and Mrs. Hipwell and the Rev. A. and Mrs. Iliff have resided there. Miss Dunk and Miss Commin carry on work amongst the women. There is a *Women's Training Home* under the charge of Mrs. Hipwell. There are boarding-schools for boys and girls. Work is carried on from this centre in Hok-shan (鶴山), Tung-on (東安), San-hing districts, and in the village of Kuang-si.

PAKHOI (北海).—A port on the extreme S. of Kuangtung province, opened by Chefoo agreement of 1876.

Bishop Burdon when on a tour in England in 1882 raised a considerable sum to start a mission in this city.

In 1883, Dr. E. G. Horder was sent out as a *medical missionary* to open up the work, but owing to the Franco-Chinese war and other circumstances there was some delay, and nothing actually was done until 1886, when Dr. Horder was able to take up his quarters there and begin to build a hospital. This was opened in 1887, and was at once resorted to by large numbers. Dr. Horder was joined

by the Rev. W. Light in 1886, since transferred to Fukien, and by the Rev. E. B. Beauchamp in 1889. In 1893, the number of patients treated amounted to 7,514. There is also a very hopeful work carried on among *the lepers*, for whom there is a separate hospital containing 200 lepers of both sexes. Many of them have been baptized and they are taught various handicrafts. As the result of the hospital work, a church has been built, for the congregation which has been gathered together, chiefly as a memorial of the faithful work of the Rev. E. B. Beauchamp, who died in 1903.

The staff of the Mission has been increased by the Rev. C. I. Blanchett, Mr. and Mrs. Wicks and Mr. Norman Mackenzie.

Another station has been opened at Lim-chow-fu (廉州府), about twenty miles from Pakhoi, and itinerations are carried on in the direction of the West River. Mr. S. and Mrs. Wicks, and Mr. Norman Mackenzie reside at this Station.

Through the efforts of Mrs. E. G. Horder, and Mrs. E. B. Beauchamp, a new industry has been started at Pakhoi, where much beautiful lace is made by the Christian women, the proceeds of which help to maintain the girls' and women's *schools*. There is also a boys' boarding-school superintended by the Rev. C. I. Blanchett. Dr. L. G. Hill was Dr. Horder's colleague from 1886 until 1904, when he retired. Dr. Neville Bradly was appointed in 1906.

Statistics of the C. M. S. South China Mission.

C. M. S. SOUTH CHINA.	HONG-KONG.	CANTON.	SHU-HING.	PAKHOI.	TOTAL.
Native Clergy	2	1	...	...	3
Teachers, Male	20	5	1	9	35
" Female	28	3	3	9	43
Christians, Baptized	693	438	108	200	1,439
" Catechumens	61	67	10	47	185
" Communicants	350	184	40	140	714
Baptized in year, Adults... ..	73	73	31	20	197
" " Children	73	21	7	5	106
Schools	20	2	3	5	30
Boys	479	16	10	100	605
Girls	480	50	18	62	610
Contributions	\$2,016.38	\$1,402.50	\$108.12	\$263.97	\$3,790.97

C. M. S. Central China Mission.

BEGINNING.—In 1898, the C. M. S., in view of the opening up of many previously partially closed provinces in Central China, and feeling the propulsive power of the Holy Spirit, decided to take a

share in the work of evangelising Central China. With this end in view, the Rev. L. and Mrs. Byrde were sent out to enter Central China viâ the South ; many other new missionary enterprises being known to be entering along the Yangtse. So it came about that in June, 1899, the missionary and his wife found themselves, after a long journey up the Cassia River, outside the walls of *Kuei-lin* (桂林), the provincial capital of Kuangsi. With a meagre knowledge of Mandarin, the language of North Kuangsi, which could not be learnt among the Cantonese in the South, and with no interpreter or Chinese helper, they attempted to begin the work. The officials were urgent in requests for them to leave, pointing out that their passport (the British one) only spoke of travel and not of settling. All attempts to rent a house within the city failed, so they continued to live on their houseboat, anchored outside the East Gate. Simple medical aid given to sailors on the journey had established their reputation as doctors, so patients began to come for treatment. The numbers so increased that the houseboat had to be moored out in the stream, so as to regulate the attendance. Though no preaching could be attempted, through lack of knowledge, many people felt the power of love. In this way in September a young man, a Moham-medan, was found who was willing to become language teacher to the missionaries, who previously had had none.

KUEI-LIN.—After many fruitless attempts, in October a haunted house having been quietly rented, an entrance was effected into the city.

There was some opposition, but occupation was maintained. Having now a house, although a poor one, which was shared with the Alliance Mission, also entering the city and unable to rent, work of a simple character was begun. Language study, however, took most of the time apart from the receiving of guests and treating the sick.

In June, 1900, in consequence of orders due to the Boxer uprising, a hurried departure was made, and Kuei-lin was not occupied again until July, 1901 ; a year, a month and a day having passed before a return was possible ; the Consul refusing permission. The changed attitude of the officials for the better was most marked, though the populace seemed to be as indifferent as ever.

One result of the previous work was apparent in the earnest faith and renewed life of the man mentioned above as language teacher. He had studied the Scriptures in the interval, and had endured some persecution for his connection with foreigners. After a further year's teaching and testing he was baptized, the first fruits of North Kuangsi ; another man from the Kuangtung-Hunan border being

baptized at the same time. He has since remained eminently faithful and useful in all departments of work.

MOVE INTO HUNAN.—With increasing powers of speech, and also the addition of a colleague—Mr. Laird—more direct work was possible. In 1902, a move was made to more suitable premises in the north end of the city. The Rev. F. Child had now joined the Mission, and the time seemed ripe for a forward move into Hunan. Mr. Laird therefore advanced to Yungchow Fu, (永州) Hunan, early in 1903, where the first converts were baptized in 1904.

From that date the two centres—Kuei-lin (in Kuangsi) and Yungchow (in Hunan) have been occupied with temporary breaks. These two cities are above 160 miles apart, one at each entrance to the great break in the Nan-ling mountains.

Along this valley lie several cities in which, as well as in other places, itinerating has been carried on and large numbers of Gospels sold. With the very limited staff, Mr. Parker's arrival being balanced by the retirement of Mr. Laird, nothing elaborate has been possible in the way of station work, but the Gospel has been steadily preached, and small congregations exist at both centres, and adherents at two other places. Street chapel work, book-selling and instruction classes at night are the general means used.

From the first, great emphasis has been laid upon the need of the Christians supporting their own worship, and also contributing for evangelistic work. The result has been gratifying, and although the numbers have been as yet too few to actually support workers, the Native Church Fund, besides bearing all the expenses of the services, has a good balance in hand for evangelistic purposes. Ten per cent. is also given annually for missionary work in other countries, thus helping to generate a world-wide interest.

LITERATURE.—At Kuei-lin the providing of good literature has been made a strong point; a book-room, etc., has been established and hundreds of dollars' worth of books have been sold. These are mostly the publications of the C. L. S. Latterly since the opening of college book-shops, and with the recent anti-foreign tendencies of the government schools, the demand has fallen off, but though no definite results are yet visible, the good literature circulated must have done good.

Some teaching of English in special classes has also been carried on; also a class for the best converts, to give them a broader knowledge of the faith, and thus better fit them to become workers.

In 1903, at the T'rennial Examinations, in conjunction with the missionaries of the Alliance Mission, a packet of Gospels, etc., was presented personally to every candidate who would accept it as he came out of the Examination Halls. In this way over 15,000 books, etc., were distributed to about 3,000 B.A.s, gathered from most parts of the province; the Rebellion at that time hindering many from several prefectures.

During the seven years, twenty-one have been baptized, and two have lately been taken into regular mission employ; no Chinese workers have been imported from other parts. With God's blessing and some additions to the missionary staff, great developments seem possible in the near future.

The other missions at work are the Alliance Mission at Kuei-lin, and the Wesleyan Mission at Yungchow.

Dr. and Mrs. H. L. Clift, late of the C. M. S. at Pakhoi, have recently settled at Kuei-lin with the object of opening a medical mission, working in close conjunction with the local C. M. S. missionaries.

Kuangsi Hunan Mission News-letter, published quarterly, the local organ of the Mission

Statistics of the C. M. S. Central China Mission.

	KUEI-LIN 桂林. 1899.	YUNGCHOW 永州. 1903.	TOTAL.
Foreign Missionaries.			
Men ... ..	...	...	3
Wives ... ..	...	...	2
Native Workers, Men	1	1	2
Baptized Christians	9	10	19
Catechumens	4	8	12
Adherents, Total	13	18	31
Native Communicants	6	6	12
Baptized during the year.			
Adults ... ..	...	4	4
Children	2	2	4
Total	2	6	8
Native Contributions	\$30	\$10	\$40

The West China Mission of the C. M. S.

BISHOP W. W. CASSELS (resides in Pao-ning-fu). Present Field, in N. and N. W. of Szechuan, touching Thibet. Staff, twenty male, twenty-five female. Begun 1891. Communicants (1903), fifty-two.

NEW POLICY.—The formation of the West China Mission was the beginning of a new policy in the work of the Church Missionary Society. Although the Society had been at work in China for over forty years, it had never extended the scene of its operations far into the interior, but had been contented to direct its energies to the occupation of the provinces of Chekiang, Fnkien and Kuangtung, and had left the interior provinces to other societies. This Mission was a new step, too, in methods. Hitherto, the work of the Society being on or near the coast had, with few exceptions, been not far from some European settlement. The natives were therefore, generally speaking, familiar with European methods of life and dress. But even then some missionaries in the more remote stations were strongly of opinion that the adoption of native dress would (1) produce a greater measure of identity with the people, (2) tend to remove the prejudice against what was felt to be a foreign intrusion, and (3) ensure safety and obviate excessive curiosity in such a new region.

MR. HORSBURGH'S TOUR OF EXPLORATION.—The inception of this work was, under God, due to the initiation of the Rev. J. H. Horsburgh, who, when he first came to China as a missionary of the Society in 1883, worked in the province of Chekiang at Hangchow. But after some three or four years there, he felt the need of the interior so laid upon his heart that he applied to the C. M. S. Committee for permission to go up the Yangtse, and see what opening could be found in the far West.

Permission was readily given, and accordingly a large part of 1888 was spent in an extended tour of the province of Szechuan. During that tour every help was given to Mr. Horsburgh by the Chinese and English members of the China Inland Mission working in the eastern part of the province. The result of Mr. Horsburgh's enquiries made evident that a great untouched field of labour lay amongst the masses in the northern part of the Szechuan plain and the Man-tsi tribes to the north and west on the Thibetan border. In 1889, Mr. Horsburgh returned home to England, and put the matter before the Committee.

It was decided in 1891 to make the new step and send out missionaries. The part to be occupied was not exactly defined, but the main idea was to avoid anything like seeming rivalry by keeping away from places where other missionary societies were at work, and by confining their attentions to untouched ground.

FIRST PARTY.—In the Autumn of 1891, a party of fifteen lay missionaries left England under the leadership of Mr. Horsburgh.

The idea was to work on lines similar to the C. I. M. Of the fifteen, five were not at first connected with the C. M. S., but later on were enrolled on its staff. In the spring of 1892, they reached Szechuan and were distributed amongst stations of the China Inland Mission, to learn the language and prepare to move forward when the opportunity should come. Mr. Horsburgh made Sin-tien-tsi (新店子)* (one of the stations of the Church branch of the C. I. M.) his headquarters, and from there made long itinerations through the district.

EARLY DIFFICULTIES.—Every effort was made to secure a house in more than one town, but without success. The mandarins were bitterly hostile, and even when the missionaries did find a suitable house they were evicted. It was found, however, that it was possible to itinerate slowly passing from place to place, staying in the inns a few days or weeks, preaching everywhere and getting into conversation with many in the inns or by the wayside. In this way the people became accustomed to the sight of the foreigners; suspicion was disarmed and friendly relations established with many. In one place—T'ong-ch'uan-fu (潼川府)—two ladies managed to get hold of a two-roomed house at the back of an inn. Here they opened a small dispensary and taught women and children, but after four months' work they were obliged to retire owing to the opposition of the literati.

DOORS OPENED.—But in 1894, the following year, many doors were permanently opened. Chong-pa (中壩場) came first. Here Mr. Horsburgh succeeded in obtaining a house, and at once took possession. This caused much excitement in the city, and every effort was made to persuade him to leave, but the agreement was signed and the deposit paid, so Mr. Horsburgh refused to move. After a while the excitement died down, and he was allowed to remain in peace. After Chong-pa, the cities of Sin-tu (新都), Mien-chuh (綿竹), Mien-cheo (綿州), Ngan-hsien (安縣) and Shih-ts'uen (石泉) were opened. Of these the opening of Mien-cheo was largely due to the Chinese contempt for women. Many attempts had already been made there to secure a permanent footing, but without success. But during the month of May Miss Entwistle and Miss Wells were staying at the inn of "Long Life," an inn whose landlord had always shown himself most

* A station and sanatorium, 3,000 feet above the sea, a day and a half's journey from Pao-ning.

friendly. Through him the missionaries had the offer of a small house close to the inn, and at once accepted it. As soon as the news of the transaction reached the ears of the mandarin, he sent his secretary to persuade the ladies to leave; his persuasions were, however, in vain, and it was decided to leave them alone, as it was not worth troubling about women. God did indeed "choose the weak things of the world to confound the things that are mighty."

Hardly had the missionaries got well established before there came severe trouble. It almost seemed as if the devil, finding his strongholds giving way, was making a desperate effort to regain his power. Everywhere placards were put up and false stories circulated as to the objects and work of missionaries. Fierce mobs gathered together, and in many places to south and east of the province Mission premises were destroyed. But in the Church Missionary Society's district, though for a time there was much excitement and considerable danger from large mobs, by the goodness of God not a single life was lost, nor even any damage done.

NEW BISHOP, 1895.—An important change, important not only to the C. M. S. but also to the Church of England work of the C. I. M. in Szechuan, was made in 1895. Up to that year the province was nominally in the Diocese of Mid-China, the Rev. W. W. Cassels, B.A., Camb.,* acting as Bishop Commissary. But it was recognised that it was impossible for Bishop Moule to exercise proper episcopal supervision over men working nearly 2,000 miles from his headquarters at Hangchow. The consent of the Archbishop was readily obtained, and on the nomination of the Church Missionary Society, the Rev. W. W. Cassels, the China Inland Mission Superintendent of East Szechuan district, was consecrated first Bishop of the new diocese of Western China. Mr. Horsburgh continued as secretary of the Mission until 1899, when he resigned his connection with the Society, being succeeded as secretary by the Rev. A. A. Phillips.

FIRST BAPTISMS.—The same year (1895) saw the first baptisms. Sin-tu had the honour of leading the way with two baptisms on February 9th. Mien-cheo followed with six, and by the end of the year thirteen had been enrolled as members of the church.

For the next few years the work went quietly and steadily forward, only disturbed for a short time in 1898 by a renewal of the riots of 1895, but again by the goodness of God the whole Mission was untouched. Indeed from

* Went out to China, 1885 under the C. I. M. as one of the "Cambridge Seven."

the very beginning God has in a wonderful way protected the Mission from illness and violence. In the Boxer trouble of 1900, which brought so much suffering and loss upon many of the missionary societies in China, there was little but rumour in the far West. The British Consul at Chungking, however, ordered the staff to withdraw; so all the missionaries were brought to Mien-cheo from their stations, and the party made a safe journey down Shanghai.

As soon as the trouble had subsided and the authorities would agree to it, the missionaries returned once more to find nothing damaged and the native Christians eagerly awaiting their return. Hardly had workers picked up the threads of their work again when there came a recrudescence of the Boxer troubles of 1900. Happily the Viceroy Tsên Ch'un-hsüen (岑椿萱) was an energetic man, and nipped it in the bud; all danger was quickly averted and work has gone quietly forward to the present.

STATIONS OPENED.—The sphere reserved by the C. I. M. to the C. M. S. has its centre at Mien-cheo, about the centre of the province (China Mission Hand-book). The Mission is on the *West China Advisory Board*, formed by all the societies working in West China, for reference and advice as to division of territory, economy of working force, and other matters of general interest. There are now ten stations; the additions being Wei-cheng (魏城), 1899; Tsen-tai-ch'ong (遵道), 1903; Teh-yang (德陽縣), 1903, and Chung-kiang (中江縣), 1903, forty-four miles S. of Mien-cheo. Besides these there are a number of out-stations which are visited as often as one of the staff can be spared from the central station.

Mien-cheo (綿州) and Ngan-hsien (安縣) have permanent churches, partly subscribed for by the native Christians. The former is a very substantial building, and will accommodate more than 400 persons. The other stations up to the present have had to be content with less ambitious structures. Steady progress has been made in membership; throughout the Mission there are now over 200 baptized Christians, and about the same number are under definite instruction preparatory to baptism.

The most northern city of Song-pan (松潘廳), on the Thibetan border, has been repeatedly visited by the missionaries, but no permanent stay has been made, and at present it is unoccupied owing to lack of men.

EDUCATION.—In the matter of education, little has been attempted. The workers felt that it would be useless to begin until they could get school-masters who were in sympathy with the work. This has been a matter of time, but there are now eleven schools

with 140 scholars; one of them is a school for Western learning in Mien-cheo for the sons of gentry.

NATIVE WORKERS.—Native help has naturally, in so young a Mission, not been very prominent, and as yet there are only some ten native paid-workers on the staff. It was realized that before much use could be made of the native Christians some training institute must be established where they could receive a suitable training. This need was supplied by the establishment, in 1903, of a *Bible Institute* under the charge of the late Mr. A. Lawrence at Sin-tien-tsi. It was arranged that the Institute should be Diocesan, *i.e.*, for both the C. M. S. and C. I. M. native workers. After two years of full work, it was stopped by the much lamented death of Mr. Lawrence. The school is now in abeyance, but a movement is on foot to start it again as soon as possible.

PRESENT STAFF.—Twenty men, of whom eight are ordained clergymen, and twenty-five ladies, married and single, constitute the present staff. Bishop Cassels visits the stations twice every year, travelling more than 3,000 miles annually. Dr. W. Squibbs at Mien-chuh is the only medical missionary.

LITERARY WORK.—Mr. Horsburgh's "Do Not Say," wonderfully used of God, to lead men and women into the foreign field (Eugene Stock).

Statistics of the Western China Mission for 1903.*

STATIONS.	NATIVE CHRISTIAN LAY TEACHERS.			NATIVE CHRISTIANS.			Native Communicants.	BAPTISMS DURING THE YEAR.			Schools.	SCHOLARS.				Native Contributions.
	Men.	Women.	Total.	Baptized.	Catechu- mens.	Total.		Adults.	Children.	Total.		Boys.	Girls.	Seminarists.	Total.	
Mien-cheo...	...	...	...	29	12	41	14	6	5	11	2	9	30	...	39	£ s. d.
Wei-cheng...	...	1	1	15	5	20	9	5	4	9	1	15	...	1	16	1 2 0
Chong-pa...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0 13 0
Shih-ts'uen...	1	...	1	14	...	14	9	4	3	7	...	...	...	...	...	...
Song-pan...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ngan-hsien...	...	1	1	14	2	15	7	...	...	...	1	...	20	1	21	0 13 0
Mien-chuh...	1	...	1	7	20	27	6	4	...	4	1	8	...	...	8	...
Tsen-tao-ch'ang...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Teh-yang...	...	...	...	...	...	...	...	...	...	...	1	30	...	...	30	...
Sin-tu...	...	...	...	10	...	10	7	...	...	...	...	...	...	...	...	0 13 9
Totals ...	2	2	4	88	39	127	52	19	12	31	6	62	50	2	114	13 1 9

* No later returns available.

† Returns incomplete.

C. M. S. Medical Missions in China.

STATIONS (The figures in brackets show the number of Branch Dispensaries.)	MISSIONARY STAFF Doctors, Nurses, and other Evangelists.	LATEST STATISTICS.		
		Beds.	In-patients.	Visits of Out- patients.
SOUTH CHINA.				
Pakhoi (2) ...	E. G. Horder, F.R.C.S., Edin. ... Neville Bradley, M.B., Ch.B., Victoria Univ. Miss A. A. Bolton. Mr. S. Wicks.	210	568	21,423
FUKIEN.				
Foochow (3) ...	G. Wilkinson, M.B., B. C., Cantab ... Miss E.E.Massey. Miss M.E.Badwin.	55	382	17,526
Fuh-ning ...	Rev.S.Synge, M.D., M.A.O., B.Ch., Dub. Mrs. S. Synge, M.D , Brux. Rev. M. Mackenzie, M.B., C.M., Edin. A. W. Goldsmith, M.B., B.Ch., Dub. Miss B. A. M. Thomas.	120	1,108	7,314
Hing-hwa (1)...	B. Van S. Taylor, M.B., C.M., Edin. ... F. Sanger, M.D., D.P.H., Cantab. Miss A. F. Forge. Miss F. A. Forge.	145	1,498	14,882
Hok-chiang (2)	Miss M. Poulter, M.B., Ch.B., Glasgow A. W. Scatliff, L.R.C.P. & S., Edin. (Temporarily at Foochow)	106	1,096	19,406
Kien-ning (2)	Miss A. L. Leybourn. Miss K. Andrews. H. R. Pakenham, M.B., B.Ch., Dub. ... H. M. Churchill, M.R.C.S., L.R.C.P.	58	392	9,431
Ning-taik ...	Miss M. Hanington, M.B., Toronto ...	.....	.....	.....
MID-CHINA.				
Hangchow (1)	D. D. Main, F.R.C.P., L.R.C.S., Edin... A. T. Kember F.R.C.S., L.R.C.P., Edin. Tom Jays, M.R.C.S., L.R.C.P. Mr. H. B. Morgan. Miss S. Morris.	220	1,023	45,496
Ningpo... ...	R. Smyth, M.D., M.Ch., Dub. ...	60	634	8,146
T'ai-chow ...	A. F. Cole, M.R.C.S., L.R.C.P. S. N. Babington, M.R.C.S., L.R.C.P. Mrs. Babington ...	9	125	7,115
Total (Feb., 1906.)		983	6,826	150,733



CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

Headquarters : Lonsdale Chambers, 27 Chancery Lane, London, W. C. *Secretary* : Rev. G. Tonge. *Secretary in China* : Rev. Llewellyn Lloyd, Foochow. *Missionaries in China* : 47 ladies. Entered China, 1883. *Field* : Fukien province.

The missionaries are all women, and work altogether among women and children, in certain districts together with the Church Missionary Society.

ORIGIN OF WORK.—In 1882, thirty years after the work of the Church of England Zenana Missionary Society was started (though only two after the Society had been re-organized under this title as a separate denominational agency) in India, pressing appeals were received from members of the C. M. S. Committee and other influential friends of the Society at home, from C. M. S. bishops and from missionaries (notably the late Rev. R. W. Stewart) and workers abroad, urging upon the C. E. Z. M. S. the claims of China's one hundred and fifty million women, who in their secluded lives were open only to the reach of women evangelists. On October 30th, 1882, a gathering of the friends of both C. M. S. and C. E. Z. M. S. took place in Sir William Hill's house at Kensington (Chairman of the C. E. Z. M. S.), and very earnest prayer was offered for God's guidance. Within a few months of that memorable prayer meeting, £700 had been sent in as a special "China Fund," the exact sum which, after deliberation, had been decided upon as the minimum on which it would be prudent to undertake the contemplated extension.

FIRST MISSIONARY.—On October 4th, 1883, the C. E. Z. M. S. held a Valedictory Meeting to take leave of its first missionary to China, and said farewell to Miss Gough in the following words :—
" More than once have we been invited to help in reaching the women of China, but the way has never been clear till now, when almost in spite of ourselves, but in obedience to what has seemed to be an unmistakeable call, we are sending thither our first missionary. . . . We send you, at the request of the C. M. S., to assist Mrs. Stewart, of Foochow, in the training of her Bible-women, whose services are much in demand, and in the visitation of Chinese ladies, for which important work there is an ever-increasing number of opening doors."

Miss Gough arrived at Foochow on December 13th, 1883, where she laboured until she was called by her marriage with the Rev. J. C. Hoare, M.A. (C. M. S., late Bishop of Victoria, Hongkong), to work in Ningpo.

On October 18th, 1886, two more missionaries—the Misses I. and H. Newcombe—sailed for Foochow; and in 1888, in response to pressing appeals for more lady workers to be sent out to the rapidly growing field of work, Miss Clara Bradshaw, Miss Davies and Miss Mary Johnson followed. At the urgent request of the Rev. J. C. and Mrs. Hoare, Miss French was sent to Ningpo, and in answer to earnest appeals from Bishop and Archdeacon Moule, of Mid-China, Misses M. and B. Newcombe, sisters of the above, went to open work in Shanghai. In 1889 the re-inforcements were the Misses Apperson and Frances Johnson (trained nurse).

FIRST CENTRE.—The walled city of Ku-cheng (古田), with 60,000 inhabitants, in the same prefecture, but 100 miles inland north-west of the city of Foochow, became one of the first outposts of the Fukien Mission in 1889. It is the centre of evangelistic work in a large district which, with Ping-nang (平南,) another district about twelve miles wide by about twenty long, contains a huge unevangelised heathen population.

In the spring of 1890, Miss Bradshaw arrived home on furlough, accompanied by Mrs. Ahok, a Chinese lady, the wife of a mandarin. Her object in coming to England was to stir up the ladies of this country to go out as missionaries to her country-women. Mrs. Ahok returned to China on June 27th, accompanied by Miss Florence Mead, who volunteered to go out with her for work under the Society; the latter was followed the same year by three more workers—Misses Leslie, Strong and Weller—and in the autumn of 1891, four more were sent—Miss Bryer, Miss Codrington, Miss Derry (who was to work as nurse among the women in the hospital at Foochow), and Miss Rodd.

During this year (1890), changes took place in stations and staff. *Ningpo* disappeared from the list, to be replaced by *Nang-wa* (南雅) in the *Kien-ning* (建甯) prefecture, and three missionaries resigned owing to marriage—Misses Bradshaw, Davies and French.

THREE HEAD STATIONS.—Disturbances in the Empire of China, in the spring of 1892, brought the C. E. Z. M. S. work into prominence. Although this was interrupted for a time, the missionaries were providentially preserved, and their way was opened into many other towns and villages. The *three headquarters* of the C. E. Z. Mission in China still remained—*Foochow*, *Ku-cheng* and *Nang-wa*. In the latter place a *women's hospital*, in connection with Dr. Rigg's medical work, was opened in May. The reinforcements in the autumn were the Misses Burroughs, Hankin, Hook, Lloyd, Elsie Marshall and Stewart.

In the same year "a petition, presented by Li Sie-mu (the native superintendent) on behalf of all the Christians connected with Ping-nang native Church Council," begging for lady teachers to reside in their large district,

was sent to the Society; but the only worker who could be spared was Miss Gordon, an Australian lady, who set sail for China in 1891, and who began in 1893 to visit Ping-uang from her headquarters at Ku-cheng, and in 1894 established herself at Dong-gio (長橋).

STATIONS, 1893.—At the close of 1893, the Society's stations in China numbered seven: the new ones being Sa-yong (西洋), Longuon (羅源) and Wong-buang (鳳坂) in Foochow prefecture, and Siang-iu (仙遊) in Hing-hwa (興化) prefecture. The number of missionaries on the roll was twenty-eight, six new workers having been added that year—the Misses A. B. Cooper, Tabberer, Tolley, Witherby, Barr, and I. Chambers; the two latter were stationed as nurses in the Ahok Memorial Wing for Women in the Community Hospital (on Nantai Island 南台, where the European community reside, and now known as the *Tah Ding* Hospital), which was under the care of Dr. Rennie, who allowed the ladies full scope for influencing the patients.

STATION CLASS.—At Sa-yong (西洋) an experiment in training her Chinese sisters was made by Miss Codrington in December, 1893, when, following an American precedent, she opened a *station class for women*, beginning with six, who were wives of Christians or inquirers, and who remained with her for teaching for three months. Between that date and June, 1895, twenty-two women were under instruction at Sa-yong, and other classes were opened in different centres.

NEW STATIONS, 1894.—The grave condition of affairs in China during the early part of 1894 caused the committee to delay the departure of Miss Wedderspoon, the sole reinforcement that autumn; but two new stations were opened that year—Sang-yong (杉洋) in Ku-cheng district, and Dang-seng (洞廷), four miles from Hing-hwa.

THE KU-CHENG MASSACRE.—In April, 1895, Ku-cheng was the scene of a riot, and by the advice of the Consul, the ladies went to Foochow, but were able to return very shortly. During the two hottest months—July and August—the missionaries usually go to the hills, and in Hwa-sang (華山), a hill village six miles from Ku-cheng, representatives of the C. M. S. and of an American society were staying on August 1st, together with five C. E. Z. M. S. ladies—Miss Hessie Newcombe, Miss Elsie Marshall, Miss Flora Stewart, Miss Gordon and Miss Codrington.* Then it was that the terrible

* Lena Yellop, an Irish nurse, was killed at the same time. Also Mr. and Mrs. Stewart and two children and Miss Saunders from Australia.

"Vegetarian" outbreak took place, in which the so-called "Vegetarians," who were really members of a secret rebellious organization, massacred four C. M. S. missionaries and four out of the five above-named C. E. Z. M. S. ladies, Miss Codrington alone escaping with severe wounds.

CALL FOR REINFORCEMENTS.—A letter from Foochow, dated August 28th, 1895, was received in England the following November. It was signed by twenty-two C. E. Z. missionaries, who pleaded earnestly for reinforcements, saying: "Just before this dreadful thing happened, it seemed as though doors were being opened wide everywhere. . . . We are asking the Master for ten (new workers) to take the place of each one of our dear C. E. Z. sisters; this is for forty altogether."

THE SEED OF THE CHURCH.—The forbearance of the C. M. S. authorities and the Christian heroism of the mother of two of the martyred ladies, and one of the ladies who escaped with bare life, disfigured and mutilated, having come again to live and work for Ku-cheng, created a deep impression, and thousands of converts have come from this blood of the martyrs.

In January, 1896 three new missionaries—the Misses Gardner, Wathen and Mongan—sailed for China. They were to stay in Foochow to learn the language. At the beginning of March full permission to re-enter the Ku-cheng district was received from the British Consul. Every door was thus re opened. The native Christians had been preserved, and the number of heathen inquirers was daily increasing. Ladies were also allowed to return to Dang-seng and Lo-nguong. At the latter place a small *dispensary* was started by Miss Marion Hook, who during the first four months doctored about a thousand sick people. In December, 1896, five new workers sailed, and the following January two more volunteers followed.

Miss Codrington, on her return to China in the beginning of 1897, wrote that it was grand to see the progress in Foochow, and the same cheering testimony came from Lo-nguong and Kien-ning, but in Ku-cheng district the harvest was said to be spoiling for want of reaping. The work in Ku-cheng city included the *Birds' Nest* for cast-away girl babies, the *Girls' Boarding-school*, visitation of day-schools, superintendence of Bible-women, station class (moved to Sa-yong in February, 1898), and a *School for the Blind*, which was a new departure. The reinforcements in 1897 were the Misses Baker, Clayton, Locke-King and Dopping-Hepenstal. Miss F. Cooper, L. S. A., followed in January, 1898, and was stationed in Lo-nguong.

At Sang-yong a *boarding-school* was built and opened in 1898 as the "Hessie Newcombe Memorial School," intended especially for the daughters of Christian parents or inquirers; it started with thirty-three pupils, and is capable of receiving a hundred. In January, 1899, there were eighty-three girls on the roll.

A small *dispensary* was opened at Sa-yong by Miss E. Baker, and as a result one village, hotly opposed to "the doctrine," admitted two Christian teachers and allowed them to give their testimony in every shop in the place. Work was re-opened in Sa-yong in February, 1898, and the school at Lo-nguong re-assembled in the same month with twenty-seven women and twelve children, and a girls' boarding-school was also started at Ciong-bau.

IN FOOCHOW.—The work in Foochow itself at this time was carried on from four centres; three being on Nantai Island.

(1). "The Olives," the Society's home, where a station class for heathen women was held for three months, and visiting carried on among the villages.

(2). The two boarding-schools: one for higher class girls and one for heathen girls.

(3). The Community Hospital (*Tah Ding*), where work was carried on among the women patients.

(4). The house in the native city, where an industrial class, station class and day school, mostly for the girls, were held.

RIOT AT KIEN-NING.—At the C. M. S. hospital at Seven Stars Bridge, two miles outside Kien-ning city, the women's department, worked by C. E. Z. M. S. ladies, was opened in the spring of 1898. In June, 1899, there was a *serious riot*; the church and mission house, within the walls of the city itself, were burnt. The missionaries narrowly escaped; and the mission was suspended in the whole prefecture. But in answer to much prayer before the end of 1899 the girls' boarding-school at Ciong-bau (上保) was re-assembled, and the ladies returned to Seven Stars Bridge to find scarcely any damage done. A bond was signed by the leading gentry of Kien-ning city, pledging themselves to protect the lives and property of the foreigners who were preaching Christ among them.

In Foochow city a large native house was secured and adapted for a *hospital* for women and children, especially for those of the upper class, but no lady doctor was available. Meantime a dispen-

sary was opened in September, 1899, under a native doctor, who within a fortnight had treated eighty-five patients.

ITINERATION.—During this year itineration was carried on by Miss B. Newcombe in Ku-cheng district, in that part known as the *Western Road*, about thirty miles long and twenty wide and including Ku-cheng and Ping-nang districts, where the women were found to be sorely ignorant. At Sa-yong in the *Eastern Road* the work of the year included the women's school for training Bible-women and the Station class, two small day-schools, weekly classes in two of the fifteen villages reached from this centre, and a dispensary. A *girls' boarding-school* was opened in Lo-nguong in March, 1899, and the same year a small dispensary was started at Dang-seng, attended weekly by 120 to 200 patients. During the year sixty-six villages were visited from Sieng-in, where there were seven small day-schools, and the women's school was full to overflowing, forty-six being on the roll.

Six new missionaries were sent out this year; one of them, Miss Mabel Pantin, L. S. A., being a fully qualified doctor.

1900.—About June, 1900, rumours of *serious disturbances* in the north reached Foochow, and somewhat hastened the closing of the work for the summer. In July, alarming accounts and rumours decided the Committee, after much prayer and consideration, to order the temporary withdrawal of all the ladies to Hongkong or Japan. Mercifully, however, quiet was maintained in the Fukien province by the independent action of the Chinese governor, who refused to carry out the orders of the Empress-Dowager to exterminate foreigners, and in November, the Committee sanctioned the return to Foochow of those ladies who could be usefully employed in work or language study.

The following year, 1901, all barriers to the re-occupation of all the stations in Fukien province were removed, and the missionaries went back. Everywhere they received a warm welcome. One of the first to return to her station spoke of the people as quiet and friendly, and said there was an open door such as had not existed for the previous two or three years.

After the re-occupation of Nang-wa, always spoken of as a notoriously wicked place, God gave much blessing, and a women's school was opened at Nang-wa in a large tea hong, capable of holding forty. At the end of February, 1902, a missionary wrote: "There are wonderful times of blessing in Ku-cheng just now. . . .

Sa-yong and Sang-yong are both having grand times." On returning to Lo-nguong Miss B. Cooper wrote: "In itinerating and also in the city and in Wong-buang station, there is evidence of growth and increased spirituality among the women. The work has advanced, though the English ladies were away, and 1902 opens with bright prospects—good schools (girls' boarding, Christian women's, inquirers' and day) hospital—and many more opportunities than our staff of workers can possibly undertake or attend to."

In accordance with the earnestly expressed desire of the late Rev. R. W. Stewart, the Committee sanctioned the occupation and adaptation, as a *hospital* under Dr. Mabel Pantin, of a house in Dong-kan (唐口,) in Ping-nang district; and on March 20th, 1902, Miss Pantin with two other missionaries arrived there, full of thankfulness that at last the Ping-nang people had their desire to have teachers living among them fulfilled. The same year Miss M. J. Shire, L.R.C.P. and S. Ire., were appointed to the charge of the women's hospital in Foochow city, which had, however, yet to be built, and the medical mission could meantime only be worked as a dispensary. The formal opening of the hospital only took place in September, 1905.

INFANTICIDE.—To illustrate the prevalence of female infanticide, and also the growing confidence of the people in the missionaries, it may be mentioned that during 1902 no less than fifty girl-babies were left on the doorstep, or near the compound of the Mission-house, or saved by Christians in country places and brought into Ku-cheng to the Birds' Nest, which had been started for these little foundlings by Mrs. R. W. Stewart and Miss Hessie Newcombe in 1889.

In November, 1902, the ladies removed from the hospital at Seven Stars Bridge to a building within the city.

Of Hwa-sang, the scene of the massacre in 1895, Miss Codrington wrote this same year: "A change has come over that hardened village, and they are asking for, and rejoicing in, the Gospel message. . . ."

IN 1903-4.—The Report for 1903-4 says: "Speaking of the work generally, the testimony from all our stations in Fukien is that it is a day of boundless opportunities, and the attitude of the people towards the missionaries is everywhere friendly." Miss Stevens wrote of the work on Nantai Island, Foochow: "Only a

few years ago, no one really wanted to hear the Gospel preached. . . . now every village welcomes us gladly. Much of this change, under God, is due to our Bible-women and day-school teachers." The new buildings for the girls' boarding-school and the Birds' Nest at Ku-cheng were formally opened on April 22nd, 1904. In describing the occasion, Miss Codrington, taking a *retrospect of thirteen years in China*, wrote: "When God first brought me to Ku-cheng in 1891, there were thirty children in the girls' school, many of whom still had bound feet, and none of whom paid any fees. To-day we have over 100 girls and applicants innumerable for admission; each child pays an entrance fee of two dollars a term and not one has bound feet. Then there were no girls' day-schools except at Sang-yong; now we have twenty-seven village schools in Ku-cheng and Ping-nang, mostly taught by old pupils from the boarding-school. During his recent tour, Bishop Hoare confirmed 400 candidates in Ku-cheng and Ping-nang, of whom 160 were women."

Three new missionaries—the Misses Lydia Jackson, Lane and Thomas—were sent to China in the autumn of this year.

In May, 1905, a new *blind girls' school*, capable of accommodating fifty or sixty girls, was opened on the Island of Nantai, Foochow. A new building for the heathen girls' boarding-school is in course of erection in the same place; this school was opened in May, 1893, and grew until in 1898 there were nearly 100 pupils. Definite prayer resulting from the formation of the *Fukien Prayer Union* for the outpouring of the Holy Spirit, and the summer convention at Kuliang in August, 1904, have led to much definite looking to the Lord for manifestly increased blessing in all the stations; and during 1905, there have been distinct signs of revival at Kien-ning, in Lo-nguong district, and in parts of Foochow prefecture; an earnest it is believed of much more to follow.

In 1905, the TWELVE CENTRES OF WORK are:—

<i>In Foochow Prefecture.</i>				<i>In Hing-hwa Prefecture.</i>			
1.	Foochow, Nantai Island.	府州福	1.	Ang-tau	廷洞		
2.	Ku-cheng... ..	縣田古	2.	Sieng-iu	縣遊仙		
3.	Sa-yong	洋西	<i>In Kien-ning Prefecture.</i>				
4.	Sang-yong	洋杉	1.	Kien-ning City	府甯建		
5.	Dong-kau	口店	2.	Nang-wa	雅南		
6.	Lo-nguong	縣源羅	3.	Ciong-bau	保中		
7.	Wong-buang	坂風					

C. E. Z. Mission Staff.

Corresponding Secretary:—Rev. L. Lloyd, Foochow.

FOOCHOW PREFECTURE.*Foochow City.*

Miss Florence C. Mead, 1890.

Miss Emily P. Kingsmill, 1896.

Miss Margaret E. Faithfull Davies, 1896.

Miss Marion E. Kirkby, 1898.

Mrs. Ahok.

3 Bible-women. 1 Matron. 11 Christian Teachers.

Boarding-school for Daughters of the Rich.

Station Class. Women's School. Industrial Class.

City Hospital.

Miss Marion Hook, 1892 (qualified as a Nurse).

Miss Mary J. Shire, L.R.C.P. & S. Ire., 1902.

Hwang Daik Hok (M.).

Nantai Island.

Miss Emilie Stevens, 1891.

Miss Ellen M. Lee, 1892. *Chitnio.*

2 Bible-women. 2 Matrons. 20 Christian Teachers.

Heathen Girls' Boarding-school. Blind Girls' School. Station Class.

Tah-ding Hospital.

Miss Martha R. Barr (M.), 1893 (qualified as a Nurse).

Miss Ethel F. Skegg, 1904 (trained Nurse).

2 Bible-women. 2 Nurses.

Ku-cheng District. Ku-cheng.

Miss Florence I. Codrington, 1891.

Miss Adeline B. Nisbet, 1891.

Miss Louisa M. Jones, 1898 (at Dong-kau, *pro tem.*).

Miss Margaret M. Church, 1901.

20 Bible-women. 39 Christian Teachers. 9 Matrons and Nurses.

Girls' Boarding-school. The Birds' Nest. Women's School.

Blind School. Station Class. Leper Asylum.

Sa-yong, 1893.

Miss A. Clementina Locke-King, 1897.

Miss Kathleen S. Loader (M.), 1901 (qualified as a Nurse).

Miss Alice E. Seabrook, 1904 (unattached).

1 Christian Teacher. 3 Bible-women. Station Class.

Sang-yong, 1894.

Miss Benjamina E. Newcombe, 1888.

Miss A. Maude F. Newcombe, 1888.

Miss Fanny R. Burroughs, 1892.

Girls' Boarding-school. Station Class.

Lo-nguong District. Lo-nguong, 1893.

Miss A. Blanche Cooper, 1893.

Miss Anita C. Wedderspoon, 1894.

Miss Florence M. Cooper, L.S.A., 1898.

1 Assistant (M.). 3 Bible-women. 8 Christian Teachers.

3 Nurses. 1 Helper. Hospital.

Women's School. Girls' Boarding-school. Station Class.

Wong-buang, 1893.

Miss Lillie Jackson, 1896.

Miss Katharine Watney, 1900.

Miss Lydia N. R. Jackson, 1904.

1 Bible-woman. 1 Christian Teacher. 1 Matron.

Station Class. 1 Nurse.

Ping-nang District. Dong-kau, 1902.

Miss Mabel Pantin, L.S.A., 1899.

Miss Amy C. Townsend, 1899.

Miss Garnett, 1904 (in local connexion).

2 Bible-women. 2 Christian Teachers. 1 Hospital Helper.

Hospital. Station Class.

HING-HWA PREFECTURE, 1893.

Ang-tau, 1904.

Miss Amy Tabberer, 1893.

Miss Effie M. Bond, 1904.

2 Bible-women. 2 Christian Teachers.

Sieng-iu, 1893.

Miss Mabel C. Witherby, 1893.

Miss Fanny S. Vulliamy, 1896.

Miss Marian Montfort, 1898.

Miss Nellie Thomas, 1904.

3 Bible-women. 2 Christian Teachers.

Girls' Boarding-school Women's School.

KIEN-NING PREFECTURE, 1894.

Ciong-bau, 1897.

Miss Harriet R. Rodd, 1891.

Miss Louisa J. Bryer, 1891.

Miss Kate E. Gardner, 1895 (qualified as a Nurse).

Miss Alice S. Weekes, 1900.

1 Bible-woman. 1 Christian Teacher. Matron.

Girls' Boarding-school. Station Class.

Kien-ning City, 1902.

Miss Frances Johnson, 1889 (qualified as a Nurse).

Miss Mabel Lane, 1904.

2 Bible-women. 1 Nurse. Hospital.

Nang-wa, 1891.

Miss Lizzie C. Fleming, 1892.

Miss Fanny E. Coleston, 1898.

Miss Maud Boaz, 1902.

2 Bible-women. Women's School.

CHURCH OF ENGLAND MISSION, NORTH CHINA.

(安立甘會).

Since 1902, reported as in North China and Shantung. Bishop Scott, of Peking, is now assisted by Bishop Iliff, of Shantung. The above Mission is often incorrectly called the S. P. G. Mission (Society for the Propagation of the Gospel). *Headquarters*: 19 Delahay St., Westminster, London, S. W. *Secretary*: Rt. Rev. H. H. Montgomery, D.D.).

"It is not simply a mission of the S. P. G. The bishop and frequently some of the workers do not belong to the S. P. G. at all, but draw their incomes from independent sources. It is of course largely helped by the S. P. G., but Bishop Scott's special fund supplies the deficiency." The S. P. C. K. has also generously helped.

Entered China 1863,* resumed in 1872; 24 clergy, some workers engaged in foreign work. Communicants, 840.

FIRST THE C. M. S.—In 1862, Rev. J. S. Burdon, afterwards Bishop of Victoria, Hongkong, went up from Hangchow to Peking and commenced work there under the auspices of the C. M. S. He translated the *Prayer Book*, a *Bible History*, put Dr. Martin's *Evidences of Christianity* into mandarin, and published several lesser works, besides aiding in the translation of the *Scriptures*.

He was at first joined by Rev. Thomas M'Clatchie and Rev. A. Atkinson, but Mr. M'Clatchie soon returned to Shanghai and became Canon of that Cathedral.

About 1865, the Rev. W. H. Collins joined the Mission in Peking, and in 1869 started work in the country some fifty miles from Peking at a place called Yung-ching (永清), where work has been carried on ever since.

In 1873, Mr. Burdon became Bishop of Victoria. In 1875, Mr. Brereton joined the Mission, but in 1879 Mr. Collins resigned, and the C. M. S. finally withdrew in January, 1880.

FIRST S. P. G. MISSIONARIES.—In 1863, the first S. P. G. worker, Dr. J. A. Stewart, reached Peking, where he was assisted by Mr. Burdon. He was soon joined by Rev. F. R. Mitchell, but in 1864, the Mission was entirely suspended for ten years. But in 1872, through an anonymous offer of £500 per annum for five years for a new mission in China, the Society sent out Rev. C. P. Scott † and

* In 1843 the S. P. G. supported work for foreigners in Hongkong, then recently acquired.

† For four years curate of Saint Peter's, Eaton Square, London, which has ever since been a warm supporter of the North China Association.

Rev. M. Greenwood to Chefoo, where they received much help and hospitality from Dr. Nevius, of the Presbyterian Mission, whom they accompanied on long tours into Shantung.

FAMINE RELIEF.—During the awful famine* in North China, 1878-9, Mr. Scott, Mr. Capel (joined in 1877) and others of the Mission distributed £4,000, mostly in Shansi. The favourable impression made by such generosity led the churches to take advantage of the providential opening, and Dean Butcher, then of Shanghai, supported by Admiral Ryder, ex-Commander-in-Chief of the Fleet on the China Station, urged that the Society should establish a strong mission in Shantung under a resident Bishop.† The appeal was responded to by a friend giving £10,000 for an episcopal endowment. Accordingly in 1880, Rev. C. P. Scott was made Bishop of North China, while Rev. G. E. Moule became Bishop of Mid-China. About this time the C. M. S. retired from Peking, and the S. P. G. adopted the Mission, while Mr. Brereton transferred himself to that Society. There were sixteen Christians in Peking and ten at Yungching (永清縣), forty miles S. of Peking, in 1880. Lung-hua-tien, a result of famine relief, twenty miles S. of Ho-chien-fu (河間), Chihli, was opened in 1879. From 1869-91, there were only fifty baptisms, but in the next six years, 230.

TRAINING OF AGENTS.—Since 1891, the Rev. F. L. Norris has been trying to form a nucleus of a college in Peking for the training of native agents. In 1881, an experiment was tried of getting young men from home to be trained on the spot in Chefoo, and the Rev. C. J. Corfe‡ (Bishop of Korea from 1890-1905) volunteered to train them. But the experiment was not a success, and was abandoned within three years.

T'AI-AN-FU, AND OTHER STATIONS.—This city, some 360 miles from Peking, is at the foot of Tai-shan, the famous Mecca for Chinese pilgrims, and was selected by Mr. Scott and Mr. Greenwood in 1878 as a site for a station. Much trouble was experienced, but property was at last secured in 1889, and two converts were baptized at Ping-yin (平陰 *hsien*), fifty miles distant. It lies in a hollow of the basin of the Yellow River. This became a resident station in 1893. Work has also begun in Ch'i-chou (祁州).

MARTYRED MISSIONARIES.—On December 30, 1899, Rev. Sydney Malcolm Wellbye Brooks was murdered by Boxers while on

* In Chihli, Shansi, Sheusi, Honan and Shantung 13 millions died. £100,000 sent by other countries.

† North China was formerly under Bishop Russell, of Ningpo, Bishop Moule's predecessor. Formerly chaplain of H. M. S. *Audacious*.

his way to support Rev. H. Mathews, who was alone at Ping-yin. On June 1st, 1900, Rev. H. V. Norman and Rev. C. Robinson suffered death by Boxers in Yungching. Several of the native Christians were also killed, and a new church at Tai-wang-chuang was burnt down. The Society refused all compensation either for lives or property.

MEDICAL WORK.—The opening at Yungching was due to medical aid by Mr. Collins. So far much dispensary work has been done, but Dr. Aspland and three qualified natives are now at work.

ENGLISH WORK.—The Mission ministers to Anglican communities at Chefoo (1874), Peking (1880), Tientsin (1890), Shan-hai-kuan, Pei-tai-ho, Newchwang and Wei-hai-wei, in most of which places churches have been built, and in some, schools carried on for some years. The work of three of the laymen and six of the women has been entirely for foreigners.

DIOCESE DIVIDED.—In 1903 Rev. Geoffrey D. Iliff, M.A., D.D., was consecrated Bishop of Shantung, excepting such portion as is now German territory, while Bishop Scott has added to his diocese the province of Sheng-king, formerly under the Bishop of Korea.

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IN CHINESE.—Church Hymn Book, Manual for Communicants.

PRESENT STAFF. (March 1906.)

The Right Rev. Bishop Scott, D.D.	史	Peking.
„ Right Rev. Bishop Corfe, D.D.	高	Peking (temporary).
<i>Priests.</i>		
The Rev. Francis Henry Sprent (and Mrs. Sprent)	卞	Newchwang.
The Rev. Henry Jolin Benham-Brown (and Mrs. Benham-Brown)	伯	Peking.
The Rev. F. Lushington Norris, M.A.	鄂	Peking (on sick leave).
„ „ James Henry Sedgwick, M.A. (and Mrs. Sedgwick)	葉	Tientsin.
The Rev. Charles Philip Williams	衛	Shan-hai-kuan.

Deacons.

The Rev. John Alfred Partridge	巴	Peking.
„ „ Shih Hung-chang	史鴻章	Yungching (永清.)
„ „ Lei M'ing-hsia	雷鳴夏	„
„ „ Wang Shu-t'ien	王書田	Ho-chien. (河間.)

Licensed Catechists.

Li Tsun-lan	李浚瀾	Ch'i-chou (祁州.)
T'ang Wên-fang (acting)	唐文芳	Peking.
Li Kuei (acting)	李貴	Peking.

Licensed Lay Readers.

Duncan H. Mackintosh		Tientsin.
James J. F. Bandinel		Newchwang.
Robert Turley		Monkden.
Alexander Mackintosh Shaw		Shansi.
Yang Shih-jung.	楊士榮	Yungching, Ho-chien.
Chang Hsi-ch'un	張錫春	„ „

Medical.

Dr. William Harold Graham Aspland	韓	Peking.
(and Mrs. Aspland)		
Dr. Wu (Chinese)	武蘊章	Peking.
Dr. Yang „	楊士榮	Yungching, Ho-chien.
Dr. Chang „	張錫春	„ „

Women Workers.

冉 Deaconess Edith Ransome.	St. Faith's Home, Peking.
蘭 Miss Marion Lambert (nurse)	„ „ „
徐 „ Ursula Katharine Shebbeare	„ „ „
瑣 „ Esther May Sworder	„ „ „
Assisted by Miss Mary Hung 洪 and several Chinese women-workers.	

Comparative Statistics of S. P. G., North China (Bishop Scott).

	1881.	1885.	1887.	1890.	1893.	1895.	1896.	1898.	1899.	1902.	1903.	1904.	1905.
Baptized Members	105	152	187	225	383	709	810	938	1,007	781	940	1,014	
Communicants	15	50	87	76	155	323	312	493	502	355	572	597	
Catechumens admitted in year	...	13	15	24	280	150	290	67	53	53	63	97	
Baptisms in year	8	14	10	31	97	175	100	68	73	67	87	86	
Confirmed in year	2	6	8	22	58	151	54	58	7	12	78	68	
English clergy	3	4	5	6	8	11	11	12	12	6	5	6	
Licensed paid Native Helpers	2	2	3	5	6	6	6	6	8	4	24	24	
Native Schools	1	2	1	3	7	10	14	20	17	...	12	12	
Buildings for Native Services	2	2	3	5	8	14	16	20	22	17	22	22	

**Statistics of Native Work for the Diocese of North
China for 1905. (Bishop Scott).**

	PEKING.	YUNG-CHING.	HO-CHEN.	CHI-CHOU.	TOTALS.
STAFF: Clergy—Foreign	3	...	...	...	3
Chinese ... ..	...	2	1	...	3
Laymen—Foreign ... ..	...	...	...	...	...
Licensed Chinese Catechists	2	...	...	1	3
Readers ... ..	...	3	...	...	3
Women—Foreign	4	...	...	...	4
Chinese	1	...	...	...	1
Doctors—Foreign	1	...	...	...	1
Chinese	1	2	...	...	3
DISTRICTS: Villages where Christians live	2	22	6	3	33
Out-stations with resident helpers ... ..	...	2	...	...	2
Buildings set apart for worship	2	4	1	1	8
HEARERS: Enrolled in 1905	33	42	1	27	103
Total No. on register	25	105	39	103	272
BAPTIZED: in 1905—Adults	8	20	4	...	32
Children	5	17	1	1	24
Total No. on roll	59	286	78	8	431
CONFIRMED in 1905	8	29	5	2	44
CATECHUMENS: Admitted in 1905	10	23	7	11	51
Total No. on register	16	55	25	15	111
COMMUNICANTS: once or oftener during 1905	49	151	34	9	243
Absent the whole year	3	29	3	...	35
Total No. on register	52	180	37	9	278
MARRIAGES: with Prayer-book Office	2	2	...	...	4
With authorised form by Catechists ... ..	...	2	...	...	2
BURIALS: with Prayer-book Office	2	7	1	...	10

CONTRIBUTIONS (approximate).

	NO. OF CHRISTIANS.	CHINESE OFFERTORY.	CHINESE SUBSCRIPTIONS.	TOTALS.
		£ s. d.	£ s. d.	£ s. d.
Peking	59	3 10 0	3 0 0	6 10 0
Yungching	286	1 10 0	7 0 0	8 10 0
Ho-chien	78	5 0	...	5 0
Chi-chou	8	15 0	...	15 0
	431	6 0 0	10 0 0	16 0 0

BISHOP ILIFF'S STAFF.

<i>Chefoo</i> :—	Rev. A. E. Burne and wife.
<i>Wei-hai-wei</i> :—	Rev. F. Perry,* B.A., and wife.
<i>Tai-an</i> :—	Rev. F. J. Griffith and wife.
	Rev. F. Jones.
	Rev. J. W. Hunter.
<i>Ping-yin</i> :—	Rev. H. Mathews and wife.
	Rev. A. C. Moule, B.A., and wife.
	Rev. W. G. Mawson.

* Now on staff of International Institute, Shanghai

Statistics of Native Work in Shantung, 1905. (Bishop Iliff).

	TAI-AN.	PING-YIN.	CHEFOO.	WEI-HAI.	1905.	1904.
STAFF: Clergy—Foreign	2	1	1	1	5	5
Native ... ..	...	...	...	...	...	...
Laymen—Foreign	1	1	...	...	2	...
Native Catechists	7	6	...	1	14	6
„ Lay Readers	2	...	...	...	2	5
Unlicensed Paid Helpers	3	4	...	2	9	4
Women—Foreign ... ..	...	...	...	...	...	...
Native	2	1	...	...	3	...
Doctors—Foreign ... ..	...	...	...	...	...	...
Native ... ..	...	1	...	...	1	1
DISTRICTS: Villages where Christians live ...	73	41	2	1	117	88
Out-stations with Resident Helpers ...	6	7	...	...	13	11
Buildings set apart for Worship ...	6	7	...	1	14	15
HEARERS: Enrolled in 1905 ... ..	...	20	...	1	21	62
Total Number on Register	124	55	...	2	181	361
CATECHUMENS: Admitted during the Year ...	62	10	...	...	72	37
Total on Register	75	68	...	...	143	279
BAPTIZED during the Year—Adult	46	10	...	...	65	39
Infant	26	10	...	1	37	21
Total on Register	430	255	10	12	707	627
CONFIRMED during the Year... ..	28	20	...	...	48	53
COMMUNICANTS: Once or oftener during Year ...	206	117	6	6	335	...
Absent whole Year	34	37	...	...	71	...
Total on Register	240	154	6	6	406	300
MARRIAGES with Christian Service... ..	...	1	...	...	1	...
BURIALS with Prayer-book Office	5	7	1	...	13	3

N.B.—Some eighteen Christians belonging to Ping-yin district were baptized at Tai-an, and therefore their names appear on the Tai-an Register.

BAPTIST MISSIONARY SOCIETY (1792). (浸禮會).

Headquarters: 19 Furnival St., Holborn, London, E. C.

Secretary: Alfred Henry Baynes (now retiring), Rev. C. E. Wilson, B.A., successor.

Fields in China: Shantung, Shansi, Shensi. Entered China, 1859.

Missionaries—29 male, 20 female; *Communicants*, 4,403; *Stations and Sub-stations*, 332; *Day-school Teachers*, 111.

NOTE.—See sketch of *Rev. Joshua Marshman's* work for China, p. 2 Footnote.

Shantung Province.

Entered, 1875. Members, 3,708 in four Associations.

ORIGIN.—As long ago as 1845 the General Baptists of Great Britain sent two missionaries to Ningpo—T. Hudson and W. Jarrom—and a grandson of the former still lives at Ningpo. But more than thirty years ago this Mission was handed over to the English Methodists.

It was in 1859 that the Baptist Missionary Society began operations in North China, with H. Z. Kloekers and Chas. J. Hall* as their first missionaries. Until 1875 the treaty port of Chefoo was the headquarters of the Mission. During these long years much good seed was sown, but the harvest was scanty, and death and disease so thinned the ranks of the early workers that in 1875 of the eight who had originally gone out, Timothy Richard (to China, 1869) was the sole survivor. Henceforth the Chefoo work was handed over to Dr. Williamson, of the Scotch Presbyterian Mission.

REAL BEGINNING.—The real history of the Shantung Baptist Mission, as we now know it, began in this year—1875—when Timothy Richard, with rare insight, left the coast and planted our Mission in the very heart of the province at the old prefectural city of Tsing-chow-fu (青州府), 250 miles west of Chefoo. The city is of extreme antiquity and great historic interest, but its glories have largely departed, and though the massive walls enclose a wide area, the population has declined to about 30,000. However, thousands of students used to flock here for the annual examinations, and it is also a military centre with a separate Manchu garrison city just outside the North gate.

* See Wylie, pp. 233 and 246.

Here, after much opposition, Mr. Richard succeeded in renting a house, and alone, without wife or colleague, began to seek out enquirers in the surrounding country, especially persons known for earnestness in native sects,* and to act as translator, evangelist, physician, all in one. One can well imagine with what joy he must have hailed the arrival of his colleague—Alfred G. Jones (originally a manufacturer)—who came out at his own expense in November, 1876. (Mr. Jones perished in a typhoon on Tai-shan, 1905, *Recorder*, September, 1905, p. 449 sq.)

The thirty years' subsequent history of the Mission may be roughly divided into three unequal periods:—

I. *A Period of Centralisation* (1875-1889), during which a vigorous evangelistic campaign was carried on in the four counties immediately around Tsing-chow-fu; enquirers were gathered together and a church organisation, partly on Presbyterian lines, was gradually created. Moreover, a good beginning was made in this period towards the training of pastors and evangelists and village-school teachers. The formative importance of this early period can hardly be exaggerated, because then the traditions of the Mission became fixed and its aims and policy articulate. Its founders,—Richard and Jones—were both men of signal spiritual genius, raised up and endowed of God to do a great and difficult work. The former, however, was soon called off to Shansi by one of the most awful famines of which history has left any record. The crops had failed owing to long continued droughts, and the sufferings of the people were truly appalling. It is said this famine carried off between nine and thirteen millions of human beings. Wives and children were sold, the bark was stripped off the trees and eaten, earth was mixed with chopped straw to stay the pangs of hunger, and at last even dead bodies were devoured. The distress spread to Shantung, and the strain on Jones became very great. He helped to relieve 70,000 starving people. Besides the care of all the churches, he often lived in considerable peril in these lonely early years. His well was poisoned, stones were thrown at his windows, and he was kept a prisoner within doors. Gradually more friendly relations were established, as the missionary became better known. In the early Eighties the Mission was reinforced by the arrival of J. S. Whitewright, S. Couling, F. H. James† and others, and the work was consolidated and developed.

* This method was suggested by reading the sermon of the celebrated Edward Irving to the L. M. S.

† See Forsyth's *Martyrs* of 1900, pp. 473 sq.

II. *A Period of Rapid Expansion* (1889-1900).—This period opens with the establishment of a second mission centre at the small city of Tsou-p'ing (鄒平), just half way between 'Tsing-chow-fu and the provincial capital, 'Tsi-nan-fu. It is characterised by the carrying on of evangelistic efforts on a far wider scale than had hitherto been possible, and also by the further development of the educational work begun in the former period. The Tsou-p'ing field covers *fourteen counties* (see Table), from Po-shan (博山) among the hills in the south to Li-chün at the mouth of the Yellow River. Three quarters of the district lies in the plain, and is subject to the periodic devastating floods of the river, which is well named "China's Sorrow." Again and again have the missionaries been called on to do famine relief; again and again have they seen their little flock decimated by enforced *emigration to distant Shensi*. But these very calamities have given them an entrance to the hearts of the people, to such an extent indeed that, within ten years, there was a church in the Tsou-p'ing field of over 2,000 members.

III. *A Period of Reconstruction* (1901-1906).—The first victim of the Boxer fury was a Shantung missionary,* and had it not been for the prompt removal of the notorious Governor, Yü Hsien, and the coming of the strong and enlightened Yüan Shih-k'ai, it is probable few missionaries or Christians would have escaped with their lives. As it was, some 130 Christians in the Tsou-p'ing field were done to death, thousands had their homes destroyed, and for awhile it looked as though the patient labours of a quarter of a century had been swallowed up in the fearful storm. But the clouds passed away, and early in 1901, the missionaries were able to resume work, and the third period, that of reconstruction, began. It was found that the church had weathered the storm better than might have been expected. Of course many of the timid and faint-hearted went back to heathenism, and the church was also purged of not a few who had the name without the power of godliness. It was a painful time of heart-searching and discipline, and at first few new converts were added to the church. But this phase seems to be passed now, and the people generally are more friendly and ready to listen than ever before, while the recent additions to the church are very encouraging.

* Rev. S. M. W. Brooks, S. P. G. See p. 64.

THE DEVELOPMENTS OF THE LAST FEW YEARS.

I. *The growth of a native ministry* almost entirely supported by the native church.—Before 1900, there were five or six trained pastors supported by the Tsing-chow-fu church; now there are eighteen, and the whole of our church has been put under their charges. There is a central fund and a Board of management, consisting of four foreign and twelve native brethren, elected by the missionaries and the Christians respectively. These sixteen form the Executive, but they are controlled by the General Conference which meets once a year, and consists of the pastors and a deacon and one non-official layman from each pastoral district. It is becoming more and more evident that the development of the native ministry is one of the chief conditions of the growth of the church.

II. *Finance of native church*.—Last year the native church contributed in actual cash about \$900 Mex. towards the support of the eighteen pastors now in charge of the work, being about sixty per cent. of the total cost. This, in the first year of a new scheme involving greatly increased cost, we consider very fair. No doubt when the plan of weekly offerings, now being introduced, is in full working order, the whole cost of pastoral support will be easily raised.

Besides providing thus fairly well in salaries from a Chinese point of view, the pastors residing away from their own homes have rent and furniture provided. The natives also sustain the cost of all their own chapel and school buildings, except of course at the central stations where foreigners reside. There are now 275 chapel and 106 school buildings so provided in the out-stations; all incidental expenses for chapel use are met by the natives, and each scholar in the village schools, and also in the high schools and colleges, is required to pay at least a minimum fee towards the cost.

As to endowment of the native church, there is now on deposit in Shanghai, say, Shanghai Taels 1,540 at five per cent. The annual interest of this investment is now used towards paying the pastors' allowances, and the principal may be used in famine years, if the ordinary sources of supply should be temporarily dislocated.

All investments in land, oil, etc., are gradually being redeemed and put to the general account in Shanghai, as it has been found in

practice unsatisfactory to have the Christian church in the position of doing business with heathen, and so placing it in a false character as a commercial, rather than a religious institution. (R. C. Forsyth).

III. The opening of *three new residential centres* for missionaries.—Chou-ts'un (周村), a large town on the railway and one of the new treaty ports; Pei-chên (北鎮), on the Yellow River, the centre of the northern district (Shipway Memorial Station); and Tsi-nan-fu, the provincial capital. The starting of these new stations has led to the decentralisation of our staff, but it is hoped, as a compensation, that it will bring the missionary into closer personal touch with the people. Chou-ts'un and Pei-chên, though new stations, are in the midst of old work, and aim at the consolidation of existing work along the usual lines. Tsi-nan-fu is the scene of a special effort to reach the literary and official classes. For thirty years the American Presbyterians have had a station there, and done much good work in the surrounding country. The English have not gone there in any sense to compete with the sister mission, but alongside it and in friendly co-operation to seek to reach a class as yet hardly touched in Shantung. To that end, a museum, a lecture hall and suitable waiting rooms have been erected and furnished at a cost of over £5,000, and work started on social and institutional lines. Mr. J. S. Whitewright had already shown what could be done in this way at Tsing-chow, and he is the leader in this new departure.

IV. Efforts to *enlarge our educational work*.—We have now flourishing boys' boarding-schools at three of our stations, and it is hoped to open one at the fourth, as soon as suitable premises can be secured. There is a girls' boarding-school at Tsing-chow-fu, and another on a smaller scale at Tsou-p'ing. In village day-schools we have, roughly speaking, 1,000 children under instruction. As to higher education, we are attempting something in union with the American Presbyterian Mission. The goal aimed at is three-fold.

(a). *Arts College* (廣文學堂) with six years' course at Weixien. This is already under way. Revs. E. W. Burt and S. Couling represent the B. M. S. on the staff. There are at present (Spring, 1906) nearly 130 students in the College and seventy others in a temporary preparatory class, started to meet the exigencies of the situation, and to give the Missions time to develop their secondary schools, to which the College ultimately looks as its natural feeders. All the teaching is done in English, and the subjects taught include

Scripture, Chinese Classics, Mathematics, Science, History and Philosophy. Students pay on an average about half the cost of their food, and sign a promise to pay back the balance after they leave College, and in the case of those who get salaries above a certain amount, undertake also to pay back their share of all the current expenses, except salaries of the foreign missionaries. This is to be done in both cases by annual instalments of one-tenth of their incomes.

(b). The (Gotch Robinson) *Theological College* at Tsing-chow-fu. Rev. J. P. Bruce represents the B. M. S. Here there are eighteen students in the theological class proper, which covers three years, and 100 going through the preparatory course which leads on to the former. Students who have graduated at the Arts College can go direct into the theological class and complete their studies in three years; others have to take a longer or shorter preparatory course in general education before they are able to take up theological studies. The necessity of this arises from the fact that men of excellent Christian character, but who have not had the advantage of a good early education, often wish to give themselves to the work of the ministry. Without some preliminary training they would be unable to profit from the theological course. Village school teachers and lay preachers, as well as evangelists and ordained pastors, are being trained in this institution.

(c). A *Provincial Medical College* at Tsi-nan-fu is also planned, and will, it is hoped, be in full running order by 1909.

As to our *General Medical Work*, we have hospitals at both Ching-chow-fu and Tsou-p'ing in charge of doctors, whose wives are also qualified medical practitioners, and for a long number of years this form of missionary work has undoubtedly exercised a widespread beneficial effect on all classes of the people.

POLICY.—For many years the Christians met everywhere in their own homes for worship, as the Baptist Missionary Society has never undertaken to provide chapels, but gradually, and especially since the Boxer out-break, the Christians have put up quite a number of buildings for public worship.

As each pastor has under his care a group of from ten to twenty scattered churches, a leader at each place is chosen and made responsible for the conduct of worship. These leaders are invited in to the mission station for a fortnight's class of regular Scriptural instruction during the winter, and thus indirectly through

these men the missionary's teaching reaches the rank and file of the church. Evangelists are employed; sometimes in unevangelised areas outside the church influence, and sometimes in conjunction with the native pastor and Christians, in preaching on fairs and markets. The probation of enquirers seeking baptism varies from eighteen months to three years, according to circumstances and the discretion of the pastor.

The Baptist Zenana Missionary Society.

This is a separate organization, whose main work, as the name indeed signifies, is confined to the women of India, but, since 1893, it has also sent ladies to work in Shantung, and not only are the girls' schools spoken of above managed by these ladies, but also a large itinerating work is done by them, and classes for the instruction of women are frequently held, either in the mission stations, or in the villages themselves.

SHANTUNG STAFF IN MAY, 1906.

Tsing-chow-fu 青州府 (1875).	{	S. Couling, M.A., Edin.	}	B. M. S.		
		J. R. Watson, M.D.				
		G. E. Baker and wife } probationers				
		Mr. Castleton				
		Miss Kirkland				
Chou-ts'un 周村 (1905).	{	Miss Sifton, B.A., Lond.	}	Zenana		
		Miss Ward, probationer		Mission.		
		R. C. Forsyth and wife (Mission Treasurer)		}	B. M. S.	
		Hy. Payne, probationer				
		W. A. Wills (retiring 1907)				
L. C. Paterson, M.D., and wife						
Tsou-p'ing 鄒平 (1889).	{	Donald Smith, M.A., Glasg.	}	B. M. S.		
		J. C. Keyte, M.A., M'chester, B.Sc. } proba-				
		Miss Simpson			}	Z. M. S.
		Miss Aldridge				
		E. C. Nickalls and wife				
Pei-chen 北鎮 (1905).	{	A. E. Greening and wife	}	B. M. S.		
Tsi-nan-fu 濟南府 (1904).		J. S. Whitewright and wife				
Wei-hsien 濰縣 (1904).	{	F. Harmon	}	B. M. S.		
On furlough in England.		E. W. Burt, M.A., Oxon ; B.A., Lond.				
Recent losses.	{	S. B. Drake, J. P. Bruce, B.A., Lond., E. C. Smyth and wives.	}	B. M. S.		
		Also Mrs. Watson and Mrs. Couling.				
		By death, 1902 F. J. Shipway, 1904 Mrs. Burt, 1905 A. G. Jones.				
		By resignation, 1904 C. S. Medhurst. By retirement impending, W. A. Wills (1907).				

TABLE OF HSIENS WORKED.

VI.	V.	IV.	III.	II.	I.
濰縣	濟南府	北鎮	鄒平	周村	青州府
1904.	1904.	1904.	1889.	1904.	A.D. 1875.
Education only.	Special Work.	濱利青蒲高博 洲津城台宛興	歷章齊鄒 城邱東平 牛縣	淄博新長 川山城山	壽臨臨益 光淄胸都
		共分六堡六位牧師	共分三堡三位牧師	共分二堡二位牧師	共分七堡七位牧師

山東英浸禮會傳道之地面

壽光臨胸二縣生爲
浸禮會生爲長老會

Top line gives names of the six cities occupied by the Mission. Church work is done from the first four centres only, and the *Hsiens* worked from each are given underneath, also the number of pastoral divisions and pastors (native), and there is a note at foot showing that in two of the counties the Presbyterians also have work.

Literary Work.

WORKS BY REV. T. RICHARD, CHIEFLY PUBLISHED BY THE C. L. S. FOR CHINA.

Old Testament Stories, 舊約紀畧.

New Testament Stories, 新約紀畧.

Messianic Hopes, Professor Goodspeed's, 猶太人救世志官話.

Progress of China's Neighbours, 列國變通興盛記.

The World's Hundred Famous Men, 地球一百名人傳.

Outlines of History of Thirty-one Nations, 三十一國志要.
 Relative Strength of Nations, 大國次第.
 Eight Great European Emperors, 歐洲八大帝王傳.
 Mackenzie's History of Christian Civilization in the 19th Century, 泰西新史攬要.
 Clodd's Childhood of the World, 古史探原.
 Protestant Missionary Pioneers, 近代教士列傳.
 Relations of Advanced and Backward Races, 人種交涉論衡.
 The World's History, 五洲史畧.
 Benefits of Christianity, 救世教益.
 Four Great Questions of the Times, 中西四大政.
 The True Christian, 張李相論.
 Official Documents on Religious Liberty, 政教善章合選.
 Kidd's Social Evolution, 大同學.
 Nathan the Wise, 回教求真記.
 The Religions of the World, 五洲教務.
 The Reunion of Christendom, 三教還原說.
 Modern Education in Seven Nations, 七國新學備要.
 Essays for the Times, 時事新論.
 The Renaissance of China, 醒華博議.
 Right Principles of Universal Progress, 救華卮言.
 Hope for the People, 養民有法.
 Reform, 新政策.
 Permanent Peace and Prosperity, 興華萬年策.
 Productive and Non-productive Labour, 分利生利之別.
 Looking Backward, 百年一覺.
 The Chairman's Hand-book, 英國議事章程.
 Elements of Practical Electricity, 電學紀要.
 Agricultural Chemistry, 農學新法.
 Brief History of the Indian Peoples, 印度史攬要.
 Krummacher's Parables, 喻道要旨.
 The Earth as a Planet, 八星之一總論.
 Jeremy Taylor's Holy Living, 天道功課.
 Stream of Time, 五彩中西年表圖.
 Handy Cyclopædia, 6 vols., 廣學類編.
 Railway Map of China, 大清鐵路圖.
 The Way to save the World, 救世有道.
 Against Opium.

MRS. T. RICHARD:

Christian Biographies, 10 vols., 教士列傳.
 Chinese Music, 中國樂音.
 Tune Book in Chinese Notation, 小詩譜.
 Words of Anthems, 感頌篇.
 The Teaching of Jesus Christ in His Own Words, 耶穌基督寶訓.
 The Words of Handel's Messiah, 彌賽亞.

REV. A. G. JONES:

Butler's Analogy, 証真秘訣.
 Ancestral Worship, 祀先探原.
 Native Religions and Christianity, 道原晰義.
 Chronology of the Religions of the World, 道通年表.
 Shantung Poverty: Causes and Remedy, 山東貧窶考.
 Chinese Reader, New Method, 字學新法.
 Theological Lectures (unfinished).
 Dictionary of Religious Terms (unfinished).

REV. F. H. JAMES :

Basis of Religion, C. L. S. 探道本原.
Christianity, Five Proofs of.
Misconceptions Explained.
First Steps Towards Christianity.
Romanism and Protestantism.
Things to be Thankful for.
Sweeping the Graves.

R. C. FORSYTH :

The China Martyrs of 1900 (in English), R. T. S.

There is a *Baptist Hymn Book*, the work of many.

The Shansi Mission (English Baptist).

Missionaries, 12 ; *Communicants*, 76. In Tai-yuan-fu (population 100,000).

FIRST VISITORS TO SHANSI.—The Rev. Alex. Williamson and the Rev. Jonathan Lees, who travelled extensively in North China during 1869-70, were the first missionaries to visit Shansi, but the first who went with a view to permanent settlement were J. J. Turner and F. H. James, of the C. I. M. (afterwards joined B. M. S.) They reached Shansi in November, 1876, returning to Hankow in the following year. On their second trip to Shansi the famine had just begun.

THE GREAT FAMINE OF 1877-1879.—In November, 1877, Rev. Timothy Richard arrived in order to carry on relief work in the midst of the greatest famine recorded in history, in which it is estimated that at least ten millions of our fellow-men perished. Tls. 204,560 passed through the hands of the Shanghai committee, of which Rev. Wm. Muirhead was secretary. Of this about \$22,670 G. came from the U. S. The Chinese Government gave in food and supplies more than Tls. 2,000,000, while rich natives gave largely in their own districts. The Rev. David Hill, of Hankow (Wesleyan), the Rev. Albert Whiting, of Nanking (Presbyterian), and the Rev. J. J. Turner, of the China Inland Mission, joined in the famine relief. But in the four afflicted provinces, altogether sixty-nine foreigners were personally engaged in the work of distribution, of whom Messrs. Hall, Hodge, J. B. Barradale, and A. Whiting died from exposure and overwork.

POOR RESULTS OF FAMINE RELIEF.—Contrary to our experience in Shantung, the spiritual results of so much philanthropy in Shansi have been very disappointing (Dr. Richard Glover, Bristol), partly due, no doubt, to the awful prevalence of opium-

smoking. After thirteen years of work the Baptist Mission only numbered about thirty converts. The capital, like that of Shantung, is specially barren.

EARLY BOOK DISTRIBUTION.—When the famine relief was over, the missionaries turned their attention to the spiritual famine of the province and continued to work unitedly as before, though representing different societies. The province has 114 counties in it, and in order to see that Christian books and tracts were distributed in each county and each chief market town in north, south, east and west, each missionary undertook to distribute these books in so many counties, either in person or through native Christians. In this way book distribution took place throughout the whole province within a few months.

At the triennial examination, besides distribution of specially prepared books to the 6,000 M.A. candidates, which would be carried back by the candidates to each county in the province, prizes were offered to these candidates for the best essays on six subjects. It is worthy of note that out of the whole number (over a hundred) who wrote, only one of them defended idolatry.

WORK AMONG THE MANDARINS.—Mr. Richard made his headquarters in Tai-yuan-fu (太原府), the provincial capital, and made special efforts to enlighten the scholars and mandarins. For three years, on an average of once a month, there were lectures illustrated by limelight lantern slides delivered to the expectant mandarins (of whom there are hundreds always waiting for appointment throughout the province) on religious, historical, geographical, astronomical and other subjects of general interest to them. A book on the *Needs of the Times* was also prepared and published. The result was a friendly feeling on the part of most of the mandarins and some degree of enlightenment of public opinion throughout the province.

EARLY EVANGELISTIC WORK.—While this work was being carried on among the mandarins and educated classes generally, six native evangelists were visiting, two and two, the nearest six counties of Yang-kü (陽曲縣), Tai-yuen (太原), Yü-t'z (榆次), Shou-yang (壽陽), Hsin-chou (忻州) and Ting-hsiang (定襄) in succession, spending three weeks of each month itinerating, and one week at home to report progress, and for study and prayer. They kept a record of the people who were reported most devout in these counties, and visited them periodically.

There were also several day-schools in the city and in the country, mostly under the superintendence of Mrs. Richard. The result was that there were several groups of inquirers studying Christian books and meeting regularly for worship.

In December, 1881, Mr. A. and Miss Sowerby (now Mrs. Drake, of Shantung) arrived. Later in 1884 Mr. J. J. Turner joined the Mission. Later still, between 1884 and 1889 Messrs. E. Morgan, H. Dixon, G. B. Farthing, A. G. Shorrocks and M. B. Duncan joined the Mission.

Mr. Richard left Shansi in 1887, and Mr. Turner also left in 1889.

OPIUM REFUGES.—In 1891, Mr. Farthing opened an opium-refuge for the cure of opium victims, with which Shansi abounds. Other refuges were opened elsewhere, and these have been the most fruitful of converts. Medical work till lately was confined to simple cases.

EDUCATIONAL.—Day-schools have been established from time to time, but have not been very fruitful in results.

HSIN-CHOU.—(Fifty miles due N. of Tai-yuen, with 15,000 population). Mr. and Mrs. Richard first visited this city, and in 1884 J. J. Turner started work. Mr. Dixon began medical and school work. Mr. A. Sowerby was sent to Hsin-chou to help Mr. Dixon, who worked the following out-stations in the districts of Ting-hsiang (定襄), Ko-hsien (岢縣), Tai-chow (代州), Fan-shih (繁峙), and Ning-wu (甯武). Mr. and Mr. W. A. McCurrach came for Hsin-chou in 1896. Mr. S. W. Ennals and Miss B. C. Renaut in 1899.

There was thus left in the Tai-yuan-fu (太原府) district Mr. Farthing and Miss Foord (1897—returned to England in 1900 owing to ill-health). Mr. and Mrs. Underwood joined the Mission in 1896, and Mr. and Mrs. F. S. Whitehouse in 1899. The centre of the work was Tai-yuen-fu with out-stations in the districts of Shou-yang (壽陽), Yü-tzū (榆次), Wan-shui (文水), and Chiao-ch'eng (交城).

The total number of church members (end of 1899) was 256, and of scholars in elementary schools, 150.

The B. M. S. Martyrs.

In 1900, every Baptist Missionary on the field (Shansi) perished; some in Tai-yuen-fu and others at Hsin-chou. The names are as follows:—

Mr. and Mrs. G. B. Farthing, Ruth Farthing, Guy Farthing, Betty Farthing, Mr. and Mrs. H. Dixon, Mr. and Mrs. W. A. McCurrach, Mr. and Mrs. T. J. Underwood, Mr. and Mrs. F. S. Whitehouse,* Mr. S. W. Ennals, Miss B. C. Renaut, and Miss E. M. Stewart.

For details see Dr. E. H. Edwards' "Fire and Sword in Shansi."

* Had for a time been private secretary to Mr. J. Hudson Taylor.

SUFFERINGS OF THE NATIVE CHURCH.—The Native Church suffered no less severely. One hundred and twenty converts were killed, while all suffered the direst persecution and underwent the keenest sufferings. The fire was hottest at Shih-tieh (什貼),* where out of fifty-two members fifty-one were killed; most of them with cruel tortures.

AFTER 1900.—In the work of resettlement, Rev. Moir B. Duncan, M.A., being the senior missionary on the spot, took a leading part. The loss of property was made good to our adherents, and our premises were partly rebuilt by the government.

SHANSI UNIVERSITY.—In connection with the Shansi troubles, Rev. T. Richard, of Shanghai, formerly in Shansi, was invited to mediate, and persuaded the Chinese government to establish a university with a Chinese and a Western side. Taels 50,000 annually for ten years was to be paid to the Western side; the entire control to be in the hands of Dr. Richard and the foreign staff. Rev. M. B. Duncan † is Principal, and the institution has been going on successfully for some years. Fine buildings have been erected and a Translation Bureau, under Mr. J. Darroch, is working in Shanghai.

RECONSTRUCTION.—By mutual consent the Chinese Christians gave a tenth of their compensation for the restoration of the chapels in Tai-yuan-fu and two out-stations. Towards the end of 1901, Messrs. Sowerby and Turner, and in September, 1902, Mr. Morgan returned. The work of reorganizing was much simplified by the fidelity and forethought of Liu Ch'ing-hsuan (劉青選), the business agent and evangelist of the Mission. He was efficiently seconded in all this by Chao Hsia-yun (趙夏雲), the evangelist at Hsin-chou. Passing uncorrupted through a time of great temptation, their conduct is worthy of all praise.

As most of the surviving members had availed themselves of the protection promised by the recantation tickets, the church was regarded as dissolved. In the reconstruction the only obligation laid upon those wishful to rejoin was the surrender of this token of nominal apostasy. Some who had fallen into the opium habit were refused, and others did not wish to return. Gradually the tone of the remnant improved and their courage revived. Attendance at meetings grew greater than before the troubles, and the spirit of Christian activity became keener than ever.

* Shih-tieh is at the mouth of the Great Pass, leading towards Peking.

† In 1906 the University of Glasgow conferred on him the LL.D. degree. Died 1906.

REINFORCEMENTS.—Early in 1903, the little band rejoiced to receive Dr. and Mrs. E. H. Edwards, who now joined the Baptist Mission.

Messrs. T. E. Lower (1903) and P. J. Smith (1904), Dr. G. A. Charter (1905) arrived to join the Hsin-chou branch. Dr. and Mrs. B. Broomhall (1904) came to be associated with Dr. Edwards. Mr. J. C. Harlow arrived in 1905 to take over ultimately the *Shou-yang** field of work. Miss Shekleton joined the B. Z. M. in 1903, and Miss Nelmes in 1906. In 1904 came Miss Fuzett, in 1906 came A. G. Garner.

PRESENT STATE OF WORK.—There are divers forms of work carried on—public preaching and colportage in the cities and adjoining villages—medical work—educational work (for the most part restricted hitherto to elementary schools)—opium refuges—and book shops. Mrs. Edwards and other ladies carry on an active work amongst the women. The church and congregation in Tai-yuan-fu have started a *branch mission* in the town of Yü-tz'ü, which they support entirely. We hope to see the principle of self-support extended, and are glad to report that in several villages the converts hire their own rooms for worship. Another feature is an active work carried on amongst *officials and scholars*. The importance of this branch, long ago emphasised in this Mission by Dr. T. Richard, is not neglected. Its importance becomes increasingly apparent. Thus by various means, and appealing in many ways to all classes, we hope to reach the hearts and consciences of the people in due time.

Statistics (1905).

Missionaries	...	...	...	...	...	...	12
Missionaries' wives and B. Z. workers	...	...	...	...	...	...	8
Paid native agents	...	...	...	...	...	...	18
Stations and sub-stations	...	...	...	...	...	...	12
Members	...	...	...	...	...	...	76
Scholars (including one girls' school with twenty pupils)	...	...	...	...	...	...	115

PUBLICATIONS.

格致舉隅, *Fairy Land of Science*. E. Morgan.

物理標準, *Mechanics*. E. Morgan.

考靈彌賽亞詩篇註解, *Exposition of Messianic Psalms*, A. Sowerby.

* See the following Sketch of Shou-yang Mission, page 88.

Shensi (陝西) Mission (English Baptist).

Begun 1890. *Communicants*, 720. *Stations*, San-yuan (三原) and Hsi-an, the provincial capital.

ORIGIN.—This Mission was commenced in 1890, in response to an appeal from a small group of Christians from Shantung, who had a short time before settled in the province. In order to repopulate the districts devastated by the Mohammedan rebellion many years before, special privileges, including free grants of land, were offered by the Shensi officials to immigrants from other provinces, and as a result, thousands of families from Shantung in particular as well as from Hupeh, Honan, and other provinces, settled on the great Hsi-an-fu (西安府) plain. Amongst these were *fifty Christians* from Shantung; about half the number being members of the English Baptist Mission there and half from the American Presbyterian Mission. These founded a village, which they called Gospel Village (福音村). As there was at that time no missionary in Hsi-an-fu, or in the northern part of the province, in response to an earnest appeal from these Christian immigrants the *Shansi Baptist Mission* deputed *A. G. Shorrock*, B.A., and *Moir Duncan*, M.A. (both of T'ai-yüan-fu) to commence work in Shensi, and from this small nucleus the present church has gradually developed. Schools for boys and girls were opened at once, evangelistic work was vigorously carried on, and the church has grown, at first slowly, but latterly more quickly, till the members now number 720 and the adherents over 1,000, and the two small stations of 1890 have become fifty-five in number.

The *special features* of the work are :—

I. AGGRESSIVENESS.—Commencing entirely amongst immigrants from another province, the duty and privilege of working for the salvation of others have been constantly impressed upon the Christians. *Evangelistic work* has been carried on largely by voluntary effort, fairs and market towns being constantly visited, and preaching done far and near by both foreigners and natives. Though at first only immigrants from other provinces seemed to be reached, during the last few years the work has taken root amongst the Shensi people themselves, and we hope soon to see a strong *native* church established. The

printing press has been a great help in this direction, and hundreds of thousands of tracts have been scattered throughout the province.

II. SELF-SUPPORT.—From the outset great stress has been laid upon self-support, with the result that (a) village centres have their own small *chapels* erected mainly by the people themselves and entirely maintained by them. (b) *Two pastors* are wholly supported by the native church, and we hope a third will be shortly added to the number. (c) *Day-schools* are largely supported by the Christians; the school-teachers (who *must* be church members) are only partially supported by the Mission; at least *half* of their salary being paid by the parents.

III. TRAINING.—Under this head we include schools—both elementary and advanced—as well as special training for evangelists and others. Special emphasis has been laid upon the training of the young from the earliest days of the Mission. *Day-schools* are opened wherever practicable, and from these boys are selected for the *high school*, where they receive a thorough Scripture training; the curriculum including also mathematics, geography, chemistry, Chinese classics and essay writing. As a result a large number of *trained* Christian young men are available for the posts of teachers in the day-schools.

A *girls' boarding school* was opened in the early days of the Mission, and in consequence there is now a large number of young women spread over the whole district who can not only read and write, but can intelligently explain the Scriptures to others. Many of them are day-school teachers also.

Special classes for leading Christians are constantly held in various centres, when various books of the Bible and the great themes of the Gospel have been carefully dealt with. In this way the principle of "committing the truth to faithful witnesses who shall be able to teach others also," has been constantly kept in mind. There are now twenty-five Day-schools, one Preparatory Boys' Boarding-school, one Preparatory Girls' Boarding-school, one youths' Training School, one Girls' School (under the Zenana Mission) with a total in all of 400 scholars.

IV. WOMEN'S WORK.—In addition to *girls' school* work already referred to, great stress has always been laid upon the teaching of women, and as a result at least 150 women in the country districts

are able to read the Bible. *Classes* for women are held from time to time, and are well attended; great help being rendered in this direction by former school girls. The evils of *foot-binding* have also been strenuously opposed, with the result that, with *very few exceptions*, all the Christian women and all the girls in the schools have unbound feet; members of the church being forbidden to bind their children's feet.

V. MEDICAL WORK.—Regular work was commenced in Hsi-an-fu in 1900; *thirty beds* are supported by private individuals or churches at home, but the principle of self-support is carried into this department, too; the takings from the dispensary and from in-patients covering the cost of drugs.

In the early days of the Mission much amateur medical work was done and opium refuges were found in certain districts very helpful in opening up work. Even then people were willing to pay for all they got.

The Personnel of the Mission.

This has undergone great changes since its commencement. Moir Duncan, M.A., left the Mission in 1902, to become principal of the Shansi university.

Evan Morgan, who joined the Shensi staff in 1896, left in 1902 to rejoin the Shansi Baptist Mission and fill up one of the gaps made by the T'ai-yuan-fu massacre. He is now in Shanghai with the C. L. S.

F. Madeley, M.A., joined in 1897. He resides in the district of San-yüan-hsien (三原縣), and is engaged chiefly in overlooking the church work and teaching the Christians.

A. G. Shorrock, B.A., is stationed in Hsi-an-fu, and overlooks the work of the training school for teachers, evangelists, etc.

J. C. Keyte, M.A., has lately been transferred to the Shantung Baptist Mission staff. J. Bell, J. Watson and E. F. Smith have recently arrived. Chas. Cheesman died five days after arrival, of typhus fever. The *medical* staff consists of J. A. C. Smith, M.B.C.M. (1899), Dr. H. Stanley Jenkins, M.D., F.R.C.S. (1904.) The staff of the Baptist Zenana Mission includes Miss J. Beckingsale (1896), who is in charge of the girls' high school (sixty pupils), Miss E. M. Russell (1903), Miss K. Franklin (1905); all being stationed in Hsi-an-fu.

English Baptist Missions in China. Statistics for 1905.

NAMES OF STATIONS.	No. of Missionaries.	No. of Missionaries' Wives and Lady Workers.	No. of Evangelists.	No. of Day-school Teachers.	No. of Stations and Sub-stations.	INCREASE DURING THE YEAR.			TOTAL NO. OF CHURCH MEMBERS.		NO. OF SCHOLARS.				No. of Sabbath-school Teachers.
						Baptized.	Received otherwise.	Decrease during the Yearly Deaths, etc.	European.	Native.	DAY.		SABBATH.		
											Girls.	Boys.	Girls.	Boys.	
CHINA.															
Shansi—															
Tai-yuen-fu, etc.	4	3	4	5	8	14	38	...	...	52	...	60	...	...	...
Hsin-chow	3	2	4	2	7	...	5	1	...	76	...	35	...	35	2
Shantung—															
Eastern Association, comprising four counties, viz.:—															
I-tu	3	3	5	30	93	96	12	78	...	1,359	103	336	...	...	3
Lin-ch'iu															
Lin-chih															
Shou-kwang (Centre at Ching-chow-fu).															
Western Association, comprising four counties, viz.:—															
Tson-ping	4	2	5	12	44	171	...	9	...	562	...	133	...	...	...
Ch'ü-tung															
Chang-ch'iu															
Li-ch'eng (Centre at T'sou-ping City).															
Northern Association, comprising six counties, viz.:—															
Kao-yuan	2	2	10	26	103	108	...	38	...	1,318	...	105	...	...	...
Pin-chow															
Pu-tai															
Ch'ing-ch'eng Li-chün Po-hsing (Centre at "Ship-way Memorial" Station, Pan-chen).															
Southern Association, comprising four counties, viz.:—															
Po-shan	3	2	8	4	27	47	...	6	...	467	...	40	...	...	...
Chih-ch'wan															
Ch'ang-shau															
Hsin-ch'eng (Centre at Chou-ts'un).															
Chi-nan-fu	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Wei-hsien	2	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Shensi	6	4	5	32	50	102	...	4	...	569	165	165	165	165	32
Shanghai	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals	29	20	41	111	332	538	55	136	...	4,403	268	874	165	200	37

See Table of Stations and Districts, p. 76.

Table of Medical Statistics, E. B. M.

STATIONS.	Hospitals.	In-patients.	Attendances, Out-patients.	No. of Beds.	No. of Beds specially supported.	No. of Qualified Doctors (men and women.	Dispensaries.	No. of Attendances at Dispensaries.	No. of Visits to Homes.	No. of Native Medical Assistants	Fees and Volun- tary Subscriptions received from Patients.
CHINA.											
(1) Shantung—											
Ching Chou Fu ...	1	248	12,786	30	30	2	3	...	80	4	32 10 0
*Chih-ho ...											
*Chin lin chen ...											
*Lin-chü ...											
Chouping and Chouts'un	1	83	7,615	30	13	2	1	...	...	3	10 3 6
(2) Shansi—											
†T'ai Yuan Fu ...	1	...	...	...	51	2	...	...	...	...	.....
†Hsin-chou ...	1	...	...	...	...	...	...	...	...	...	.....
(3) Shensi—											
‡Hsian-fu ...	1	...	...	32	32	2	...	...	...	...	.....

* Branch Dispensaries in connection with Central Station.

† Hospital in course of rebuilding; it having been laid in ruins by the Boxer outbreak.

‡ Hospital buildings, but no doctor to employ them. Dr. G. A. Charter has just been accepted for this station.

§ This Medical Mission was only re-started at the close of last year on the return of Dr. Creasey Smith and Dr. Stanley Jenkins. There are, therefore, no figures to give of the Medical work.

BOOKS OF REFERENCE.—A Winter in North China. (Dr. R. Glover and Rev. F. M. Morris were a deputation to the Mission in 1891.)

The Baptist Centenary Volume.

R. C. Forsyth's China Martyrs of 1900. R. T. S.

Moir Duncan's Missionary Mail.

Papers by T. Richard, C. S. Medhurst, A. G. Jones and others in the *Chinese Recorder*.

History of the Shantung Baptist Mission, by the members.



THE SHOU-YANG MISSION (壽陽).

Shou-yang is on the road from Taiyuanfu to Hwailu. It is a clean town, nestling in the bosom of clean hills. The people are hardy and industrious. They are well-to-do, and like most hill folk are of an obstinate disposition. They are hard to convince, but once influenced they become firm and steadfast disciples. The Baptist Mission had been carrying on work in some of the outlying districts. It was only, however, in 1892 that the town was definitely occupied by the arrival of Mr. and Mrs. T. W. Pigott, who fixed on this town as a centre of a new work to be known as the Shou-yang Mission. Here they carried on successful and devoted work for some years. Mrs. Pigott (née Kemp) was formerly a worker in India, and later in the China Inland Mission. Mr. Pigott was also a member of the C. I. M. for years, arriving in 1879, and worked in Chihli and Shansi. On severing their connection with the C. I. M., they started an independent work in the district mentioned above. They spent their own money freely in the work and erected fine premises, including school and medical buildings.

While working in Taiyuanfu Mr. Pigott had a deadly encounter with a robber, who nearly killed him. Mrs. Pigott had studied eye-surgery under Dr. Harold Schofield, and was very successful in operations for cataract.

They were subsequently joined by Mr. Johnson, Mr. McNair, Dr. and Mrs. E. H. Edwards, Mr. J. Robinson, Miss Duval, Mr. and Mrs. Stokes, Mr. and Mrs. Simpson, Dr. and Mrs. A. E. Lovitt and Miss Coombs.

The Shou-yang Martyrs.

Of these the following perished on July 9th, 1900, at Tai-yuan-fu, viz., Mr. and Mrs. T. W. Pigott and son, Wellesley, Mr. and Mrs. G. W. Stokes, Mr. John Robinson, Dr. and Mrs. A. E. Lovitt and one child, Mr. and Mrs. J. Simpson, Miss M. Duval and Miss E. Coombs. Mr. and Mrs. Pigott were highly connected at home, and a large reward was cabled out for rescue, but in vain.

Mr. Pigott's life was issued under the title, "Faithful unto Death."

In March, 1900, there were connected with the Shou-yang Church twenty-one members, ten of whom were massacred in 1900. The Shou-yang Mission, after the troubles of 1900, ceased to exist, and the surviving members are working in connection with the B. M. S., which takes over the station.

THE WESLEYAN METHODIST MISSIONARY SOCIETY (循道會).

Headquarters : Wesleyan Centenary Hall, 17 Bishopsgate St. Within, London, E. C. *Secretary* : Rev. Marshall Hartley. Entered China, 1852.

Fields : Kuangtung and Kuangsi provinces, Hupeh and Hunan provinces. *Staff*, 41 male, 34 female ; Communicants, 3,449.

Hupeh and Hunan Field.

Members, 1,398.

ORIGIN.—The work of the W. M. M. S. in Central China commenced with the visit paid by the Rev. J. Cox to Hankow in 1862. Mr. Cox had been sent to Canton by the Conference of 1852. The war between England and China had interrupted his work there from 1856 to 1858, and he had spent some months in Singapore. In 1860, he returned to England on furlough. In December, 1861, he left Canton for Shanghai with the definite intention of starting some new branch of Wesleyan Methodist work. In January, 1862, he had an interview with one of the rebel chiefs at Nanking—"the Shield King" (干王). This man had formerly been a servant of Dr. Legge's and was well known to Mr. Cox ; but he seemed very much ashamed of being recognized in his new position. The visit confirmed Mr. Cox in his idea that the rebels, in spite of their antagonism to idolatry, their observance of Sunday and their use of the New Testament, would be in opposition to, rather than in conjunction with, preachers of a "Heavenly Kingdom" which is not of this world.

HANKOW.—Mr. Cox journeyed to Hankow, which he reached on February 21st, 1862. He was warmly welcomed by Dr. Griffith John, who had then been living in the city for some months. For a time Mr. Cox lived with Dr. John, but as soon as other premises could be secured it was agreed to divide the city between them. Mr. Cox chose the upper portion lying on the banks of the Han, and Dr. John went to the lower part on the banks of the Yangtze. The two missions have continued to this day to respect this early division of the field.

In addition to his other kindnesses, Dr. John added one which surpassed them all. He had a knowledge of the Mandarin dialect and was assisted in his work by Chinese colleagues, to whom that

dialect was native. Mr. Cox spoke only Cantonese and was alone. Dr. John offered Mr. Cox his choice of any one from amongst the dozen young converts and inquirers whom he had already gathered, to help Mr. Cox acquire the new language. Mr. Cox selected Mr. Chu Sao-an. Mr. Chu had been baptized in December, 1861, the "first-fruits" of all Inland China. The two men were mutually helpful. Mr. Cox made good progress with Mandarin. Mr. Chu gained more and more knowledge of the Scriptures. Later Mr. Chu became the first ordained minister in Central China.

For many years he lived a blameless life, exercising his ministry for the most part in the provincial capital—Wuchang. He passed away in 1899. As a preacher, he had no rival in Central China. Like a wise steward of the mysteries of God, he drew forth his treasures new and old. Chinese classic or ordinary folklore, scraps from Christian magazines, or odds and ends gathered in conversation with missionary friends—all alike had to pay their tribute to his pulpit demands. His wealth of illustration and parable fascinated as well as instructed his hearers—Chinese and English alike. Had he possessed a more vigorous physical frame and a more aggressive type of mind, it would not be easy to say what he might not have accomplished.

W. SCARBOROUGH.—In 1865, Mr. Cox was joined by two missionaries, each of whom in turn succeeded him in the chairmanship of the district; the earlier, Wm. Scarborough, known to many outside his own mission by means of his useful collection of Chinese proverbs.

DAVID HILL.—The second, who succeeded Mr. Scarborough in the chair when he was obliged to retire to England in 1885, has been rightly accorded a foremost place amongst the very greatest of missionaries—David Hill. It is but a small thing to say that from 1865 to 1896 Mr. Hill's influence was felt in every place and every department worked by his own denomination in Central China; his co-operation in all kinds of good work was enjoyed by fellow-workers in all the other churches and was valued by Chinese friends outside the churches. Endowed with fairly ample means, he lived a life, at one time bordering on the ascetic, and never at any time exceeding on personal expenditure that of his lay brethren whom he won for China with promises of hard work and little pay. Not only was his surplus income entirely devoted to the Lord, but his capital was almost used up by the end of his life in the purchase of sites, erection of buildings and above all in the support of fellow-workers and in charitable gifts to the poor. On this last form of good work he held strong views, views which were the result of much reading of the Scriptures.

Three noteworthy incidents, in connection with this work so specially dear to him, stand out above countless numbers of deeds of love to his less favoured fellow-men.

1. FAMINE RELIEF.—During the great famine in the north of China in 1877-1879, Mr. Hill was one of the small band of men who did the honourable but difficult and dangerous work of distributing the money subscribed by the Christian churches and nations of the West. It was while engaged in that work that he devised the plan of interesting literary men in Christian subjects by offering prizes for essays to be written on certain themes, and by supplying Christian literature bearing on those themes. The story of how Mr. Hsi (席勝魔), of the "Western Chang Village," won a prize and of how this led on to the most remarkable Christian career in the Chinese church of the nineteenth century, has been told with great power in Mrs. Howard Taylor's two volumes.

2. BLIND.—After much planning and thinking about some suitable industrial work for poor children, the case of the blind was specially laid on his heart. Mr. Hill asked Mr. Wm. Murray, who had already commenced his great work in Peking, to send one of his pupils and so start a similar work in Hankow. The youth sent was Mr. Yü Te-chien; he arrived in the autumn of 1886. A blind school was founded. Happily Mr. Yü still remains, the leading Chinese master. A distinct improvement on the Peking-Braille was introduced at Hankow by the joint invention of Mr. Hill, Mr. J. Crossett (1870) and Mr. Yü.

3. FLOODS.—In the autumn of 1895, great distress occurred in the province of Hupeh through floods, and thousands of refugees encamped in such spare places as they could find in the immediate neighbourhood of Hankow. H. E. T'an Chuan-tsan, the Governor of Hupeh, wished to contribute quietly and privately to these needy sufferers, and he selected Mr. Hill to be his almoner. It was in all probability in pursuance of this deed of mercy that Mr. Hill inhaled the typhus poison, which ended his life on April 18th, 1896. One can hardly imagine a more appropriate ending to a life which so entirely responded to the apostle's words: "Hereby know we love, because He laid down His life for us, and we ought to lay down our lives for the brethren."

In 1890, he was chosen English chairman of the great Missionary Conference at Shanghai.

Mr. Hill would hardly be called a great preacher, a great scholar, or a great administrator; though in each of these departments he was certainly more highly gifted than the majority of his missionary brethren. Yet Dr. Jenkins' testimony is true: "David Hill takes his place in the very front rank of the missionary host, with Xavier, with Brainerd and with Henry Martyn;" for all that he was, as well as all that he had was entirely consecrated to God. Therein lay the secret of the power that streamed from the eyes that met Mr. Hsi's astonished gaze and made him realize that he was in the presence of a "princely man." Therein was the reason why some almost commonplace word that produces no effect when spoken by a commonplace tongue of flesh and blood, found its way into the heart of a hearer when spoken by one who had, as it were, a tongue of fire. For a quarter of a century—from the arrival of Messrs. Bell and Watson in 1882 to the arrival of Mr. Norman Page at the close of 1906—the majority of new workers in connection with the Wuchang district of the W. M. M. S. have been men who have come under the spell of Mr. Hill's influence. In the workers and in the rich varieties of the work carried on in the district and still more in the Prayer Union by which friends in the Homeland uphold both the workers and their work, we are able to see how "the supplication of a righteous man availeth much in its working." It is no wonder that these missionaries who enter into his labours delight to recall the fact that theirs is "David Hill's District."

Some idea of Mr. Hill's influence may be gained from the fact that three lives of him have appeared in English, commencing with Dr. Barber's "David Hill, Saint and Missionary."

KIUKIANG ABANDONED.—In 1865, when Messrs. Hill and Scarborough joined Mr. Cox, the work of the Mission was still confined to Hankow. Mr. Cox had, however, already been joined by a medical colleague, Dr. Porter Smith (who arrived in 1864). Soon after, Mr. Cox commenced to preach in Kiukiang, but the Committee in London felt that it would be necessary to concentrate their efforts on Hankow and its immediate neighbourhood. Kiukiang was therefore abandoned as a Wesleyan Methodist station. It was some consolation that a sister church from America took up the work the English Methodists were unable to carry on.

WUCHANG (武昌).—Wuchang offered a stubborn resistance to the efforts of the missionaries to acquire a foothold, and it was not until February 21st, 1867, that the Wesleyan Methodists were able to join their colleagues of the L. M. S. in the evangelisation of the city. In Wuchang, as in Hankow, a division of the field was made that has been respected by the two missions right up to the present. In 1869, the premises on the front street still occupied were opened.

HAN-YANG (漢陽).—At Han-yang work was also commenced in the sixties, though the present property was only acquired thirty years later.

KUANG-CHI (廣濟).—From the earliest days missionary journeys had been undertaken almost every year. The routes most generally taken were down the Yangtze and on the lakes lying in the south of the province, and less frequently up the Yangtze and the Han. The first of these routes to bear the fruit of permanent occupancy was the most distant from Hankow, though the nearest to the abandoned station at Kiukiang. In August, 1871, a company of eight men came up from Kuang-chi-hsien, a county which has Kiangsi lying on the opposite bank of the Yangtze. They had purchased books and said they wished for further instruction. As is generally the case, only part of the reasons prompting the request were made known. The missionary who responded to the appeal by paying them a visit uses the ominous words "litigation" and "Roman Catholics" in his first account of them.

WU-HSUEH (武穴).—Frequent visits were paid, and some twelve months later a somewhat similar start made by the Methodist Episcopal missionaries at *Wusueh* (which lies in the same county) was handed over to the Wesleyan Methodists. Mr. Hill took over the property already rented at Wusueh on September 14th, 1872, and in the following March a chapel in the hsien city was opened.

LAY AGENCY.—The first layman to join the Mission arrived at the close of 1873. Mr. C. W. Mitchil, a local preacher from the Loughborough Circuit (in Leicestershire, England), somewhat surprised the missionaries when gathered in their Annual Synod by walking into their midst and announcing his wish to join them as a self-supporting layman. He was possessed of but a small competency, less than £100 a year; but he found it sufficient to supply all his needs for the coming twenty-eight years. He was obliged to make two long breaks in his missionary service—one for over ten years—during both of which he suffered from a most distressing sickness. He closed his labours in China, dying at Kuling (孤嶺) in August, 1902.

In one branch of service Mr. Mitchil's record in Central China was unique; as a seller of Gospels and tracts there has been no other worker, Chinese or foreigner, who approached him. As Dr. Griffith John said in the Address which he gave at the funeral: "When another could sell only ten or twenty copies, he could sell his hundreds." His colportage journeys were frequent. That anyone else should have preceded him, seemed to make no difference to his sales; but every one else avoided following close on any route which he had taken. In connection with the regular daily preaching and in open air work in the older centres, his power to induce his hearers to purchase was equally phenomenal. He seemed never without a handful of

books To quote Dr. John again: "I have often met him in the streets of Hankow, but never, so far as I can remember, without his books." During the Boxer troubles Mr. Mitchil was obliged to accompany his wife, who was ordered to Japan. The day he landed at Kobe he got to the Bible and Tract Depôts and procured a supply of Japanese literature. Dependent on a Phrase Book for his very slender stock of Japanese, he set to work, and he managed to sell even there. He never went to Kuling without taking a supply with him. There can be no doubt that he made this colportage work the subject of earnest and believing prayer; and the consequence was (once more to quote from the address): "In Mr. Mitchil, you have a striking example of what a man without much learning or brilliant parts can do for the good of men, if wholly consecrated to God."

"JOYFUL NEWS" AGENTS.—It was Mr. Mitchil's arrival that set Mr. Hill thinking how he could gain more workers to the Mission, and the consequence was that in 1885 the first missionary of the Lay Mission, Mr. Miles, joined Mr. Hill. In 1888, the Rev. Thos. Champness sent the first contingent of "Joyful News" evangelists to join with their lay brethren, who already numbered five. The Parent Society has since incorporated the Lay Mission, but the number of workers is much smaller than it used to be.

TÊ-AN-FU (德安).—In 1881, a second advance was made outside the Three Cities by the occupancy of the prefectural city of Tê-an. At first a "haunted" house was rented; then more suitable premises were obtained on one of the main streets. Continued rowdiness culminated in a riot during the examinations in 1884. The prefect had set as one of the texts, "Banish strange doctrines" out of Kaughsi's Sacred Edict. The missionaries were more or less injured and their property looted. The Rev. Jos. Bell, never a very strong man, broke down under the strain and returned to England, to die in 1885. In 1888, a hospital was opened in the very premises so badly damaged three years before. In 1890, a fresh riot occurred and a new house, all but completed, was badly knocked about.

WOMEN'S WORK.—1885 was marked by the arrival of the first unmarried lady missionaries. Two sisters of one of the missionaries joined their brother in the spring of the year, and commenced dispensary work in Kuang-chi. In the autumn the first two workers in connection with the Women's Auxiliary were welcomed. They took charge of dispensary and school work already commenced by the missionaries' wives in Hankow. In 1887, the Women's Auxiliary devoted a fund subscribed in commemoration of Queen Victoria's Jubilee to the building of a women's hospital, in Hankow, which was opened on December 12th, 1888.

EDUCATIONAL.—In 1887, higher educational work was commenced by the Rev. W. T. A. Barber, M.A., B.D., in the city of Wuchang. Mr. Barber's* connection with the high school was cut short five years later by his enforced return to England through the serious illness of Mrs. Barber, undoubtedly one of the most serious losses the Mission has been called to endure. Happily the school has been continued, though the progress is not what it would have been, had better premises been earlier erected.

CHRISTIAN LITERATURE.—The Rev. W. A. Cornaby, who came out in 1885, while stationed at Han-yang, edited the *Chinese Christian Review* (中西教會報) for the Christian Literature Society, and finally was transferred to Shanghai by the home Society as one of the regular staff of the C. L. S. for the production of Christian literature. (See below for list of works).

MEDICAL.—The same year saw also the re-commencement of medical work for men in Hankow, after an interruption of nine years (1878-1887). The present hospital was opened in 1889, but considerable additions have been made to the original buildings.

RIOT OF 1891.—The last decade of the century opened with the most serious riot the Mission has endured. Throughout the spring of 1891, the Yangtze Valley was the scene of disturbances, intentionally caused by a vile publication that had been poured forth by the hundred thousand from Chang-sha. At Wusueh, on June 5th, quite suddenly and apparently without special preparation (this riot being in this respect unlike the others), the Mission houses were attacked and almost immediately set on fire, through one of the first stones thrown at random over the compound wall smashing an oil lamp. Three missionary ladies were hounded from street to street. Though they were much bruised, their lives were providentially spared. But Mr. W. Argent, "Joyful News" evangelist, who had only been a few months in the country and was merely passing through the town that evening, was murdered, as also was Mr. Green, of the Chinese Imperial Customs.

INTO HUNAN.—The following years were years of progress and extension. On March 15th, 1898, the girls' boarding-school was opened in Han-yang. By the end of 1900 the circuits in Hupeh numbered eleven, and Chinese workers had advanced over the border into Hunan.

* Now D. D., Dublin, Principal of Leys School, Cambridge.

The advance in Hunan forms the most striking feature of the opening years of the new century. Besides Wesleyan Methodist colporteurs, who were supported by the American Bible Society and the Central China R. T. S., whose routes lay in Hunan, several journeys had been undertaken by Chinese missionaries sent and paid by the Chinese church in Hupeh. It was not until May, 1900, that English missionaries were able to investigate the work which had been done and personally to plan out aggressive work for the future. At the close of 1901, the Revs. E. C. Cooper and Lo Yusan were appointed to Chang-sha (長沙), where they took up their residence on January 1st, 1902. A year later, Mr. Watson took Mr. Cooper's place, enabling Mr. Cooper with a colleague to move on to Pao-ching (寶慶). The following year saw Mr. Cooper advance to Yung-chou (永州) and the separation of the work at P'ing-chiang (平江) from that at Ch'ang-sha. 1906 sees English missionaries established in six centres and Chinese workers under their superintendence in five other counties. The last station to be opened is Chên-chou (辰州府), where Mr. E. F. Scholes and wife reside.

PROGRESS IN HUPEH.—In Hupeh, Wuchang has been the centre of most progress. A theological school was started there—much later than it ought to have been—in 1902. In February, 1903, a women's hospital was opened. Alas! that in the following October the very competent lady doctor, Miss Bennett, should have been called away. The long years of preparation spent in qualifying herself in England were followed by long years of waiting for a suitable site. From the autumn of 1899, when Miss Bennett reached China until the spring of 1902, there was a repetition of the scenes of 1865-1869 and 1886-1890, when sites were needed first for the commencement of evangelistic work and later for the high school.

FORTY-FIVE YEARS' WORK.—The forty-five years which will have elapsed in the centenary year since the Wesleyan Methodist work commenced in Central China have been years of slow progress. Since the first baptisms on July 16th, 1865, there has never been a decrease reported from the district as a whole, nor has there been any phenomenal increase. The numbers of church members reported every five years from 1865 have been as follows: 4, 65, 144, 200, 327, 521, 691, 1,073, and 1,398. This very slow rate of progress has caused much heart-searching; amongst the causes of it none of the workers would deny a lack of both faith and zeal.

They would fain believe, however, that a strong desire to lay the foundations solidly has had much to do with it.

Literary Work.

- J. Scarborough: Chinese Proverbs.
 David Hill: Twenty-five Years in Central China.
 The Claims of Christ.
 Hints to Missionary Evangelists.
- W. A. Cornaby—*In English*:
 A String of Chinese Peach Stones.
 China under the Search Light.
 In Touch with Reality.
- W. A. Cornaby—*In Chinese*:
 Angles and Angels, 天國初入英國說.
 Life of Constantine, 康斯坦丁大帝傳.
 Essentials of a National Religion, 缺一不可.
 A Renewed Earth, 新世考.
 Pray without Ceasing, 祈禱不息.
 Arthur's Tongue of Fire, 舌如火焰.
 Also Editor of (大同報) *Chinese Weekly*, and *Chinese Christian Review* (中西教會報), published by the Christian Literature Society for China, Shanghai.
- Rev. George A. Clayton.
 Commentary on Titus, 提多書註釋.
 Commentary on Jude, 猶大書註釋.
 Commentary on Philemon, 腓利門書註釋.
 The Work of the Holy Spirit, 聖靈功效.
 A collection of popular Chinese Hymns transliterated into the Standard Mandarin Romanisation. Sung Dju Sheng Go.
 Topical Index to the Bible, 聖經合璧.
- E. F. Gedyé, M.A. Where Love is, there is God also, 誠實敬神篇.
 Until Seventy Times Seven, 解仇復法.
- T. E. North, B.A. Prodigal's Return, 浪子回家.
- W. T. A. Barber, D.D. Life of Moses, 摩西傳.
 Rules for Holy Living, 習聖潔真規.
- J. Race. Errors of Vegetarianism, 食齋指迷.
- C. W. Allen. Overcome Evil with Good, 善勝乎惡.
 The Rich Fool, 毀小建大.
- T. Bramfitt. The God of Thunder, 雷神辨.
 The Pusa's Explained, 菩薩解略.
 Rewards and Punishments, 賞善罰惡論.
 Repentance, 悔罪改過論.
 Filial Piety, 論孝撮要.
 Deliverance from Sin, 免罪之法.
- D. Hill. The Christian Soldier, 營兵信主.
 Elijah, 棄假從真.
 Methods of Mission Work, 耶穌聖教.
- W. Scarborough. The Sower, 播種之喻.
 The Prodigal Son, 浪子之喻.
 The Leaven, 麪酵之喻.
 The Barren Fig Tree, 無花果之喻.
- G. G. Warren. The Lost Sheep, 失而復得.

Statistics of Central China, W. M. S., 1905.

NAME OF CIRCUIT.	LAST YEAR.		DEDUCTIONS.		ADDITIONS.				THIS YEAR.		BAPTIZED CHILDREN.		BOARDING AND DAY-SCHOOLS.						SABBATH SCHOOLS.				In Junior Society Classes.
	Members.	On Trial.	Deaths.	Removals out.	Ceased to meet.	Adult baptisms.	Removals in.		Members.	On Trial.	Baptized in past year.	Total now on roll.	Schools.	Teachers.	Boys.	Girls.	Schools.	Teachers.	Boys.	Girls.			
							Admitted to communion.	Readmitted to communion.															
HUPEH SECTION.	107	30	1	9	1	1	1	10	108	36	1	43	...	...	...	...	...	...	...	...	...	16
	...	...	...	...	...	...	...	...	...	...	...	...	2	7	70	...	1	3	70	...	...	12
	194	40	2	19	4	17	5	1	212	40	3	65	3	6	34	73	...	...	...	...	...	12
	...	...	...	...	...	...	...	...	...	...	...	...	1	3	22	...	...	...	...	...	...	12
	144	67	...	7	1	8	...	...	153	50	7	66	5	8	32	120	...	...	...	...	...	12
	129	71	1	2	7	6	...	...	126	105	5	21	1	1	20	...	1	1	20	...	...	...
	136	50	2	5	...	7	3	4	143	60	2	44	3	3	22	30	...	...	...	...	...	...
	132	30	1	4	2	7	2	...	139	30	21	45	5	5	79	23	1	2	...	...	...	...
	70	20	...	...	10	7	1	...	70	20	2	38	...	...	...	...	...	...	...	...	...	...
	111	56	...	2	...	6	...	3	120	54	2	61	1	1	20	1	1	1	20	1	...	...
	94	30	2	5	...	5	1	2	98	31	3	36	1	1	2	26	1	1	12	22	...	...
125	45	2	2	2	10	1	1	131	48	4	43	2	2	22	3	2	2	22	3	...	...
Ch'ungyang	32	5	...	3	...	1	...	...	30	15	...	3	1	1	2	2	1	1	2	2	...	...
HUNAN SECTION.
	27	44	...	...	...	1	...	2	30	48	...	10	3	3	18	10	...	...	...	...	...	...
	10	5	...	...	...	...	...	4	14	25	...	5	1	1	7	2	1	1	7	2	...	...
	3	3	...	...	...	2	...	...	5	5	...	...	...	...	...	...	...	...	...	...	...	...
	12	4	...	2	...	4	...	5	19	5	1	4	2	2	12	9	1	1	12	1	...	...
Totals	1,326	500	13	60	27	81	14	8	1,398	572	51	484	30	44	362	299	10	13	165	51	40		

I. HUPEH SECTION.

崇陽縣	大冶縣	黃石港	武穴鎮	廣濟縣	安陸府	隨州	德安府	漢川縣	漢陽府	武昌府	漢口鎮
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II. HUNAN SECTION.

郴州	永州府	寶慶府	平江縣	益陽縣	長沙府
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Kuangtung and Kuangsi Field.

MEMBERS, 2051.

ORIGIN.—Although Dr. Morrison entered the Kuangtung province in 1807, it was not until the middle of the nineteenth century that an agent of the Wesleyan Missionary Society was found at work in this populous province, and even then the first worker, the Rev. G. Piercy, who is still alive and vigorous, was not officially sent, but came on his own initiative and at his own expense. He reached Canton in 1852, and at once set to work to learn the language. In the meantime he cared for the spiritual needs of the British soldiers, both in Canton and Hongkong. It was not long, however, ere the opportunities presented by this new field met with a generous recognition at the hands of the Society in London; and the pioneer was accepted as the first missionary and ordained for the great work. He was immediately supported by additional workers, and so the work was begun, which has continued uninterrupted until this day.

ENTERS KUANGSI.—Our Society did not enter the sister-province of Kuangsi until the port of Wuchow was opened to foreign residence and foreign commerce eight years ago. The first missionary appointed to Kuangsi was the Rev. R. J. J. Macdonald, M.D., who was killed in 1906 by pirates. The Society has opened stations and built chapels in many parts of the Canton province, though as yet it has but one important station in Kuangsi. In addition to the concentrated attention given to those central stations, much itinerating work is done in the more remote by-ways.

CANTON (羊城).—Here the Society has two chapels and a preaching hall. In the two former, large congregations gather for Christian worship every Sunday. In addition to this, they are utilised with the latter as preaching-halls, and are opened on most

days for heathen preaching. The preaching of the Gospel to the crowds which gather daily is perhaps the most effective way of promulgating a knowledge of the religion of Jesus Christ among the multitudes which throng this great city. The two Christian congregations which form the Canton circuit are under the immediate care of a native minister, who is entirely supported by the native church, which is vigorous, intelligent, and self-reliant. The membership stands at 297.

Of *educational work*, the Theological College for the training of preachers is the most important. There are to-day twenty-one students in residence. The conditions of admission are, that they must have been Christians for some time and have shown some desire to promulgate Christianity, and then they must be recommended by the Quarterly Meeting and Superintendent Minister of the station. The teaching is in Chinese, and the curriculum attempts little beyond what will make effective preachers and schoolmasters. Next in importance comes the girls' Boarding-School. This is a flourishing institution. It is crowded by girls and women, most of whom pay for their rice. The school ever since it was opened has been remarkably successful, and never less so than to-day. There are also in Canton several other vernacular schools, both for boys and girls, and some of our most reliable preachers first came under the influence of the truth in these elementary schools. We have no medical work in Canton.

FATSHAN (佛山).—This is a large manufacturing centre, situated about twelve miles from Canton, where we have had work for many years. During recent years the evangelistic work has developed satisfactorily. There are four chapels and preaching halls, and in addition another is being built this year. Last year one of the old chapels was rebuilt and enlarged, towards the cost of which the native church subscribed \$2,000.00. In Fatshan there are two circuits, one of which is under the care of a lay preacher, who is supported by the native church. The membership stands at 185. Educational work is confined to two or three vernacular schools.

The *Fatshan Hospital* has become well-known throughout the district on account of its good work. The rich are expected to pay to cover the gratuitous assistance given to the poor. The gross income last year amounted to \$12,000.00. The present hospital was built seventeen years ago, and has become quite too small for the

needs of the neighbourhood. Land has been purchased for a new building, and the present year will see the work of re-construction commenced. In addition to healing, a medical education is given to fourteen medical students, almost all of whom are earnest Christian men. The medical work was never so influential as it is to-day.

SAN-UI (新會).—This circuit comprises a section of the populous delta situated to the south-west of Canton. There are seven chapels and preaching-halls. The membership is 249. There is a native pastor in charge, whose salary—\$250:00 per annum—is paid by the native church. The circuit is superintended by the missionary who resides in Fatshan, who pays periodical visits. A fair percentage of the members embraced Christianity while in America or Australia. There is one Girls' School. No medical work is done.

HEUNG-SHAN (香山).—In this circuit there are three chapels, which have been built within the last five years, and more than half the money has been subscribed by the native members themselves. The membership is 151. There is neither educational nor medical work done, though fitful attempts to establish schools have been made.

WUCHOW (梧州).—As mentioned in the introduction, the work was commenced at this station eight years ago. Up to the present the evangelistic part of the work is confined mainly to that done in connection with the hospital, though occasional tours are made into the country, and colporteurs also make long journeys. There is one chapel, and the membership is 84. The educational work embraces both a girls' and a boys' Boarding School, and in addition an Infant School. In all, there are ninety-two children under instruction.

The most conspicuous work of the Mission at Wuchow is medical. It was initiated from the first with a view to foster self-support, and the success has justified the attempt. Although the people are poorer than in the neighborhood of the Fatshan hospital, already a considerable income is derived from native sources. Five young men are under instruction as medical students.

SHIU-KWAN (韶關).—*The evangelistic work of this wide district centres round two district-towns—Ying-tak (英德) and Shiu-

* Among Hakkas, 275 miles N. of Canton.

chao (韶州). There are nineteen chapels and preaching-places under the care of the missionary and his assistants. There is one very effective native minister and another on trial, who itinerate widely throughout the district and assist the foreign missionary, both to baptize and to administer the Holy Communion. Both are supported wholly out of native funds. The membership is over a thousand. The opportunities in this wide field are many, and it is expected that in the near future a yet larger number will be gathered in.

HONGKONG (香港).—Our church in Hongkong has been handicapped through lack of a suitable chapel. In a hired Chinese room, however, a church meets for worship, and the membership is fifty-seven. A more vigorous native catechist has now been secured, and a new life will be infused into this little church. There are five vernacular schools under the control of the Mission, which are supported by the Government grants.

RESULTS.—There are 2,051 full members and 307 on trial. A number of the churches are self-supporting. The hospital* at Fatshan was one of the first self-supporting hospitals in China. There have been riots, but all the initial difficulties have been overcome. 700 *lepers* have been treated.

Literary Work (Chinese).

Pilgrim's Progress, Hymn-book, Book of		
Common Prayer, The Psalms	...	Rev. G. Piercy.
Commentary on Romans (Chaps. I-VII)		Rev. S. Whitehead.
Do. 2 Corinthians	...	Rev. F. J. Masters.
Do. Revelation	...	Rev. C. Bone.
Life of Christ	...	Rev. T. G. Selby.
Four Character (Christian) Classic	...	Rev. G. Hargreaves.
Principles of Church Organisation	...	Rev. S. G. Tope.

* Some time in charge of Dr. Wenyon, who went home and was pastor of Wesley's old chapel in City Road, London.

Statistics of Canton District, W. M. S., 1905.

PRINCIPAL STATIONS.	CHAPELS.		Other Preaching-places.		ENGLISH MISSIONARIES, Ordained and Lay.		CHINESE MINISTERS.		SUBORDINATE AGENTS.				MEMBERSHIP.		SCHOOLS.				SCHOLARS attending Sunday or Day-school or both.			Average attendance at Public Worship
									PAID.		UNPAID.		On Trial.	Full Members.	SUNDAY.		DAY.		Male.	Female.	Totals.	
									Catechists.	Day-school Teachers.	Sunday-school Teachers.	Local Preachers.			Schools.	Schools.	Schools.	Schools.				
Canton	2	1	1	1	1	6	1	2	297	15	1	50	1	5	195	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.
" Institution ... ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Fatshan : Tai Ki Mi	1	2	1	1	1	1	1	2	124	15	1	31	1	1	31	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.
Fatshan : Man Cheung Station and Hospital ... ..	...	2	3	...	1	1	1	2	61	5	...	9	1	1	9	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.
Wuchow Mission and Hospital ... ..	...	...	2	...	7	3	2	...	84	18	...	92	4	4	92	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.
San Ui	5	2	...	...	5	1	1	2	249	8	...	20	1	1	20	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.
North River	17	2	3	1	17	...	...	11	958	85	...	30	...	...	...	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.
Hongkong, <i>English</i>	1	...	2	...	...	...	4	6	70	5	...	...	...	...	...	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.
" <i>Native</i> ... ..	...	1	...	2	...	7	...	8	57	2	...	...	...	...	...	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.
Heungshan	3	...	...	...	2	1	1	1	151	5	...	10	1	1	10	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.	No Returns.
Totals for 1905	30	10	12	5	34	20	11	34	2,051	158	7	242	18	534	...	...	...	...	...	...	...	...
Totals for 1904	29	12	10	5	35	21	13	27	1,943	307	6	222	14	607	...	...	...	...	...	...	...	...

ENGLISH METHODIST NEW CONNEXION MISSIONARY SOCIETY (聖道堂.)

Headquarters: Leeds, England: *Secretary*: Rev. Geo. Packer, 3 St. John's Terrace, Belle Vue Road, Leeds. Entered China, 1860.

Fields: in Chihli and Shantung. *Stations*: Tientsin (天津), Lao-ling (樂陵), Wu-ting-fu (武定府), Tang-shan (唐山), Yung-p'ing-fu (永平府), i.e. Five Circuits.

Missionaries 10; 189 owned chapels, 24 rented chapels. *Communicants*, 2,710; Presiding Elder, G. T. Candlin.

ORIGIN.—This Mission was one of the three first established in North China. The parent church was founded in 1797, being the first off-shoot from the mother church of Methodism. From its beginning it was distinguished by great missionary zeal, and has contributed to the evangelization of Ireland, Canada and Australia. The idea of commencing work in China was a bold idea to be entertained by a community so limited in numbers and resources, and was entirely due to the "consecrated enthusiasm" of one of its ministers, whose home was in Sheffield, the Rev. W. Nelthorpe Hall, whose biography appeared in 1882 under that title. Mr. Hall became the senior of two pioneer missionaries sent out by the Conference of the Methodist New Connexion Church, which assembled at Manchester in 1859. The colleague chosen to accompany Mr. Hall was the Rev. J. Innocent, also of Sheffield. Mr. Hall died in 1878, while Mr. Innocent remained the central figure in the work until 1897, when he returned to England, where he died November 28th, 1904. His biography is in course of preparation.

SOOCHOW IMPOSSIBLE.—The two worthies above-mentioned arrived in Shanghai on the 23rd of March, 1860, having made the passage in a sailing ship—*The Heroes of Alma*—their passage taking nearly six months. They devoted great attention to the choice of a field. This was the time when the Tai-ping rebels were still powerful in the south, and the English and French forces, having landed at Pei-tang (北塘) and taken Ta-ku (大沽) forts, were marching on Peking. The city of Soochow had attracted their attention, and two visits were made to it, but the disturbed condition of the country deterred them from attempting to settle there.

TIENTSIN OPENED.—The war in the north opened the door for mission work, Tientsin being the most important of the newly

opened ports. As the gateway to the Capital, and also the head of the Grand Canal, it constituted an unrivalled centre for mission work. Rev. Dr. Blodget (1854), of the A. B. C. F. Mission, who was in the north with the troops during the winter of 1860-61, and the Rev. Joseph Edkins, D.D., of the London Mission, who arrived in Tientsin May 31st, 1861, pressed on to open work in the Capital, though not before their place in Tientsin was taken by Rev. C. A. Stanley (still in Tientsin) and Rev. J. Lees respectively.

REV. JOHN INNOCENT.—John Innocent arrived in Tientsin in March, 1861, and was joined by Mr. W. N. Hall in the autumn of the same year. Work was commenced in the centre of the city. A preaching room was opened and a day-school for boys. Sometimes they would be engaged in selling books, sometimes in preaching either on the streets or in temple courts, and occasional tours would be made to the surrounding country. These early missionaries of the Society were certainly not lacking in exploring zeal. In 1862, Mr. Innocent paid a visit to the Great Wall. In 1864, he made a tour in Mongolia, and somewhere about this time went into Shansi.

PROPERTY AT TIENTSIN.—In the year 1862, the land near the British Concession, now occupied by the Mission, and which is at present included in the French Concession, was purchased, and shortly after two dwelling houses, which must have been amongst the earliest foreign dwellings built at Tientsin, were erected.

EARLY HELPER.—In 1861, a Chinese Christian named *Hu Ngan-ti* (胡恩第) had come from Shanghai, where he had been employed as a Mandarin teacher, bearing a letter of introduction to one of these brethren. Mr. Hu was a native of a village on the Pei-ho called *Ko-ku* (葛沽), about twenty-five miles from Tientsin and eight miles from Taku, so that he was returning to the neighbourhood of his home. Mr. Hu was engaged as an assistant preacher in connection with the city work, and from that time until his death in 1880 he rendered signal service to the Mission as a native evangelist of unusual powers.

ACCESSIONS.—The next year several very important accessions were made, and a second batch of very valuable converts joined the Mission a year later. 1862 and 1863 were noted as the years when some of the very best men it ever had were given to the Mission.

UNION CHURCH.—In 1864 occurred a very interesting event—the building of a church for English worship. It was erected on ground owned by the Mission, and Mr. Hall and Mr. Innocent had especially exerted themselves in raising funds for the purpose. For many years it was the only English church in Tientsin. When in 1897 the handsome structure now known as New Union Church was built, the old church was handed over to the Mission, and is now employed for Chinese worship. Old Union Church, as it is always called, is a building to which are attached the most venerable associations.

TAKU, ETC., IN TIENTSIN CIRCUIT.—A cause was established in the large and important village of Taku, at the mouth of the Peiho in 1873. Along the Grand Canal a station at Shing-chi was opened in 1879; and one at Tang-kuan-tun (唐官屯) about 1886. These, together with three churches at Tientsin and the self-supporting Church newly opened (1905) at Hsien-shui-ku (鹹水沽), made up the local work controlled from Tientsin as a centre, and constitute, to adopt the Methodist term, the premier “Circuit” of the Mission. But in other directions much larger developments have taken place.

OPENING OF LAOLING (樂陵).—In 1866 occurred the truly remarkable movement described at the time as “the wonderful work of God which had broken out in Laoling, Shantung,” with all its circumstances of romance and interest. The call to Laoling was the result of a dream which impelled one of the first Shantung converts to come to Tientsin to seek spiritual light. This man was always called in later years “the old Dreamer”. Hu Ngen-ti, the helper from Shanghai, was sent into Shantung, and a work of considerable magnitude rapidly grew under his fervent evangelism and wise administration. Chuchiachai (朱家寨) was chosen as the centre for foreign residence. Yungshin (陽信), Haifêng (海豐), Chanhua (沾化), Pinchou (濱州), Hui-min (惠民,) Lingsien (陵縣), and Shangho (商河) districts, as well as Laoling, were quickly occupied by a net-work of small churches, in the formation of which native agency was largely employed. Thus was opened to the Mission a “great and effectual door”. It was one of the earliest great awakenings in the interior of China, and it almost startled the missionary community within the Empire, for the first time opening their eyes to the marvellous opportunities of evangelism that lay before them. It gave a stirring impulse to mission work in the North.

GIFTED NATIVES.—The sudden and wide development of this work in the Shantung districts created an imperious demand for workers, which was met in three ways. It appeared nothing less than providential that during the first two or three years of work in Tientsin a number of unusually gifted men became converts.

Some of these well deserve to have their names enshrined in the annals of the Mission. Wang Yi-hua (王逸華), Hu Ngen-ti (胡恩第), Ting Hsin-pei (丁心培), Chang Shao-hsüan (張少宣), and Shên Chih-fu (沈質夫), whose self-denying labours constituted them in a great degree the "makers" of the Mission are men of whom the Church should be proud. One of the goodly fellowship of those early days, then a very young man, is with the Mission still and has long been identified with the special work of theological training. Rev. Chang Ch'ih-san, B.A. (張掇三), is now a patriarch, and his name is held in very great honour as a noble worker who has been with us nearly from the beginning.

FOREIGN HELP.—A second way in which the demand was met was by sending new missionaries from England. Rev. W. B. Hodge and Rev. W. D. Thompson joined the Mission in 1863, Rev. B. B. Turnock in 1859. Of these only Mr. Hodge remained long enough on the Mission to be of much service to it. He was in Tientsin until 1878, and took his full share of the country visiting. His health having broken down he then returned to England, and shortly afterwards died. The additions to the foreign staff of the Mission since have been : J. Robinson, (1877), who died in Tientsin in April, 1905 ; G. T. Candlin, (1878) ; J. Hinds, (1879) ; F. B. Turner, (1887) ; J. K. Robson, M.D., (1890) ; J. Hedley, F.R.G.S., (1897) ; W. Eddon (1901), all of whom are at present on the field.

THEOLOGICAL COLLEGE.—But the third provision which was made for meeting the rising demands of the work was the founding of an institution for the training and equipment of a native ministry. This important adjunct of the Mission was commenced in 1876, and since then a number of students, ranging from ten to twenty, have been kept under training, and from their numbers the ever-growing ranks of the native ministry have been filled. At present there are seventeen young men under training. No English is taught, but the curriculum embraces Systematic Theology, Ecclesiastical History, Biblical Knowledge and Exegesis with a class in Homiletics. Rev. G. T. Candlin is Principal.

POLICY.—The employment of a large body of native assistants is a special characteristic of the Mission. Including preachers, ordained and unordained, catechists, school teachers and unpaid workers who do regular preaching duty, the Mission at the present

time has from 170 to 180 workers. It is our conviction that in this matter the best interests of the work coincide with its necessary limitations. So small a church as the Methodist New Connexion could never send a large body of English missionaries to China. Perhaps in its present staff of ten workers it has reached its limit. The union now partly consummated with the Methodist Free Churches and the Bible Christian Methodists, will not materially alter that fact, inasmuch as each of these bodies also has work which taxes its resources in China. So that of sheer inevitability we must work through native preachers very largely. But it is also our strong conviction that on the whole the principle of employing Chinese Christians is likely to be most successful in the complete Christianization of China.

SELF-SUPPORT.—With regard to self-support it is difficult to give figures. While from the beginning of the history of the Mission contributions have been forthcoming from members, and instances of notable generosity have not been infrequent, it is only within the last two or three years that the attempt has been made to secure *systematic* giving throughout the Mission. The contributions from *purely native sources* reported at the Annual District Meeting of 1906 were between Tls. 200 and Tls. 300. We are now aiming at the establishment of a regular offertory in every place where we have an organized church. This will probably be accomplished within a year or two, as the subject of self-support is becoming more and more prominent. In one respect the gifts of our members have been very considerable. The Mission reports 189 *non-rented* chapels. *Three or four* of the most expensive of these edifices have been built chiefly with foreign funds, but all the rest for the most part represent some form of donation from our members. Some have been built with funds raised by the people themselves, some accrued to us by deed of gift. The bulk of them are buildings lent free of cost for purposes of public worship, and in all cases are exclusively reserved to that use. Places, of which there are not a few, in which we preach in the living rooms belonging to our members, are not reported in returns.

At the last Annual Meeting (1906) there was a remarkable spontaneous manifestation of the spirit of giving. No less than five stations almost simultaneously volunteered the annual support of their preacher, on condition that they were permitted to choose their own men. Two or three of the cases were cases where the people were loth to part with the preacher already stationed in their midst.

In addition to these we have had for some time a well-to-do member at Hsienshuiku, who is bearing the whole cost of the work at his station and is only anxious, on similar terms, to open other places. These facts promise well for self-support in the future.

SCHOOLS.—In addition to its Training Institution the Mission has about fifty schools, mostly infants' day-schools. There are a few intermediate schools, in one only of which English is taught.

MEDICAL WORK.—With the coming of Dr. Stenhouse to the field in 1878, medical mission work was commenced. Residence in the interior was begun that year. The Laoling Hospital, then founded, has grown to large dimensions, and as a peculiarly philanthropic work, has enlisted much sympathy in Tientsin. The Mission since then has opened two new medical works: one at Wuting city (武定府), which was commenced in 1905, and one in Yungping (永平府), which was transferred from Tangshan (唐山) (where it had been for some years) to Yungping in 1902. It also possesses in Dr. Robson a very zealous medical evangelist. Other medical agents who have been connected with the Mission are Dr. Shrubshall, who came out in 1890 and returned in 1896, and Drs. F. W. Marshall (1892), A. F. Jones (1897), and A. K. Baxter (1903), all of whom are on the field. Dr. Young, of the Scotch Presbyterian Church, rendered two years of valuable service, and then rejoined the Mission of his own church in Manchuria after peace was made.

WOMAN'S WORK.—From an early date attention has been drawn to work among the women and girls of the Mission. On her first furlough in 1870, Mrs. Innocent brought the needs and claims of the female sex in China, with their peculiar deprivations and disabilities, before the lady members of the home church in such a way that widespread sympathy was created. Previous to this, Mrs. Innocent had commenced work amongst our female members in Tientsin, and a very humble edifice, now known as the Mission godown, was her first meeting room. Various ladies in England took a deep interest in this branch of work, and collected considerable funds for its support. In 1878, the Conference, by a series of resolutions, affirmed the necessity and value of the work, and a strong desire to inaugurate a more adequate scheme was evinced. In the same year Mr. Innocent's eldest daughter, Miss Annie Edkins Innocent, a young lady of unusual promise, was appointed a lady missionary. Most unfortunately, while Miss Innocent was in Germany, where she had just completed her education, she was

seized by a fatal illness in the spring of 1881. She was at once taken back to England where, after a brief sickness, she died. Her loss was a terrible blow to the parents in China, who had built so many bright anticipations on her expected future. It only made them cling with stronger love and determination than ever to their long-cherished purpose. Mrs. Innocent set to work in earnest, raising funds for building a Girls' School. When the building was at last erected, in 1888, it was named the Annie Edkins Innocent Memorial School.

But this work was destined to still further reverses. A single lady in middle life, Miss M. Waller, was sent out from England to take charge of the school. Miss Waller was only in charge for about two years, and she never really acquired the Chinese language. In 1892 she was seized with small-pox, and after a very severe illness it became necessary for her to return to England. The work again came to a standstill, and with the exception of meetings held in the various circuits by the wives of missionaries or by very imperfectly trained Bible-women, no work amongst our female members was done.

Meanwhile the conviction had been forced upon the Mission that Shantung, with its large membership, and not Tientsin, was the place for our Girls' School and Women's Training Institute. Cogent reasons presented themselves for selling the Girls' School property in Tientsin, and it was disposed of in 1895. The proceeds were, however, preserved with the object of rebuilding in the country, and in 1903, after the Boxer outbreak had passed, a new Girls' School was erected there. Miss M. Moreton was sent out in 1905 to take charge, but almost immediately became engaged to Dr. Robson, a member of the Mission.

In Miss Turner, who has just been appointed (May, 1906), it is felt that the Mission has secured a lady principal in every way suited for the discharge of this important work.

BOXER YEAR.—When the great disturbance known as the Boxer outbreak took place in 1900, the Mission suffered severely. The first mutterings of that dreadful storm were heard in Shantung, considerably to the south of the field occupied by the Mission, and as the forces of rapine, disorder and slaughter gathered themselves together for their fatal work, the Mission was swept to its remotest corners by their murderous rage. For many months all Christian work was arrested and meetings were held only in secret. Some of the places of worship even became Boxer headquarters. The members were scattered and terrorised. The foreign staff were fortunate. No English missionary lost his life, or was even injured.

It was perhaps singular that hardly a single one of our really prominent men, whether preachers or teachers or laity, was called upon to sacrifice his life. But all were in the gravest peril, and in the Shantung district especially, the disorder, privation and extreme misery were continued for a very long time. The missionaries in Shantung province, cut off from Tientsin by countless hordes of Boxers, had to make their way, under the most perilous circumstances, to Chefoo. The measures of His Excellency Yuan Shih-k'ai, then Governor of Shantung, were admirably taken, and a very large body of missionaries of various churches owe their lives to the skill, the firmness and the wisdom of that enlightened statesman.

MARTYRS.—A total of not less than one hundred converts lost their lives during these troubles; some being put to death under circumstances of singular atrocity. About one-half of these deaths occurred in Shantung; a large proportion of them in the small village of Ts'angshang (倉上), the rest in the Yungping district of Northern Chihli. While the circumstances under which they met their end differed in every case, there is no exaggeration or accommodation of language in speaking of most of these believing sufferers as martyrs. In many instances singular heroism was displayed, and an exalted testimony was borne which will bear comparison with the noblest ages of the church, and of which Chinese Christianity has fullest right to be proud. That most of these personages were men, women, and in some cases very young persons, in the very humblest walks of life, does but add to the impressiveness of their martyrdom, and more signally illustrate the inspiring power of divine grace. At the present time measures are being taken to erect suitable and permanent memorials in fitting centres of the faith and fortitude of this "small, transfigured band whom the world could not tame", and who "counted not their lives dear unto them".

PRESENT STATE.—So much has the Mission been prospered that in spite of the ravages of Boxerdom the losses which that terrible time inflicted have been more than made good. The rapid growth of the work and the enterprising spirit of the church at home led to the adoption of a large scheme of extension which involved the transformation of three circuits into five, the establishment of two new medical centres, and the founding of a Ladies' Auxiliary Society for carrying on female, educational and evangelistic work. One lady has already been sent out to preside over this department, and a second is expected shortly.

METHODIST NEW CONNEXION.

Chinese Mission—Statistical Returns.

For the year ending February 28th, 1906.

STATIONS.	CHAPELS.		NATIVE HELPERS. MEMBERS.				BAPTIZED DURING YEAR.			Probationers.	Students.	Intermediate Schools.	Boys' Schools.	Teachers.	Scholars.	Girls' Schools.	Teachers.	Scholars.	Removals.	Discounthnances.	Deaths.					
	Rented.	Not Rented.	Societies.		Missionaries.		Males.	Female.	Local Preachers.													NATIVE HELPERS. MEMBERS.				
			Male.	Female.	Foreign.	Native.																				
Tientsin 天津	1	10	5	1	8	2	5	6	186	43	12	3	..	1	13	..	1	16	..	10	18	1				
Laoling 樂陵	6	60	29	3	18	4	37	8	751	412	70	27	27	..	..	1	11	11	112	1	143	8	4	9	
Wutingsfu 武定府	7	76	37	2	22	..	10	7	962	774	45	11	18	..	..	1	13	23	248	..	..	12	6	25	
Tangshan 唐山	6	29	17	2	14	2	21	3	596	261	75	22	31	..	..	1	7	6	74	1	1	6	3	7	10
Yangpingfu 永平府	4	14	9	2	7	2	11	4	215	144	50	7	14	..	..	..	..	1	1	8	..	4	1	6	..
Totals	24	189	97	10	69	10	84	28	2,710	1,634	252	70	90	1	13	3	31	42	42	458	2	2	53	34	41	45

CANADIAN METHODIST MISSION IN WEST CHINA.

(英美會).

Headquarters: Toronto, Canada. *Secretary*: Rev. A. Sutherland, D.D. Entered China, 1891.

Field: Szechuan province.

Missionaries, 13 male, 11 female. *Communicants*, 302.

ORIGIN.—The pioneer party of the Mission arrived in China in November, 1891, but on account of the anti-foreign riots in the Yangtse Valley that year, they did not proceed inland till February, 1892. There were eight members of the party—four men and their wives—including the leader of the Mission—Rev. V. C. Hart, D.D. Dr. Hart was formerly Superintendent of the Central China Mission of the M. E. Church.

After a slow and uneventful voyage up the Yangtse, they arrived in May at Chentu (成都), the capital of the province of Szechuan. This city had already been opened by the China Inland and Methodist Episcopal Missions, represented by seven workers in the former case and by one worker in the latter. After a few weeks' lodging with Mr. O. Cady (M. E. M.), the Canadians moved into a large compound which had been rented and partially repaired. All the younger members of the Mission were soon busily engaged in the study of the language.

On July 10th, 1892, the Mission met with a sad blow in the death by cholera of Mrs. Kilborn. She was ill with the disease only eighteen hours. Many thousands of the Chinese of Chentu died of the dread disease during that summer.

In the spring of 1894 the opening of another station was decided upon; and Kiating (嘉定) was chosen, one hundred miles south of Chentu (成都), on the Min river (岷江).

THE 1895 RIOTS.—Like a thunder-bolt from the blue, the storm burst, and ceased not till every mission compound in Chentu (成都), Protestant and Roman Catholic, had been first looted and then completely destroyed. In some cases the buildings were burned, but most were torn down and carried away piece by piece until in a few hours' time not so much as a foundation stone or a piece of timber the size of a shingle, remained.

The disturbance began about 4.00 p.m. of May 28th, and continued without check till the evening of the next day, May 29th.

During that time five compounds belonging to the three Protestant missions in the city, besides several Roman Catholic compounds, were devastated. Nine dwellings, three churches, one hospital and two dispensaries, and several school buildings, besides many outbuildings, were lost by the Protestant missions. No life was lost. The night of May 29th, eighteen Protestant missionaries and eleven small children were gathered in the yamên of the Hwa Yang magistrate. Several Roman Catholic missionaries were gathered in another yamên. Here they were kept in safety, though in much discomfort and daily alarm, for the city was in almost a continuous uproar, until ten days had elapsed. Finally one night, a little after midnight, they were escorted out of the city by the magistrate with many soldiers and placed aboard two houseboats. One month later they reached Shanghai in safety, bare of this world's goods, but all thankful to our Father in Heaven for preservation of life.

The cause of the riots was the innate suspicion on the part of all classes of the people with regard to foreigners, their presence in this far inland city, and their possible evil designs. Such suspicion, gradually accumulating, was very easily changed into hatred, and this again into action, fomented as it undoubtedly was, by some of the highest officials. This last statement is proved by the fact that the riots were allowed to proceed absolutely unchecked for twenty-four hours in a great provincial capital, the residence of a Viceroy, a Tartar General, a Provincial Commander-in-Chief, a Provincial Judge, a Provincial Treasurer, and two Taotais, and with many thousands of soldiers at their beck and call.

Promptly following the outbreak at Chentu less serious disturbances took place in several of the cities round about, usually within two to four hundred *li*.

As the result of pressure brought to bear by the foreign governments concerned, Viceroy Liu was removed and degraded, a sum under forty thousand taels was claimed by, and paid as indemnity to, the Protestant missions, and eight hundred thousand taels was paid to the Roman Catholics.

On arrival at the coast one missionary was ordered home to Canada, because of his wife's nervous breakdown. This followed her experiences in the riots at Chentu. In January, 1896, seven months after the forced abandonment of Chentu, two of our missionaries arrived back there. About three months later all the other members of the Mission who were on the field, had also returned to either Kiating or Chentu.

In Chentu, temporary premises were rented immediately adjacent, and the re-erection of the first dwelling was at once begun.

This was finished in May, 1896, the second in September, and a third was ready for occupancy in the spring of 1897.

In Kiating the premises originally rented, and later "mortgaged," were now purchased, and extensive alterations made to make them more suitable as permanent dwellings.

YÜ MAN-TSZ (余蠻子).—In the autumn of 1898, Central Szechuan, including Chentu and many other stations to the east and south, were much disturbed by what were called Yü Man-tsz troubles. A man of that name led a band of outlaws from place to place, robbing, burning, and pillaging the helpless farmers and villagers. In one case a French Roman Catholic priest was captured and held for some months for ransom. After much parleying and some fighting, the government troops were at last successful. The leader, Yü Man-tsz, was captured and thrown into prison—according to one story; bought off with money and rank and taken into the Imperial service, according to another account. At any rate, his bands were scattered and peace reigned once more. But our work was much hindered for a time, and our missionaries were in some peril and much alarm for months.

FIRST WEST CHINA CONFERENCE.—In January, 1899, the first West China Conference was held in Chungking (重慶). Its results were far-reaching in their influence upon all missions in West China. A West China Religious Tract Society was resolved upon and a West China Advisory Board was formed, consisting of representatives from each Mission; meetings to be held annually. One of the most important undertakings of this Advisory Board, carried through in its earlier meetings, was the harmonious division of the province of Szechuan (四川) among the seven or eight Societies at work there. To the Canadian Mission were assigned five district cities with their market towns and villages to the north of Chentu, together with the triangular piece of territory to the south of Chentu, having Chentu for its apex, Kiating (嘉定) for its south-west angle, and Tzeliuchin (自流井) for its south-east angle.

1900.—In July of 1900 all the members of the Mission vacated Chentu and Kiating in accordance with Consular order. Most missionaries of all Societies working in West China did the same. The cause of this hurried exodus to the coast was the Boxer troubles in North China. Several missionaries whose furloughs were due or nearly so, now returned to Canada.

In March, 1901, those workers left on the field journeyed west as far Chungking, but it was not till September and October that the work was re-opened in Chentu and Kiating.

A BOXER OUTBREAK.—During the summer and early autumn of 1902 the country in the neighborhood of Chentu was the scene of a brief but fierce Boxer outbreak. No foreign life was lost. A few Protestant Christians were killed, along with a large number of Roman Catholics. Many Protestants were robbed; some had their houses burnt.

The irruption of a small band of Boxer enthusiasts into Chentu city one day caused an alarm approaching a panic among the Chinese. No doubt foreigners and all connected with them would have suffered severely, had the Boxers obtained any sympathy from the people. But their band was quickly overcome, and a week or two later, the arrival of Viceroy *Ts'en Ch'wen-sueh* (岑春煊) was the signal for the complete scattering of the Boxer bands. By this disturbance our Mission work was undoubtedly much hindered.

It was not until 1905 that the Mission felt strong enough to again undertake the opening of new stations. Two more cities within our assigned territory were decided upon—Yuinhsien (榮縣) and Renshou (仁壽). Four workers were assigned to the former and three to the latter. There was already a small but faithful band of communicants in each of these cities, besides others in numerous out-stations round about. Sites for dwellings, church, and schools, have since been acquired in each of these two cities, and the work of building is now, 1906, in active progress.

The Mission looks definitely forward to the opening in 1907 of at least one more central station, making a total of five central stations, no one of which shall have less than two men in charge.

THE EVANGELISTIC WORK.—It goes without saying that this is the first and the absolutely essential work in each station and out-station of our Mission. The evangelistic penetrates and permeates all other departments, whether medical, educational, or printing, or the various departments of the Woman's Missionary Society, and is at the same time a department of itself, round which all the others centre, and in which they culminate.

In *Yuinhsien* (榮縣), opened 1905, preaching services are still held in premises rented some years previously, while this was an out-station. But a suitable site has been acquired, and a church will be erected in 1907.

In *Renshou*, opened 1905, preaching services are held in a large native building which became the property of the Mission two or three years before.

In *Kiating*, opened 1894, preaching services were held during the first year in the largest room available in the rented compound. In 1896-1897 a good brick building was erected, seating about two hundred. Besides this a street chapel is rented on one of the busiest streets, in which daily preaching is carried on by the evangelist.

In *Chentu*, opened 1892, the first services were held in rooms in a rented compound. In 1893-1894, the first church was erected, a good brick building, seating about one hundred and eighty. The porch at the entrance was made large and fitted up as a book room, whence were sold tracts and Scriptures on week days. This church was destroyed by the rioters in May, 1895.

The present Chentu church was begun early in 1896 on the return of the missionaries after the riots, and was dedicated on August 2nd, of that year. It seats three hundred people, or nearly four hundred by crowding.

Daily morning worship is held in every compound in our Mission, led by the foreigner or by a native evangelist. All employees are expected to attend. In each of our four stations and thirty-six out-stations, at least one preaching service is held each Sunday, and in some cases two. In our four central stations there are also Sunday School, classes for enquirers, catechumens, members on probation, for members and for women; also a week-night prayer-meeting. Our preaching services are in every case well attended, and are often crowded, so that numbers are obliged to stand throughout. In our forty stations and out-stations we have three hundred and two communicants. See Statistics.

EDUCATIONAL WORK.—The Canadian Methodist Mission believes in educational work. But until the beginning of 1905 such work was limited to day-schools in each central station. Day-schools were opened at the very beginning of the Mission in Chentu by Dr. Hart. Non-Christian teachers were employed to teach the usual list of Chinese books, but daily instruction in Christian truths was given by the foreign missionary. He also gave more or less teaching in such subjects as geography, arithmetic, and singing.

Such schools are still made a prominent part of the work in our central stations. The foreign oversight is frequently given by one of the married ladies. The scholars attend the Sunday services regularly, and are often of great help in the song part of the service.

At the beginning of 1905 a missionary was definitely set apart for educational work in Chentu. There was no lack of pupils from the beginning. During the winter of 1905-1906 there have been carried

on two primary schools, one of the junior grade, and one of the senior grade, and a middle school. In all three schools Christian teaching has been given daily. In the primary schools Chinese teachers have been used almost exclusively, except for the Christian teaching. One of these has taught arithmetic and geography, besides the elements of English. In the middle school a Chinese teacher has taught Chinese history and the classics, and foreign teachers have taught arithmetic, geography, chemistry, physiology, world history, biology, and astronomy.

The attendance for the last term has averaged about one hundred and twenty, that is, for all three schools. All of these have paid fees. These fees have aggregated an amount sufficient to pay all ordinary expenses of the schools, including salaries of the Chinese teachers.

In 1905, the first formal session of our Bible Training School for native evangelists was held in Chentu, in close connection with the middle school work. Two sessions, of two to three months each, were held during the year. From among these native evangelists, we expect to see developed the beginnings of our native ministry, and this Bible Training School is expected to expand into a Theological School for their teaching and training.

The Mission purposes definitely to enter upon higher educational work in Chentu. Tentative plans have been made, which will be completed soon, for the erection of large and commodious buildings, to include accommodation for a goodly number of students in residence. Several men are already under appointment in Canada for this Mission, who are specially prepared, and who look forward to higher educational work in Chentu.

MEDICAL WORK.—Medical Mission work has been a prominent feature in our Mission from the beginning. Medical men and women have formed, and continue to form, a large percentage of the total force of workers. Medical work has been carried on coincidentally with the evangelistic work in Chentu and Kiating, and it is the policy of the Mission that a medical man or woman should be stationed, if at all possible, in each central station. We have been able to adhere to this policy thus far, although in one case the medical man because of having full charge of the station, including church and out-stations, is able to devote only a very small fraction of his time to medical work. But at least his fellow-missionaries have the advantage of skilled medical aid always at hand.

In *Renshou*, opened in 1905, medical work is carried on in native rooms in the general compound, which have been repaired and adapted.

In *Kiating*, opened in 1894, medical work was carried on at first in rooms in the native compound, which had been repaired and adapted. The riots of 1895 caused an interruption of all kinds of work for some months. On the return of the missionaries in 1896 additional land was acquired, and the erection of the present hospital begun. It was completed in 1897. The hospital consists of three main buildings and outbuildings, and accommodates twenty-six in-patients. Kiating medical work has been hindered by various interruptions, such as the riots, and again the exodus of 1900 to the coast, because of the Boxer troubles in the North, and also for some time because of lack of workers.

But latterly we have been greatly cheered and encouraged by the large number of patients who have come to the dispensary, and also who have been so willing to enter the wards. Numerous surgical operations have been performed, upon both men and women, and the doctor in charge finds the work all one man can possibly attend to.

In *Chentu*, opened in 1892, medical work was also carried on at first in rooms in the general compound, which had been repaired and adapted. Early in 1894 a site was acquired and the erection of a new hospital begun. By the beginning of 1895 two fine buildings, built of brick and the best of hard wood throughout, were brought to completion. Medical work was begun in them at once. In May of that year these were burned by the rioters. In the autumn of 1896 the second hospital was begun on the same site, and brought to completion in the spring of 1897. There are dispensary, with large waiting room and other accessory buildings, and two wards, accommodating twenty five in-patients.

Medical work has been carried on uninterruptedly in these buildings since March, 1897, except for the Boxer year, 1900-1901. Patients have always come in sufficient numbers to the Chentu hospital to occupy fully the time of one medical man. And in later years the capacity of the hospital has been utterly insufficient to meet the demand. And moreover the urgent need has arisen for a better accommodation to meet the wants of a class of patients well able to pay, who would avail themselves of ward treatment.

Therefore the Mission resolved upon a new and much larger institution, and plans have been completed by competent architects

for a new building, three stories and a half high, to accommodate one hundred in-patients. A goodly number of these can be given private wards. Wards for missionaries or other foreigners are also provided. An entirely new site has been acquired in a better location, and the actual erection of the new building will be begun in 1907.

We have never looked upon our hospitals as purely benevolent institutions. Patients are encouraged to pay for attendance and medicine, and it is our policy to approach as nearly as possible to self-support. As a matter of fact the two older hospitals do pay a large percentage of their running expenses, that is, of everything apart from the stipend of the missionary. But apart from this our hospitals are first and foremost evangelistic in tone and aim. No opportunity is lost for spreading the Good News among all who come for treatment. Gospel portions, granted for the most part by the Bible Societies, are given away freely; at least one to each new patient. An evangelist is required to spend many hours a week among the in-patients, besides addressing the out-patients each dispensary day in the waiting room. Morning worship is held daily in the wards, and as many patients as are able walk across the street each Sunday to the church for service. We aim to give the best medical attention to every patient, and at the same time to surround him with all Christian influences.

THE CANADIAN MISSION PRESS (華英書局).—When Dr. and Mrs. Hart returned in 1897 from furlough, they brought with them to China the first machines, type, and other material for a printing press. A small brick building was erected in Kiating, in which these machines were set up and the first mission printing done in West China. Tracts, Gospel portions, and calendars were turned out in a steady and ever increasing quantity till 1900 when, as previously mentioned, all work was interrupted for more than a year. The press was not reopened till the spring of 1902, when missionaries returning from furlough increased our staff sufficiently to allow of the appointment of one to the work of the press.

The project had already been mooted of moving the press to Chentu as being the natural centre for such an institution. Funds were generously provided by friends in the home land, and in 1903 a large site, in an excellent location, was purchased in Chentu. In October, 1904, the press machines were moved from Kiating to Chentu, together with type and all other accessories. The work of printing was interrupted only by the time occupied in transport. For the first few months after removal they were housed in temporary quarters. But early in 1905 they were moved into the fine new press building just completed.

On the first Sunday in April a dedicatory service was held, attended by most of the resident foreign missionaries and a large representation from each of the three Chinese congregations in the city.

On April 6th, 1905, the formal opening of the new press building was honored by the presence of the Viceroy and the Tartar General and ten other of the highest provincial officials of Szechuan; also by that of all the resident foreign missionaries of Chentu.

H. B. M. Consul-General Campbell acted as host, together with the members of the Mission present in Chentu at the time. The incident was unique in the history of West China Mission work.

There have lately been added several new machines, larger and better than the first, together with much new type and other important material, all combining to give the press a greatly enlarged capacity in both quantity and quality of output. The faith of the Mission in the future of the press, and their confidence that it will continue in an ever increasing degree to fill an important need among all the missions of West China, is further shown by their appointment this year of a second man to this work.

The *book room* is that department of the press where its own productions, together with much other religious and scientific literature, are exposed for sale. The book room has had several years of history as an independent institution, during which it has distributed much Christian and scientific literature. This year, 1906, it has been attached to the press.

THE C. M. WOMAN'S MISSIONARY SOCIETY.—Our W. M. S. sent their first representative with the pioneer party in 1891. But before the party left Shanghai for the interior, she was married to a member of the General Society, and according to rule, ceased her connection with the W. M. S.

In February, 1893, two more representatives landed in Shanghai, one of whom was a medical woman.

Through unavoidable delays they did not, however, reach Chentu till a year later. They have been reinforced from time to time, till now, 1906, there are eleven missionaries of the Society in China. Two are medical women and three are trained nurses. The others are specially prepared for either school work, or direct evangelistic work among women and girls.

These do not represent all who have come to the field under the W. M. S. For one, Miss Ford, was lost by death, following the severe nervous shock received during the riots of 1895; and several have ceased their connection with the W. M. S. through marriage with members of the General Society.

W. M. S. SCHOOLS FOR GIRLS.—One of the most prominent branches of work undertaken by the W. M. S. is that of schools for girls. After the riots of 1895 and return to Chentu in 1896, a large property was acquired in Chentu and a comfortable dwelling erected on it, also a good-sized building for girls' day-school and a two story

frame building to be used as a boarding-school for girls. The little girls came freely and fearlessly to the day-school, and only less freely to the boarding-school. In the latter a small fee was asked from those who seemed able to pay. But a large proportion were taken in, from whom nothing was received, even for board. In both schools Christian teaching has from the first been made a very prominent part of the curriculum.

During the last two or three years the demand has been far in excess of the accommodation provided in the boarding-school, so that the Society in 1905 acquired a large additional site immediately adjacent to the original property; and now, 1906, a large new brick building, three stories high, is here nearing completion, to be used as the boarding-school for girls. The new building will accommodate sixty boarders. A large expansion is confidently looked forward to in this branch of the work as soon as the new building is ready for occupancy.

In 1902, the W. M. S. began their first school work for girls in Kiating, but in rented property. It was not till 1904 that a native compound was purchased and facilities acquired for both day-school and boarding-school work. These schools are still carried on in these native buildings, pending the erection in the not distant future of proper school buildings.

In 1906, a large site was acquired in Renshou and two workers appointed. Definite plans are being made to enter upon school work in this centre as soon as buildings are available.

W. M. S. MEDICAL WORK.—It is too soon for our W. M. S. to have begun medical work in Renshou or Kiating. They have not a sufficient number of medical women. When the first property was purchased in Chentu in 1896, the excellent native buildings on the premises were altered extensively and adapted to the purpose of hospital and dispensary for women and children. Accommodation was provided for thirty-two in-patients.

Medical work was begun in the hospital in November, 1896, and has been carried on there during these ten years. There has been no serious interruption of the work, except that occasioned by the absence of the missionaries in 1900-1901, due to the Boxer troubles in the North.

W. M. S. ORPHANAGE WORK.—During Miss Ford's short period of service she had taken pity on first one and then a second cast-away baby, who were found on the street in the vicinity of the

W. M. S. home. It was winter, and these little ones were cold, half starved, and evidently deserted by their parents. Miss Ford took them in and nursed them slowly back to life, not with the thought of starting an institution, but simply because her whole-hearted sympathy and love would not permit her to remain inactive in the presence of such suffering. But from this as a beginning, funds were, after her death, subscribed in Canada, and ultimately a building was erected and named the 'Jennie Ford Orphanage.' During the nine years which have elapsed since Miss Ford's death a large number of deserted infants have been received and tenderly cared for in this institution, thus perpetuating the thought of the worker gone before. Some of these orphans are growing up and are being educated and trained, with the hope that they may be of great help in carrying on the work in the years to come.

LIST OF APPOINTMENTS FOR 1906-1907, WITH DATE OF ARRIVAL IN CHINA.

Chentu (成都).—	The Church,	O. L. Kilborn, M.A., M.D., 敬	1891
		Mrs. O. L. Kilborn, M.D. ...	1893
	The Hospital,	R. B. Ewan, M.D., 余	1898
		Mrs. R. B. Ewan ...	1898
	The Schools,	J. L. Stewart, B.A., B.D., 杜	1902
	The Press,	J. Endicott, B.A., 文...	1893
		Mrs. J. Endicott, ...	1893
		J. Neave, 倪 For C. M. M.	1906
		Mrs. J. Neave, M.D. ...	1897
	Out-stations, five northern cities,	G. E. Hartwell B.A., B.D., 何	1891
Mrs. G. E. Hartwell ..		1891	
Students of Language,	C. R. Carscallen, B.A., 客	1906	
	Mrs. Carscallen, ...	1906	
	Kiating (嘉定).— The Church,	W. J. Mortimore, B.A., 穆	1902
		Mrs. W. J. Mortimore, M.D.	1904
The Hospital,	C. W. Service, B.A., M.D., 謝	1902	
	Mrs. Service ...	1902	
Yuinhsien (榮縣).—The Church,	W. E. Smith, M.D., 王	1896	
	Mrs. W. E. Smith, ...	1896	
	Weiyuen out-stations,	R. O. Jolliffe, B.A., 李	1904
		Mrs. R. O. Jolliffe, ...	1904
Renshou (仁壽).— The Church,	A. C. Hoffman, S. T. L., 洪	1903	
	Mrs. A. C. Hoffman, ...	1903	
	The Hospital,	J. R. Cox, M.D., 康	1903

W. M. S. Appointments:—

Chentu (成都).—	Schools for Girls,	Miss Brackbill, 白	1893
		Miss Hambly, 韓	1904
	The Hospital,	Miss F. O'Donnell, M.D., 覺	1902
		Miss Forrest, 福	1900
	Evangelistic,	Miss Brooks, 包	1897

Kiating (嘉定).—	Evangelistic,	Miss Foster, 法	...	...	1896
	Schools for Girls,	Miss Swann, 璽	...	...	1902
Renshou (仁壽).—	Evangelistic,	Miss Fox, 方	...	...	1903
	Student of Language,				
		Miss Wilkins, 魏	...	...	1906
On Furlough,		Miss A. C. Henry, M.D., 李	...	...	1899
		Miss M. Brimstin, 彬	...	...	1899

Former Members of the Mission, retired on account of illness, or other cause:—

V. C. Hart, D.D. (deceased 1903); Mrs. V. C. Hart; H. M. Hare, M.D.; Mrs. H. M. Hare; D. W. Stevenson, M.D.; Mrs. D. W. Stevenson; W. Stephens, M.D.; W. F. Adams, M.D., D.D.S.: Mrs. W. F. Adams.

Statistics—for the Conference year 1905-1906.

CANADIAN METHODIST MISSION, INCLUDING W. M. S.

Stations	4	Missionaries, ordained	11
Out-stations	36	„ unordained	2
	<u>40</u>	„ wives	11
		„ single women, W.	
		M. S.	11
Churches and chapels	43		<u>35</u>
Organized churches	4		
Communicants	302	<i>Included in the above:—</i>	
Added by confession 1905-1906	178	Physicians, men	5
Average weekly attendance ...	1,400	„ married women ...	3
Adherents	500	„ single women, W.	
Total contributions		M. S.	2
Gold \$69.00=Mex. \$138.00			<u>10</u>

HOSPITALS.—4, including one general hospital in each of the three cities—Chentu, Kiating, and Renshou—and one W. M. S. Hospital for women and children in Chentu.

Mission Press and Publishing House, Chentu.

Native evangelists, unordained...	12	Students for ministry	28
Bible-women	3	Boarding and high schools ...	3
Teachers, men	11	Pupils, male	65
„ women	3	„ female	40
Total native helpers	<u>29</u>	Day-schools... ..	7
Sunday Schools	9	Pupils, male	148
„ „ membership	430	„ female	55
Theological schools	1		
		Total schools, 11. Total pupils,	<u>336</u>



BIBLE CHRISTIAN METHODIST MISSION.

ADDRESS: VIA CHUNGKING, WEST CHINA.

Headquarters: Ilfracombe, England. *Secretary:* Rev. Charles Stedeford. Entered China, 1885.

Field: Yunnan and Kueichow.

Foreign missionaries, 6 male, 8 female. *Communicants,* 232.*

ORIGIN.—This Mission was started in 1885 by the appointment of two workers—Revs. T. E. Vanstone and S. T. Thorne—both of whom have now been dead for some years. The Mission was at first worked in connection with the China Inland Mission, and it was on the advice of Rev. J. Hudson Taylor that North-east Yunnan was chosen as the field of work. As soon as the staff admitted, work was begun in the three centres of Yunnanfu (雲南府), Chaotongfu (昭通府), and Tongchuanfu (東川府). Death in the ranks of the missionaries compelled withdrawal from the first of these places, and the policy of concentration on a smaller field has been pursued. For some years the Bible Christian churches in Australia and New Zealand co-operated in the Mission by the sending of funds and workers, but Methodist Union in these countries has put an end to this co-operation.

For many years but little success was seen. Yunnan and Kweichow have been two of the *hardest missionary fields* in China. The population is very mixed. It is estimated that of the 12,000,000 people who live in Yunnan 7,000,000 are non-Chinese. The number of languages spoken is very large.

ABORIGINAL TRIBES.—While the principal work has been among the Chinese, continuous efforts have been made to reach the many tribes† which are so numerous around Chaotong and Tongchuan. Chaotong is one of the finest centres in the West of China for work among the tribes. Three days away, across the Yangtse, begins the land of the independent No-su (苗, 野), erroneously called Lolo or Man-tsz; a little work has been done among these brave mountaineers, and during an adventurous visit into the heart of No-su land a warm welcome was given the missionary. A great field of work here awaits some Society. An immense tract of country in the provinces of Yunnan and Kweichow, stretching for several days around Chaotong, is largely owned by the dependent No-su, and a number of these have become Christian adherents. A

* 1,500 Miaos baptized in 1896.

† See G. W. Clarke's paper, p. 686, in Conference Records of 1890, with the Appendix, p. 726.

few have been baptized. These No-su landlords have as tenants many thousands of Hwa Miao (花苗), who practically own no land at all.

The No-su possess a considerable literature of their own. A beginning in Scripture translation has been made for the needs of this large and influential tribe.

In 1904 a great movement began among the Hwa Miao. It first appeared in connection with the C. I. M. at An-shuen (安順), and rapidly spread to the Chaotong district. The results up to date are such as to rejoice all hearts. Many thousands came to the Mission House at Chaotong for Christian instruction. A Miao centre was formed at Shihmenk'an (石門坎), twenty-five miles from Chaotong in the province of Kweichow, and here on a ten-acre hillside, given by a No-su landlord, buildings have been erected by the Miao. Rev. S. Pollard is in charge.

In November, 1905, a church was formed by the baptism of 150. A second centre was formed at Ch'anghait'si (長海子), seventy-five miles from Chaotong, and here a church was formed by the baptism of over seventy. Yet a third centre was opened at Mí-ri-keo (米耳溝), in Yunnan, fifty miles from Chaotong. A church was formed here by the baptism of over 400. Ten thousand Miao have been enrolled as adherents. Scriptures are being translated and other literature prepared. The great difficulty is with the landlords. Some of these strongly object to their tenants becoming Christians.

In a small yet hopeful way work has been begun among another tribe—the Chong-chia.

At Chaotong there is a *training school* for native ministers in charge of Rev. C. E. Hicks, a girls' school under Miss Ethel M. Squire, B.A., and a hospital with Dr. Lewis Savin and Dr. Lilian Grandin as resident physicians.

At Tongchuan[†], the work is evangelistic and educational. Rev. F. J. Dymond has for some years rendered assistance to the government schools.

In 1900.—A terrible riot in Yunnanfu resulted in the complete destruction of the Mission premises, and the missionaries were compelled to leave the town. During this year all the missionaries retired to the coast for safety, excepting Mr. and Mrs. Grist and Mr. Hicks, who remained at Tongchuan.

The work at Yunnanfu has not yet been resumed, because the staff of missionaries has not been sufficient to do so.

HARVEST FESTIVAL AMONG THE HWA-MIAO.—For many years past Harvest Festivals have been among the annual features of mission work in Chaotong and Tongchnan. The natives always do well and enjoy themselves immensely. Mottoes worked in various kinds of grain stuck on coloured paper, beautiful paper lanterns of many shapes and colours, long festoons of chilies, a great central “Ai” (love) character over the rostrum, flowers, branches of trees, etc., all made the little chapel a thing of beauty and attracted great crowds. Dr. Savin, the pastor of the church, rejoiced in a native collection of over ten taels. (Friends who want to institute something which appeals to all Chinese will find a harvest festival (謝恩節) just the thing they need. This and Christmas are very popular among our people and wean them from the heathen festivals so dear to the Celestial heart. We have made a beginning with an Easter Festival, but that has not caught on.) 2,000 Miao were present, a body of 50 having walked from near the Yangtse three days’ journey. Two school boys who had gone home for a week’s holiday were the leaders of this band.

In cash and grain the offerings for the day amounted to over 50,000 cash. The little chapel built by the Miao seats 350, and stands nearly 700. At night the women and girls had their service first and then they gave way to the men. Bro. Parsons wedged the men in by main force until in one-half of the chapel the men could scarcely move a shoulder, let alone an arm. There was very little preaching done during the day, the greater part of the time being taken with the final examination of the candidates for baptism. The testimony of some of them was wonderfully bright. For nearly twenty years we have worked the barren fields of Yunnan. So unpromising has the work been that both the societies working in Yunnan have wondered at times, whether it would not be better to concentrate elsewhere. Again and again have we gone over the country around Chaotong searching for Chinese, Mahomedans and E-ren (夷人). A few have responded to the invitation. Now in the very country we often wearily travelled over, God has shown us thousands who are willing to be taught and who rejoice in a newborn hope. We have cast our nets on the other side of the ship and God has given us a multitude.

Singing is a great feature in this work. For hours these Miao will sing Christian hymns to their own strange, shrieking chants. Gradually we are opening schools in the chief centres.

Literary Work.

Mr. Pollard has devised a new written language for the Miaos, a specimen of which is given near the bottom of p. 125, and the Methodist Press, Chentu, has prepared the wooden blocks for printing it.

The Statistics for 1905.

Missionaries	{ Male	...	...	...	...	6
	{ Female	...	...	...	...	8
Native	{ Preachers	...	...	...	...	5
	{ Evangelists	...	...	...	...	7
Stations and Out-stations	...	...	...	...	...	9
Members	{ Full	...	...	...	..	232
	{ Trial	...	...	...	...	1,146
	{ Juvenile	...	...	...	...	68
Sunday Schools	{ Teachers...	...	...	...	...	13
	{ Scholars ..	...	...	...	...	595
Day Schools	...	...	...	...	...	3
Day Scholars	{ Male	...	...	...	...	110
	{ Female	...	...	...	...	30
Training School	...	...	...	...	...	1
Students	...	...	...	...	...	25
Hospitals	...	...	...	...	...	1
Native Contributions	...	...	...	...	...	\$1,000.00



ENGLISH METHODIST FREE CHURCH MISSION.

(IN ENGLAND, UNITED METHODIST FREE CHURCHES).

(偕我公會).

Headquarters : Leeds, England. *Foreign Secretary* : Rev. H. T. Chapman, 4 Newton Grove, Leeds, England. Entered China, 1864.

Fields : Ningpo and Wenchow.

Missionaries, 10 male, 1 female. *Communicants*, 3,883.

Ningpo Field.

ORIGIN.—This Mission was started in October, 1864, by the Rev. W. R. Fuller, who was joined in August, 1865, by the Rev. J. Mara. Mr. Fuller, who had received considerable medical training in view of coming to China, opened a dispensary, which proved helpful in the establishment of his work. Persistent illness, however, compelled his withdrawal to Chefoo in 1868, where he hoped to establish a mission.* In 1869, Mr. Mara's health broke down, which necessitated his quitting the field.

MR. GALPIN.—In the meantime, in 1868, the Rev. Frederick Galpin arrived, and to him more than to any other is due the real establishment of the work. He had a fine command of the vernacular, and was a magnetic preacher, who taught as one having authority and not as the scribes. He was one of the principal revisers of the Ningpo New Testament, and also founded an educational work, which has grown into the fine College recently opened. For nearly thirty years he faithfully laboured in Ningpo, and only retired, on his breakdown in health in 1896, to serve the churches at home.

When in 1872 the United Presbyterians decided to concentrate their forces in Manchuria, they handed over to Mr. Galpin their two stations and twenty converts.

For five years Mr. Galpin was alone, but the Rev. R. Swallow joined him in August, 1874. For ten years he spent much time in itineration, wherein he found medicine so manifest an auxiliary that he later studied and graduated in America, and founded a successful

* The church at home did not see its way to this new work, so Mr. F. resigned and went into medical work on his own account, chiefly among the Chinese. He died in Chefoo in 1894.

Hospital and Dispensary in Ningpo. After thirty years of work he retired to take charge of a church in England.

NATIVE WORKER.—Mr. Tsiang O-pong came under the power of the Gospel in Dr. Peter Parker's opium ward. "He has never been surpassed in soul-saving power in the annals of our Ningpo Mission" (Soothill).

OUT-STATIONS.—Mr. and Mrs. G. W. Sheppard live at Hsiang-shanhsien (象山). Shilip'ut'ing (石浦) and Chênhai (鎮海) are also out-stations.

WOMAN'S WORK.—Besides the work of the married ladies, Miss Milligan, now of the Rescue Work in Shanghai, was for five years a voluntary worker. Miss Hornby also worked for seven and a half years, chiefly in connection with Dr. Swallow's hospital. Miss Abercrombie came in 1898, and now has charge of the women's work and the girls' schools, in which she is well-supported by the married ladies of the station.

To Mrs. Swallow is due the honour of having first proposed the presentation of a copy of the New Testament to the Empress-Dowager on her sixtieth birthday. The money was given by the Christian women and girls of China, and a specially prepared copy was duly presented.

PRESENT OUTLOOK.—Under the superintendence of the Rev. J. W. Heywood, who was transferred from Wenchow in 1896, and of his colleague, the Rev. G. W. Sheppard, the Mission has acquired an influential standing and notable prosperity. The Rev. W. Lyttle has recently been added to their number. The College, which has just been housed in a fine new building, erected at a cost of \$30,000, is under the control of Mr. H. S. Redfern, M.Sc., and the hospital is under the care of Dr. J. Jones.

SUMMARY OF PROGRESS.—The statistics tell their own story (see p. 134), but in summing up the Ningpo work it may be pointed out that there are now 1,754 communicants and 724 probationers, a total of nearly 2,500, or over seven times the number at the time of the 1890 Conference. Since then the foreign staff has been trebled, and the local staff, the number of churches, the educational establishments and pupils, all quadrupled. Three C. E. Societies have been founded, and both College and Hospital have come into existence. Moreover, while the Chinese Christians only raised

a little over \$100 in 1890, they in 1905 raised \$1,029 for church work, \$600 towards the new College, and in addition \$2,476 was received in educational fees, a total of \$4,805.38.

Wenchow Field (温州).

NOTE.—A port on the Chekiang coast, opened to trade by the Chefoo Agreement of 1876.

This Mission was opened, at the instigation of Mr. Galpin, by the Rev. R. Inkermann Exley in 1878. Despite ill-health he succeeded in laying the foundation of the work, but died in 1881, after three brief years of patient toil.

Mr. SOOTHILL.—In 1882, the Rev. W. E. Soothill was sent out to fill the vacant post. For nine years he and Mrs. Soothill worked alone, after which the Rev. J. W. Heywood arrived, but he in 1896, as already stated, was transferred to Ningpo.

In 1884, when France was at war with China, the whole of the Mission buildings were utterly destroyed by a mob on the night of October 4th. The missionaries all escaped. Compensation was paid by the Chinese government. Mr. Soothill found simple medical treatment helpfully indicative of sympathy during itineration, and an opium refuge founded by him resulted in the establishment of several churches. The medical work has developed into a hospital for 150 in-patients.

UP-COUNTRY.—Our first successful work up country began in 1885, a year after the riot. In that year a number of the converts became disaffected and perverted to the Roman Catholic Church. On the other hand, a member of that church sought to join us. He was never admitted to fellowship, as he proved himself unworthy, ultimately becoming a Taoist or Buddhist priest. But while he was with us four friends of his came up on a visit from a little place called Oyster Cove, a fishing village nearly fifty miles away, in the Yotsing magistracy. In this village was the only Roman church in that neighbourhood, and these men had been acquainted with its teaching for many years. The preaching, however, of the New Testament doctrine of salvation in Christ attracted them, and resulted in their conversion. One was a doctor, who also kept a medicine shop; another was a grocer; a third was the owner of a portable shrine, which, with the god it contained, he carried about the country on his shoulder, croaking ballads for his living; the fourth was a farm labourer. The first two possessed some educa-

tion, and are to-day faithful workers in the church—one as a leader, the other as a local preacher. The two others died many years after—one of them faithful, with intervals; the other consistent to the end. The result of their visit to Wenchow city was the establishment of a church in their village; a church which has grown very slowly, but from which, directly or indirectly, twenty-nine other stations have had their being, possessing now a membership of 276 and a total of 1,526 names on the attendance registers. What slender circumstances and unpromising material sometimes lead to larger openings! These churches, forming our Yotsing-Yuluwan (玉環) circuit, are under the oversight of four native pastors and twenty-seven local preachers.

PRESENT OUTLOOK.—Mr. Soothill commenced *educational work* on a small scale, which has grown into a College of 200 students, now housed in a handsome building, into an elementary school of 300 boys, and many village schools. He formed the Wenchow romanised system and translated the New Testament into the local speech. Much of his time was spent in evangelisation, and the result of his own and his colleagues' labours is shown in the 150 out-stations now existing. The *City Church*, completed in 1901, the third in a series of enlargings, accommodates over 1,000; two out-stations have new churches, each holding 600; there are three others, as well as one in course of erection, each seating 400, and still three more seat 150 each, towards all which buildings the local churches have contributed liberally.

That the confidence of the people is being gained is evidenced by the fact that the native Christians have been able, for nominal rentals, to hire over a dozen ancestral temples as chapels, chiefly amongst the mountain clans. The "local preacher" is the backbone of the work. Under the direction of Chinese pastors he supplies most of the pulpits, and the cost is small, as his "travelling expenses" vary from only ten cents a Sunday to a maximum of seventy, according to the distance travelled and the time spent from home; a number, happily increasing, pay all their own expenses. There are now 131 local preachers, twenty regular preachers, 150 out-stations with 124 leaders (or Elders), and the total membership is 2,144 with 5,711 probationers. The work is now in the hands of the Revs. W. E. Soothill (Superintendent), W. R. Stobie, and A. H. Sharman. The Hospital is ably managed by Dr. W. E. Plummer and his staff of eight students. Its figures for 1905 are 740 in-patients, 17,370 out-patients, and receipts from

Chinese \$3,507. The new Hospital and Dispensary, opened in 1906, cost over \$20,000, and they form an excellent evangelising agency. The College, erected at a cost of over \$20,000, is successfully worked by Mr. T. W. Chapman, M.Sc. and his staff of Chinese assistants, mostly old pupils.

Compared with 1890 the membership has increased twelve-fold, the probationers nearly twenty-fold, the English staff five-fold, the number of churches and local preachers, eight-fold. The hospital and collegiate work did not then exist, and the day-schools have grown from one to twenty-six. Church contributions moreover have increased forty-fold, *i.e.*, from a few tens of dollars then, to \$2,133 in 1905. Hospital receipts in addition reach \$3,507 and college fees \$1,500; a total of \$7,140. A day-school of forty girls, all with unbound feet, is under the supervision of Mrs. Soothill, and a girls' Sunday school has recently been started with a roll of seventy names. The married ladies of the Mission render helpful service in college, hospital and elementary boys' school; and several C. E. Societies have recently been established.

Literary Work.

Rev. F. GALPIN:

Co-reviser of Ningpo Testament.
History of Russia in Chinese.

Rev. W. E. SOOTHILL:

Wenchow romanised Primer.
Revised Hymn books, character, and romanised.
Wenchow romanised New Testament.
The Student's Pocket Dictionary. 213 pp., 4300 字, 5th Edition.

Wenchow Statistics, English Methodist Free Church Mission, 1905.

Missionaries, Clerical, 3.	In-patients, 740.
„ Educational, 1.	Out-patients, 17,370.
„ Medical, 1.	College, 1.
Chinese preachers, regular, 20.	Students, 200.
„ „ local, 131.	Teachers, 12.
Bible-women, 5.	Day-schools, 25.
Leaders, 124.	Teachers, 43.
Communicants, 2,144.	C. E. Societies, 6.
Probationers, Adults, 5,711.	Hospital receipts, \$3,507.00
„ Children, estimated, 1,500.	College fees, 1,500.00
Churches, 150.	Church contributions, 2,133.22
Hospital, 1.	
Students, 8.	Total \$7,140.22

**Statistics of English Methodist Mission, Ningpo, for Year
ending March 31st, 1906.**

Ordained missionaries, 3.	Girls' Day-schools, 2.
Educational „ 1.	College Students, 50.
Medical „ 1.	Boarding-school Pupils, 15.
Single Woman, 1.	Day Boys' School Pupils, 102.
Native Preachers, 31.	Day Girls' „ „ 40.
Local „ 38.	C. E. Societies, 40.
Bible-women, 6.	Total Native Receipts, \$4,105 38.
Church Members, 1,739.	Net Increase—Adult Members, 140.
Enquirers on trial, 724.	„ „ Junior „ 10.
Junior Church Members, 15.	„ „ Preaching Stations, 2.
Chapels, 17.	„ „ Native Preachers, 4.
Other Preaching-rooms, 28.	„ „ Local „ 8.
College, 1.	„ „ Enquirers on Trial, 77.
Boys' Boarding-school, 1.	„ „ Chapel, 1.
„ Day-schools, 2.	„ „ Schools, 2.



THE CHINA INLAND MISSION (內地會).

Headquarters: Newington Green, Mildmay, London, N.
Founder: The late J. Hudson Taylor, M.R.C.S. *General Director:*
 D. E. Hoste. *Secretary:* F. Marcus Wood. There is a China
 Council, a London Council, a North American Council, an
 Australasian Council and a branch in Auckland, New Zealand.
 Entered China, 1866.

Communicants, 8,867.

	<i>Men.</i>	<i>Single Women.</i>	<i>Wives.</i>	<i>Widows.</i>	<i>Total.</i>	<i>Stations.</i>
Members ...	263	216	184	18	681	152
Associates ...	71	60	39	2	172	52
					<hr/> 853	<hr/> 204

The following Missions are *Associates* of the C. I. M., and each except the Liebenzell has a sketch of its own in this volume:—

The Swedish Mission in China.
 The Swedish Holiness Union.
 The Scandinavian China Alliance.
 The Norwegian Mission in China.
 The German China Alliance.
 The Finnish Free Church.
 The Liebenzell Mission.
 Independent.

NOTE.—The history of the Mission is detailed in Mrs. Howard Taylor's "Story of the C. I. M."

ORIGIN.—The visit of Dr. Gützlaff to England led, indirectly, in the early fifties, to the formation of the "*Chinese Evangelisation Society*," * under which organisation Mr. Hudson Taylor sailed for China in 1853 as its first English agent. Mr. Taylor was subsequently led to sever his connection with this Society, and returned to England in consequence of ill-health in 1860. It was during this visit to the home country that the China Inland Mission was organised.

Mr. and Mrs. J. J. Meadows (Mr. Meadows is still (1906) the Senior Member of the C. I. M.) sailed for China in 1862, and four others followed in 1865; the Rev. J. W. Stevenson, the present Deputy Director in China, being one of these. In June, 1865, when at Brighton, Mr. Taylor definitely yielded himself to God for a

* See list of Defunct Societies.

larger and more systematic effort to evangelise the inland provinces of China ; this dedication being marked by a note then made in his Bible—"Prayed for twenty-four willing, skilful workers. Brighton, June 25th, 1865." The first large party of volunteers sailed, with Mr. and Mrs. Hudson Taylor for China in the *Lammermuir* on May 26th, 1866. There were seventeen adults and four children in the party. Thus was the C. I. M. definitely launched upon its Mission.

The late Mr. Taylor prepared the following statement of the C. I. M. *policy* in 1895 :—

Some of the *distinctive features of the Mission* are as follows :—

I. That it is pan-denominational and international. The workers are members of all the leading denominations of Christians ; and have come out from the United Kingdom of Great Britain and Ireland, from Finland, Sweden, Norway, Denmark, Germany and Switzerland, from the United States and Canada, from four of the Australian Colonies, Tasmania and New Zealand.

II. That the workers have no guaranteed salary, but trust only in the Lord, whom they serve, to supply their needs.

III. That no personal solicitation or collection of funds is made or authorized by the Mission, voluntary contributions alone being received ; to which may be added, that the names of donors are never published, but each receives a dated and numbered receipt, by which he can trace his own contribution in the list of donations, and thence in the annually published accounts.

IV. That the direction of the work in the field is carried on not by home committees but by missionary Directors, advised by a council of senior and experienced missionaries, who, as superintendents of the work in various provinces, help and guide those who have less experience.

V. That all the operations of the Mission are systematic and methodical ; and are in accordance with, and integral parts of, one general and comprehensive plan for the evangelization of the whole of China ; the aim of the Mission being not to secure in a short time the largest number of converts for the C. I. M. from a limited area, but to bring about in the shortest time the evangelization of the whole empire, regarding it as of secondary importance by whom the sheaves may be garnered. Thus in occupying a new province the first station, if practicable, is opened in the capital ; though it is well known that this is the most difficult place in the province in which to gather a church. The next step is, if possible, to open stations in the prefectural cities, then in subordinate ones, leaving, as a rule, places of less importance to be occupied later on. If the staff thus needed were to be concentrated in a country district, a larger number of converts might be expected in a few years ; but the influence of these country Christians would not be likely to extend beyond the boundaries of their own villages. By the before mentioned plan, centres are opened from which the Gospel may be diffused throughout the whole extent of a province."

The following shows how the needs of the work were met :—

"As the time for the departure of the *Lammermuir* drew near, and the funds hitherto received were only adequate to sustain the missionaries who had gone out previously, and to cover the current needs at home, a daily prayer-meeting was commenced on February 6th, 1866, to pray for from £1,500 to £2,000, as might be needful to cover the cost of outfits, passages and other preliminary expenses of the work. Up to this time, since the

beginning of the year, £170.8.3 had been received in unsolicited contributions. On March 12th, a second period of a month and six days, it was found that £1,974.5.11 had been contributed in answer to daily prayer. It is interesting to compare with this a third period to April 18th, and to see that a further sum of £529 had been received, showing that when the special needs were met, and the special prayer for funds ceased, the supply was no longer so abundant.

The contributions from the commencement up to May 25th, 1876, amounted to £51,918.11.2, a sum which had covered all the needs and left a small balance of general funds with which to commence the 2nd decade; besides £3,700 specially contributed for work in new provinces. These funds were all received without personal solicitation or collection, but not without much prayer; often the answers came in the most striking manner, and always in time.

One instance of this, which occurred on the 24th May, 1875, may be given. The Mission had at that time no paid helpers in England. Mr. Hudson Taylor, who was then at home, was confined to his bed by an injured spine, and his wife was laid aside in the next room. Mr. Geo. King, preparing to leave for China, had assisted him with correspondence till the beginning of May; and when he was no longer able to do so Mr. Taylor had remarked to a friend, 'Perhaps the Lord will lessen the correspondence for a time, unless He provides unexpected helpers.' On the morning in question friends met in Mr. Hudson Taylor's bed-room for a usual hour of prayer for China, and he remarked, 'The Lord *has* lessened our correspondence, but this has involved lessened contributions; we must ask Him to remind some of His wealthy stewards of the need of the work.' Adding up the receipts from May 4th to 24th, and finding that they came to £68.6.2, he said, 'This is nearly £235 less than our average expenditure in China for the three weeks. Let us remind the Lord of it!' This was done. That evening the postman brought a letter, which was found to contain a cheque for £235.7.9 to be entered 'from the sale of plate.' Such incidents are not uncommon in the history of the C. I. M.

INCREASE OF WORKERS.—In 1882-4, seventy-six new missionaries reached the C. I. M. In 1885, forty additional missionaries were sent out, including the well-known Cambridge Band, viz.:—C. T. Studd, D. E. Hoste, W. W. Cassels, Stanley P. Smith, C. Pollhill-Turner, A. Pollhill-Turner, and Montague Beauchamp. In 1887, a hundred new workers were granted, and also the £10,000 needed for their support. All these were definite subjects of prayer, and the answers have strengthened the faith of many.

From this point it will be best to summarize the following brief survey under three heads:—

- I. *Rough outline of important developments.*
- II. *Entry and progress of work in various provinces occupied.*
- III. *General remarks, with comparative statistics.*

I. Important Developments.

During *the first decade* of the Mission's history—from 1865 to 1875—the Mission struck its roots in China, and gained experience for subsequent work by opening and working the stations in previously *unoccupied districts* in some of the nearer provinces.

During *the second decade*—1875-1885—widespread itinerations and systematic explorations of the more distant *provinces* were made, during which time the first stations were opened* in all of the unoccupied provinces, except Kuangsi.

During *the third decade*—1885-1895—widespread itinerations were exchanged for a methodical visitation of smaller districts round established centres, leading to the development and consolidation of the small churches which had been springing up as a result of the earlier pioneer work.

During *the fourth decade*—1895-1905—much of the work passed through the testing period of persecution and subsequent prosperity. Special attention has been given to the training of native leaders and to the encouragement of self-support. | During this period Mr. Hudson Taylor's ill-health led to the appointment of Mr. D. E. Hoste,† in 1901, as acting General Director, and in 1903 as General Director. Mr. Hudson Taylor died on June 3rd, 1905, at Changsha, the capital of Hunan. (Born 1832, ob. 1905). After some years of retirement, chiefly in Switzerland, he again set out for his beloved China, and appropriately breathed his last in the last stronghold of opposition, now at length fully open to the Gospel.

HOME DEPARTMENTS.—For the first six years of the Mission's history W. T. Berger, Esq., acted as Honorary Home Director. When no longer able, through failure of health, to do this, a small Council was formed, two members of which acted as Honorary Secretaries for the next two or three years. In 1875 Mr. B. Broomhall accepted the office of Resident Secretary in London, which position he held till 1895, when he retired, Mr. W. B. Sloan then being appointed to that position. Theodore Howard, Esq., one of the first members of the Council, has for many years been the Honorary Home Director in England. During recent years the London Council has been assisted by an auxiliary Council of ladies and by an auxiliary Council in Scotland.

During a visit of Mr. Hudson Taylor to America in 1888 the work opened up in that country, and a Council was formed, Mr. H. W. Frost becoming the Director for North America. Two years later work was opened up in Australasia, and a Council formed, with Mr. Whitridge (lately deceased) as Secretary.

In 1886, a China Council was formed, composed of superintendents and senior missionaries, who meet in Shanghai once a quarter. Closely associated with the C. I. M. are nine committees—in Germany, Switzerland, Sweden, Norway, Finland and the United States of North America, who send out and support their own missionaries, which missionaries are in China under the direction of the General Director of the China Inland Mission.

THE WORK IN CHINA.—The limits of this article will not allow of any details being given as to the opening up of work at every station, there being, at the close of 1905, 205 stations with 632 out-stations. The only possible way under the necessary limitations

* Each of the two stations opened in Hunan had, however, to be relinquished.

† One of the "Cambridge Seven."

of this sketch, will be to state briefly the commencement and subsequent development of work in the various provinces.

During the first ten years the stations opened were all in the four provinces of Chekiang, Kiangsu, Ganhwny (Anhui) and Kiangsi. With the murder of Mr. Margary in 1875, and the subsequent Chefoo Convention, China was thrown open to the missionary traveller. With this development commenced a new departure in missionary work, the facts of which must be referred to under each province in order.

II. Entry and Progress of the Work in the Various Provinces.

KANSUH.—Mission work was begun by Messrs. G. F. Easton and G. Parker, who entered the province on December 28th, 1876, the capital, Lanchow (蘭州), being reached the following January. The first station, Tsinchow (秦州), was opened in 1878, while Miss Wilson was the first European lady to enter the province. Extensive itinerations were made, many thousands of miles being covered, and the journeys extending far beyond the borders of the province as far as Kuldja (Ili, 伊犁). The Scriptures have been circulated in *six languages*.

Lanchow (蘭州), the capital, was opened in 1885, and Sining (西寧) and Ninghsia (寧夏) during the same year, in the hope of reaching Tibetans and Mongols as well as Chinese. In 1891, Miss Annie Taylor went to reside in Taochow (洮州), whence she took her adventurous journey into Tibet in 1892-3. Mr. and Mrs. Cecil Polhill* also suffered much in their labours among the Tibetans at Sungpan (松潘). During the Mohammedan rebellion in 1895 Mr. and Mrs. Ridley, with Mr. J. C. Hall, were shut up in the besieged city of Sining for over four months. In 1904, Dr. J. W. Hewett, with Mr. A. Preedy, commenced medical work in Lanchow. A school for the children of the *Scandinavian Alliance* missionaries labouring in this province, has been opened in Pingliang (平涼). During the last year or two Mr. George W. Hunter has been making extensive journeys in the New Dominion province (新疆), finding not a few traces of the former visits paid by early C. I. M. pioneers.

Although persistent work has been carried on for thirty years, visible results are as yet small. The C. I. M. has in the province ten stations with one out-station, while 223 persons have been baptized from the commencement.

* Formerly known as Cecil Polhill-Turner.

SHENSI.—Messrs. F. W. Baller and George King reached Hsinganfu (興安府) in September, 1875. A little later, the same year, Messrs. King, Budd, Easton and Parker reached the capital (西安府). In all of the cities of this province evangelistic and colportage work was done. In 1877-8, an unsuccessful attempt was made to distribute famine relief. In 1879, work was opened up in the Han Valley, Mr. George King being assisted by the official in securing premises at Hanchungfu (漢中府). Here for many years a good medical work was carried on by Dr. W. Wilson.

In 1890, Sanyüen (三原) and Tungchowfu (同州府) were opened by the *Swedish Mission*, the former station being subsequently transferred to the B. M. S. when that society entered the province. In 1893, five other stations were opened, including Hsianfu (西安府). Between 1892 and 1899 no fewer than seven men and two women, labouring in the Hsian plain and part of Kansuh, lost their lives, mostly through fever.

The C. I. M. now has in this province twenty-five stations with twenty-eight out-stations, 1,096 persons having been baptized since the commencement.

SHANSI.—The first C. I. M. pioneers—Messrs. Turner and James—reached this province from the south in November, 1876. In the spring of 1877 they opened Taiyuenfu (太原府) as a mission station. Sickmess, resulting from their labours among the famine patients, compelled the workers to leave for a short change, just two days before Mr. Timothy Richard, of the B. M. S., reached the city about the end of November, 1877. Pingyangfu (平陽府) was opened in 1879, while by 1881 every city in the province but two had been visited.

North of the Great Wall the district is worked by the *Scandinavian Missionary Alliance*; between the north and south arms of the Great Wall the district is worked by the *Swedish Holiness Union*; while the *Swedish Mission* works in the south of the province. In the central region there is the interesting work associated with the name of Pastor Hsi,* a work still developing strongly along native lines. In 1900, 47 missionaries of the C. I. M. were martyred in this province. (See list below). At a provincial conference held in May, 1905, a Church constitution, and rules affecting the work in all the stations of the Mission in the central part of the province, were adopted. Important decisions were also made as to co-operation in educational and evangelistic work.

* 席勝魔. His life has been written by Mrs Howard Taylor under the title "*Pastor Hsi, One of China's Christians*."

The Mission now has thirty stations with eighty-two out-stations, and is assisted by 184 native helpers, eighty-two of whom are unpaid, 3,291 persons having been baptized from the commencement. The seventy-one opium refuges represent a special feature of the work in this province.

CHIHILI.—The C. I. M. has comparatively little work in this province, the few stations which there are, having been primarily opened as business centres and to facilitate communication with the interior. In each station, however, mission work has been undertaken none the less. Tientsin (天津) and Shuntetu (順德府) were opened in 1888, and Hwailuh (獲鹿) a year later. Paoting-fu (保定府) was not re-opened after 1900, but Hsuanhiwa (宣化) was opened in 1902.

Around Hwailuh and Shuntetu, the work has been recently divided with other societies, the C. I. M. limiting its operations to the *ten hsien districts* to the west of the Peking-Hankow railway. In six of these districts out-stations have been opened.

The C. I. M. now has four stations with twelve out-stations in this province, while ninety-seven persons have been baptized since the commencement.

SHANTUNG.—Work was commenced at Chefoo by the C. I. M. in 1879, owing to the need of a sanatorium. A school, chiefly for the children of missionaries, was subsequently opened, in which there are now about 200 scholars. Mission work was also commenced at Ninghai (甯海) in 1886. In addition to the school and mission work at Chefoo, there is a good medical work carried on at the Lily Douthwaite Memorial Hospital.

The C. I. M. now has these two stations with one out-station, while 258 persons have been baptized from the commencement.

HONAN.—Itinerations were commenced in this province by Mr. Henry Taylor in 1875. In 1880, Mr. H. W. Hunt succeeded in settling for two or three months with his young wife in Runing-fu (汝寧府). Permanent residence, however, was not obtained until 1884, when Cheokiakeo (周家口) was opened; the first converts being baptized in 1887. Shaekitien (除旗店) was opened in 1886, and Hsianghsien (襄縣) in 1891. Wide and extensive itinerations had been carried on during all this time. In 1887, Pastor Hsi began opium refuge work in this province, and in 1895 Chenchowfu (陳州府) and Taikang (太康) were both opened through Dr. Howard Taylor's medical work. Kaifengfu (開封府), the last capital city in China to be opened to the Gospel, was opened as a mission station by Mr. R. Powell in 1902. A hospital

has been recently erected at this city under Dr. G. W. Guinness. The Swedish Mission are responsible for the north-west corner of this province, south of the Yellow River.

The C. I. M. now has fifteen stations with fifty seven out-stations, and is assisted by 125 native helpers, thirty-three of whom are unpaid, while 1,286 persons have been baptized from the commencement.

KIANGSU.—When the C. I. M. commenced its work in this province, Shanghai was the only station with any resident missionaries. In 1867, Mr. George Duncan opened Nanking, living for thirteen months in the poorest of accommodation. In 1882, when missionaries of other societies arrived, the C. I. M. retired in their favour, renting its premises to them. Soochow was also worked by the Mission for four years—from 1868 to 1872—and then relinquished in favour of others.

In 1868, Mr. Hudson Taylor rented premises at Chinkiang, Yangchow (揚州) being opened the same year*, and the Ladies' Training Home was subsequently stationed there. In 1869, 1887 and 1889, respectively, three other stations were opened on the Grand Canal.

In Shanghai, which is entirely a business centre for the Mission, premises were obtained in 1874; the present commodious premises in Woosung Road being subsequently built through the munificence of one donor. From this centre the work of the Mission generally is directed.

The C. I. M. now has in this province six stations, seven out-stations, twenty-one native helpers, five of whom are unpaid, while 248 persons have been baptized from the commencement.

SZETCHUAN.—In 1877, the C. I. M. commenced settled work in this province by the opening of Chungking, the pioneers being Messrs. C. H. Judd and J. McCarthy. In 1881, premises were rented in Chentu, the capital, by S. Clarke, and four other cities were occupied between 1886 and 1890, besides one *chow* and three *hsien* cities. With the subsequent development of the work, Eastern Szechuan, that is, east and north of the Kialing river, was apportioned to the Church of England section† of the C. I. M., working under Bishop Cassels, while the part of the province west of the same river was worked by other members of the same Mission.

The centre of the Church of England section of the C. I. M. is at Paoningfu (保寧府), where Bishop Cassels resides. Here a

* A riot there is described in Story of C. I. M., Vol. I., pp. 362-387. There were many riots from the beginning, for which there is no room in these sketches.

† See C. M. S. Sketch, West China Mission, pp. 44-49.

hospital has been opened, though the ill health of Dr. Shackleton has necessitated closing it for a time. The training school for native leaders of the Church, under the charge of Mr. Lawrence, of the C. M. S., has also been closed in consequence of his death. In 1904, a Bible training school was opened in Chentu by Mr. A. Grainger. At Shutingfu (綏定府) Dr. W. Wilson has charge of a hospital, and has made special efforts to reach the educated classes through his science school. At and around Kweichowfu (夔州府) work is still in its early stages, while elsewhere church life and order have been well developed.

The Mission has now twenty-six stations with 111 out-stations, and is assisted by 162 native helpers, twenty-nine of whom are unpaid, while 2,603 persons have been baptized since the commencement. There are three ordained Chinese pastors.

KWEICHOW.—In 1877 the C. I. M. pioneers—Judd and Broumton—first visited this province, settled work being commenced at once in the capital, Kweiyangfu (貴陽府). Five other stations were subsequently opened. P'anghai (滂蟹) was opened for work among the aborigines in 1897, Mr. Fleming with a Miao* (苗) evangelist being murdered there the following year. Mr. Chenery, who subsequently re-opened this work, was accidentally drowned in 1905, since which time Mr. R. Williams has been appointed to that centre. At and around Anshuen a widespread movement of interest in the Gospel has broken out among the aborigines (Miao), many of whom have been baptized. The Rev. Samuel Clark has given special attention to the translation of portions of Scripture into the languages of this people.† In 1904, his translation of the Gospel of Matthew into Chongchia was printed and published by the British and Foreign Bible Society.

The C. I. M. now has six stations with thirteen out-stations, and is assisted by twenty-four native helpers, while 375 persons have been baptized since the commencement.

KUANGSI.—Much itineration has been done in this province, but no stations opened.

YÜNNAN.—In 1876, the Rev. J. W. Stevenson and Dr. Henry Soltau saw Yünnan from across the Burmah border, but were not allowed to cross the frontier. In 1877, Mr. J. McCarthy began itinerant work in the province, and the first station, Talifu (大理府), was opened by Mr. George W. Clarke in 1881. Yunnanfu (雲南府) was opened in the following year.

* See Bible Christian Sketch.

† He also served for a time on the Mandarin Revision Committee.

The *Bible Christian Mission*, then working in association with the C. I. M., opened Chaotong (昭通) in 1887, and Tungchuan (東川) in 1891. Bhamo, in Upper Burmah, was opened in 1875, and has been worked as a station ever since. Although the C. I. M. now has five stations and has done steady work from the commencement, results have been disappointingly small. The Mohammedan element in the population and the terrible spread of the *opium habit* are probably among the main causes.

The C. I. M. now has five stations and is assisted by five native helpers, one being unpaid, while sixty seven persons have been baptized from the commencement.

HUPEH.—Work was originally started in this province with a view to reaching the regions beyond. In 1874, a house was rented in Wuchang by Mr. Judd and a little church gathered. Converts were subsequently transferred to the care of others, while the business centre was shifted from Wuchang to Hankow. Ichang, opened in 1876, was temporarily relinquished when the *Church of Scotland Mission* started work there, but re-opened as a business centre and port of call *en route* for the west, and as a basis for working into Hunan. Shasi (沙市) and Shihsheo (石首) were opened in 1884 and 1887 by Adam Dorward as a basis for working into Hunan, but through lack of workers were subsequently relinquished. Fanchêng (樊城) was opened in 1878, and subsequently transferred to the *Swedish Missionary Society*. Laohokeo (老河口) was opened in 1887, round which centre good work has developed, leading to the opening of other places. Work has also been done at and around Shihnanfu (施南府).

The C. I. M. now has in this province four stations with four out-stations, and is assisted by seventeen native helpers, five of whom are unpaid, while 122 persons have been baptized from the commencement.

KIANGSI.—In 1869, Mr. J. E. Cardwell reached Kiukiang and settled outside the west gate of the city. In 1871, he commenced systematic itinerations in the provinces, visiting 102 places by September, 1872, and opening Takutang (大姑塘) in 1873. In 1886, a new departure was inaugurated by the opening up of the Kwangsin river district as a centre for women's work, which has been greatly blessed. In 1888, work was opened along the Kan river.

To-day the C. I. M. work in this province is roughly divided into three districts: 1. The Kan (贛) river district in the west and south-west: 2. The Kwangsin (廣信) river district in the east,

worked by ladies; and the Fuchowfu (撫州府), Chienchaungfu (建昌府) and Nanfeng (南豐) districts, worked by the German Associates from Barmen.

The C. I. M. now has twenty-six stations with sixty-six out-stations, and is assisted by 131 native helpers, seventeen of whom are unpaid. There are three ordained native pastors, and 2,192 persons have been baptized from the commencement.

ANHUI.—This was the first wholly unoccupied province to be entered by the C. I. M. In January, 1869, Messrs. J. J. Meadows and J. Williamson took up their residence in Ganking (安慶), and for the fifteen following years the C. I. M. was the only society working in the province. Kwangteh (廣德), which had been an out-station of Hangchow (杭州), was transferred to Ganking, and Wuhu and Tatung were both opened in 1873. Three more stations were opened in 1874, and Hweichow (徽州) in the following year.

Training Homes.—One far-reaching issue from the first session of the China Council was the formation of training homes for newly-arrived missionaries, the preparation of a *series of books* to aid in the study of the Chinese language, and the drawing up of a *course of study*, in six sections, to be pursued until satisfactory examinations had been passed in each. Ganking was chosen as a suitable place for the men's training-home, and the Rev. F. W. Baller was appointed to take charge of it; the existing accommodation being insufficient for the expected arrivals further premises were forthwith erected, and soon were fully occupied. Yangchow in like manner was selected for the women's training-home, and Miss M. Murray took charge; additional room being provided there also.

Mr. Baller, besides working on the Mandarin Bible Revision Committee, has prepared a complete set of helps to the study of Chinese, including a large Dictionary.

The C. I. M. now has in this province twelve stations with twenty-nine out-stations, and is assisted by sixty-eight native helpers, sixteen of whom are unpaid, while 1,019 persons have been baptized from the commencement.

CHEKIANG.—This was the first province in which the C. I. M. began its work. When the *Lammermuir* party arrived in China, Ningpo, Shaohsing (紹興), and Fenghwa (奉化) had already resident C. I. M. missionaries. The first headquarters of the C. I. M. were established in Hangchow. Huchow (湖州) was temporarily opened in 1867* and Taichow (台州) the same year.

* Now occupied by the A. B. M. U. and Methodist Episcopal Mission. There have been several riots.

Kiuchow (衢州)* was opened in 1872, while unsuccessful attempts were made elsewhere. In Kinhwa (金華) premises were rented in 1868, but not permanently occupied till 1875. Wenchow was occupied in 1867 by Mr. Geo. Stott,† and Chuchow (處州) as an out-station in 1875.

In this province the C. I. M. work, having had longer time, is naturally more advanced than in any other. There are eleven ordained Chinese pastors and a total of 406 Chinese helpers, 183 of whom are unpaid. Self-support has also made good progress; the Church at Bingyie, for instance, having contributed \$1,839 towards pastoral support and other church expenses. All the C. I. M. churches in the Hangchow district are under the care of Pastor Rên, a self-supporting worker. In this district alone, with its 287 communicants, the native contributions amounted to \$691.

The C. I. M. has in this province twenty-nine stations with 216 out-stations, and is assisted by 406 Chinese helpers, 183 of whom are unpaid. There are among this number eleven ordained Chinese pastors, and 8,169 persons have been baptized from the commencement.

HUNAN.—In 1875, the C. I. M. pioneers commenced their itinerations in this province, Mr. Adam Dorward‡, the most conspicuous of these, devoting eight years of his strenuous life, from 1880-1888, to this work. During 1882 and 1883, he resided for more than eight months in premises he had secured in Hongkiang (洪江), which station was also worked during his absence by native helpers. No permanent settlement, however, was obtained until February, 1897, when Miss Jacobson rented premises in the east of the province, from which time settled work continued, with the exception of a short period in 1900.

In September, 1897, premises were rented in Changteh, (常德), while work was commenced at Chenchow (郴州) and Chalingchow (茶陵州) in 1898.

In June, 1901, Dr. F. A. Keller obtained possession of premises in Changsha (長沙), the capital, and commenced work there at once.

A strong medical work has been carried on at Changsha. During 1902 Messrs. J. R. Bruce and R. H. Lowis were both martyred at Chenchowfu (辰州府). During the last two or three years the progress has been comparatively rapid. The Liebenzell Associates§ of the C. I. M. work in the south-west of the province.

* Here five of the Mission were martyred in 1900. Three others were killed near there.

† See Life by his widow.

‡ See "Pioneer Work in Hunan," being his life. C. I. M.

§ So called from the town in Germany from which they come.

The C. I. M. now has in this province five stations with five out-stations, and is assisted by seventeen native helpers, while 210 persons have been baptized from the commencement.

III. General Remarks.

EDUCATIONAL WORK.—The character of the Mission being evangelistic, only elementary education has been attempted, the boarding and day-schools being chiefly for the children of Christians. The C. I. M. has now sixty-six boarding-schools (the majority of which are more or less self-supporting) with 1,166 scholars; also 122 day-schools with 1,831 pupils.

BIBLE SCHOOLS.—While steady effort for some years has been made to train Chinese helpers, it is only during the last few years that definite Bible Schools for resident pupils have been opened. The main centres for these are at Chentu (城都) in Szechuan, and Pingyangfu (平陽府) in Shansi, while schools have been opened at many centres to give one or two months' training per annum to the most promising Christians and leaders.

MEDICAL WORK.—The great value of medical mission work has been recognised from the commencement. There are in connection with the Mission twenty fully qualified doctors, while many other members of the Mission have received sufficient medical training to render efficient medical service. The C. I. M. has seven hospitals and thirty-seven dispensaries. There are also 101 opium refuges, more than half of these being in Shansi, where the work of the late Pastor Hsi had its centre.

Martyrs of the China Inland Mission.—61.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."

	ARRIVAL IN CHINA.	DECEASE.
William S. Fleming	February 21, 1895.	November 4, 1898.
N. Carleson	December 6, 1890.	June 28, 1900.
Justina Engvall	November 2, 1899.	"
Mina Hedlund	March 26, 1894.	"
Anna Johansson	" 23, 1898.	"
G. E. Karlberg... ..	" 15, 1896.	"
O. A. L. Larsson	" 12, 1898.	"
Jenny Lundell	October 21, 1899.	"
S. A. Persson	March 15, 1896.	"
E. Persson (<i>née</i> Pettersson)... ..	" 26, 1894.	"
Ernst Pettersson	February 22, 1900.	"

				ARRIVAL IN CHINA.	DECEASE.
Emily E. B. Whitechurch	...	...	...	April 15, 1884.	June 30, 1900.
Edith E. Searell	...	...	...	July 17, 1895.	"
William Cooper	...	...	...	January 9, 1881.	July 1, 1900.
Benjamin Bagnall	...	...	...	— —, 1873.	"
Emily Bagnall (<i>née</i> Kingsbury)	...	...	...	December 29, 1880.	"
William Millar Wilson	...	...	...	September 27, 1891.	July 9, 1900.
Christine Wilson	...	...	...	" 27, 1891.	"
Jane Stevens	...	...	...	— —, 1885.	"
Mildred E. Clarke	...	...	...	November 24, 1893.	"
Stewart McKee...	...	...	...	" 26, 1884.	July 12, 1900.
Kate McKee (<i>née</i> McWatters)	...	...	...	April 26, 1887.	"
Charles S. l'Anson	...	...	...	December 20, 1887.	"
Florence l'Anson (<i>née</i> Doggett)	...	...	...	November 30, 1889.	"
Maria Aspdén	...	...	...	February 5, 1892.	"
Margaret E. Smith	...	...	...	November 16, 1896.	"
Hattie J. Rice	...	...	...	January 1, 1893.	July 13, 1900.
George McConnell	...	...	...	March 8, 1890.	July 16, 1900.
Isabella McConnell (<i>née</i> Gray)	...	...	...	January 4, 1893.	"
Annie King	...	...	...	November 2, 1898.	"
Elizabeth Burton	...	...	...	" 2, 1898.	"
John Young	...	...	...	" 18, 1896.	"
Alice Young (<i>née</i> Troyer)	...	...	...	January 30, 1896.	"
David Baird Thompson	...	...	...	" 9, 1881.	July 21, 1900.
Agnes Thompson (<i>née</i> Dowman)	...	...	...	October 11, 1883.	"
Josephine Desmond	...	...	...	January 4, 1899.	"
Emma Ann Thirgood...	...	...	...	" 13, 1890.	July 22, 1900.
G. Frederick Ward	...	...	...	February 18, 1893.	"
Etta L. Ward (<i>née</i> Fuller)	...	...	...	January 14, 1895.	"
Edith S. Sherwood	...	...	...	February 18, 1893.	July 24, 1900.
Mariette Manchester	...	...	...	September 14, 1895.	"
Margaret Cooper (<i>née</i> Palmer)	...	...	...	December 5, 1887.	August 6, 1900.
Mary E. Huston	...	...	...	January 30, 1896.	August 11, 1900.
Francis Edith Nathan	...	...	...	November 8, 1894.	August 13, 1900.
May Rose Nathan	...	...	...	March 11, 1899.	"
Eliza Mary Heaysman	...	...	...	November 21, 1897.	"
Anton P. Lundgren	...	...	...	March 4, 1892.	August 15, 1900.
Elsa Lundgren (<i>née</i> Nilson)...	...	...	...	February 17, 1891.	"
Annie Eldred	...	...	...	November 2, 1898.	"
Alfred Woodroffe	...	...	...	October 23, 1897.	August 18, 1900.
William Graham Peat	...	...	...	January 15, 1888.	August 30, 1900.
Helen Peat (<i>née</i> McKenzie)...	...	...	...	December 30, 1888.	"
Edith J. Dobson	...	...	...	January 5, 1895.	"
Emma G. Hurn	...	...	...	February 14, 1898.	"
Duncan Kay	...	...	...	November 26, 1884.	September 15, 1900.
Caroline Kay (<i>née</i> Matthewson)	...	...	...	" 10, 1884.	"
David Barratt	...	...	...	April 7, 1897.	September 21, 1900.
P. A. Ogren	...	...	...	— —, 1893.	October 15, 1900.
Flora Constance Glover	...	...	...	April 11, 1897.	October 25, 1900.
James R. Bruce...	...	...	...	October 20, 1896.	August 15, 1902.
Richard H. Lewis	...	...	...	" 17, 1899.	"

Literary Work.*(In Chinese.)*

- F. W. BALLER : Lessons in Mandarin.
 Analytical Vocabulary of New Testament.
 Sacred Edict, with Vocabulary.
 Analytical Dictionary of Chinese.
 The Fortunate Union.
 Life of Müller.
 Life of Spurgeon.
 Life of Hudson Taylor.
 Life of Pastor Hsi.
 Enlightenment for Preachers.
- STANLEY P. SMITH : Heavenly Manna.
 Days of Blessing in Inland China (*English*).
- G. MILLER : On Sin ; On Self-examination.
- Dr. J. A. ANDERSON : The Sabbath.
- J. VALE : Life of Christ (Conder's)
- Dr. WILSON : Cartoons of Parables.
- J. F. CARDWELL : Several Tracts.
- A. LANGMAN : Wall Roll.
- Mrs. SAUNDERS : Two Child Martyrs.
- Dr. DOUTHWAITE : Food for the Soul.
- Miss B. LEGGAT : Daily Light.
- E. PEARSE : How to Obtain the Fulness of Power.
- C. H. JUDD : Several Tracts.
- J. HUTSON : Bunyan's Holy War.

MANUAL FOR ENQUIRERS (C. I. M.), FOR FORWARD MOVEMENT.

(In English.)

- Mrs. HOWARD TAYLOR : The Story of the China Inland Mission. 2 vols.
 The Culture and Conversion of a Confucianist.
 Pastor Hsi, one of China's Christians.
 Letters from the Far East.
- J. HUDSON TAYLOR : China's Needs and Claims.
 A Retrospect, being his early life in China.
- MARSHALL BROOMHALL : Martyred Missionaries of the China Inland Mission.
 Last Letters of the China Inland Mission Martyrs.
- BENJAMIN BROOMHALL, Sr.: Britain's Sin and Folly.
- Mrs. STOTT : The life of her husband.
 Pioneering in Hunan, being the life of Adam Dorward and his successors.
 Memorials of Dr. Harold Schofield.

China Council, C. I. M.*General Director :* D. E. Hoste, 1885.*Deputy Director :* J. W. Stevenson, 1866.

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|-----------------------------|-----------------------------|
| G. Andrew, 1881. | A. Lutley, 1887. |
| F. W. Baller, 1873. | J. J. Meadows, 1862 |
| J. P. Brounion, 1875. | J. McCarthy, 1867. |
| Bishop W. W. Cassels, 1885. | A. Orr Ewing, 1886. |
| J. J. Coulthard, 1879. | Dr. H. L. Parry, 1884. |
| G. F. Easton, 1875. | E. Pearse, 1876. |
| C. T. Fiske, 1869. | A. R. Saunders, 1887. |
| E. Folke, 1887. | J. Vale, 1887. |
| J. N. Hayward, 1889. | Dr. F. Howard Taylor, 1890. |

Secretary : J. Stark, 1889.

A few members of the China Inland Mission who have been more than twenty years in connection with the Mission.

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|---|---|
| J. Hudson Taylor, 1854 (Deceased). | James Williamson, 1866 (Deceased). |
| James J. Meadows, 1862. | William D. Rudland, 1866. |
| John W. Stevenson, 1866. | Mrs. J. Hudson Taylor, 1866 (Deceased). |
| Mrs. Stevenson, 1866. | Mrs. F. W. Baller, 1866. |
| George Stott, 1866 (Deceased). | Mrs. J. A. Heal, 1883. |
| Mrs. E. Tomalin, 1866. | F. A. Steven, 1883. |
| Mrs. James J. Meadows, 1866 (Deceased). | F. Marcus Wood, 1893. |
| John McCarthy, 1867. | Mrs. J. Cameron, 1883. |
| Mrs. McCarthy, 1867. | Mrs. F. E. Shindler, 1883. |
| Charles H. Judd, 1868. | Owen Stevenson, 1883. |
| Mrs. Judd, 1868. | Miss J. Black, 1883. |
| Charles T. Fishe, 1869. | A. Langman, 1884. |
| Mrs. G. Stott, 1870. | Thomas Windsor, 1884. |
| Miss E. E. Turner, 1872 (Deceased). | Miss E. Black, 1884. |
| B. Bagnall, 1873 (Deceased). | Mrs. A. Langman, 1884. |
| F. W. Baller, 1873. | Miss M. Black, 1884. |
| A. W. Douthwaite, 1874 (Deceased). | Mrs. T. E. S. Botham, 1884. |
| Mrs. C. T. Fishe, 1875 (Deceased). | Mrs. H. Parry, 1884. |
| Mrs. J. Williamson, 1875 (Deceased). | Mrs. D. E. Hoste, 1884. |
| George W. Clarke, 1875. | A. H. Broomhall, 1884. |
| J. F. Brounnton, 1875. | Dr. Herbert Parry, 1884. |
| G. F. Easton, 1875. | George Miller, 1884. |
| Mrs. W. D. Rudland, 1876 (Deceased). | Miss C. K. Murray, 1884. |
| Mrs. E. Pearse, 1876. | Miss M. Murray, 1884. |
| Edward Pearse, 1876. | Miss C. McFarlane, 1884. |
| George Parker, 1876. | Mrs. H. N. Lachlan, 1884. |
| Mrs. W. L. Pruen, 1876. | Miss A. Gibson, 1884. |
| Mrs. S. R. Clarke, 1878. | Mrs. F. McCarthy, 1884. |
| S. R. Clarke, 1878. | Mrs. Herbert H. Taylor, 1884. |
| Mrs. H. Hunt, 1878 (Deceased). | Mrs. C. Polhill, 1884 (Deceased). |
| Edward Tomalin, 1879. | Mrs. A. Polhill, 1884. |
| J. J. Coulthard, 1879. | T. James, 1885. |
| Henry W. Hunt, 1879 (Deceased). | Bishop Cassels, 1885. |
| Mrs. J. F. Brounnton, 1879 (Deceased). | M. Beauchamp, 1885. |
| Dr. W. L. Pruen, 1880. | A. Polhill, 1885. |
| Mrs. R. H. Schofield, 1880. | C. Polhill, 1885. |
| Mrs. B. Bagnall, 1880 (Deceased). | D. E. Hoste, 1885. |
| Mrs. G. Parker, 1880. | J. A. Heal, 1885. |
| George Andrew, 1881. | R. Grierson, 1885. |
| Mrs. G. F. Easton, 1881. | Mrs. W. W. Cassels, 1886. |
| Herbert H. Taylor, 1881. | Mrs. G. Graham Brown, 1886. |
| Mrs. G. Andrew, 1882. | Mrs. F. A. Steven, 1886. |
| Dr. W. Wilson, 1882. | A. Orr-Ewing, 1886. |
| Mrs. T. James, 1882. | G. Graham Brown, 1886. |
| Mrs. F. Marcus Wood, 1883. | |

SHAN-SI, 1876 ...	F. Evangelist.	D. Deacon.	El. Elder.	O.R. Opium Refuge.	B.W. Bible Woman.
Peng chen *Kwei-hua-cheng *Pao-t'eo	1902 1886 1888	1 ... 1 ... 1 ...	2 ... 2 ... 2 ...	...	...
Sa-la-ts'i	1903	1 2 3	3 ...	...	...
Ta-tung	1886	1 ...	1 ...	...	...
Soh-ping	1895	1 ...	1 ...	...	...
Hun-yan	1898	1 1 2 4	...	...	...
Ying-chow	1897	1 ...	...	...	...
Tso-yün	1895	1 ...	...	...	...
Ping-yao	1888	1 5 6	...	...	...
Chien-hsin	1891	1 ...	...	...	...
Hsiao-yi	1887	1 2 3 1	...	...	...
Huo-chow	1886	1 3 4 3	...	...	...
Si-chow	1885	1 3 4 2	...	...	...
Ta-ning	1885	1 8 9 3	...	...	...
Chi-chow	1891	1 1 2 ...	...	...	...
Ho-tsin	1893	1 4 5 4	...	...	...
Hung-tung	1886	1 32 33	...	...	...
(including Chao-cheng Yoh-yang	1896	1 ...	...	...	...
Ping-yang	1879	1 6 7 4	...	...	...
Chü-wu	1885	1 5 6 4	...	...	...
Kiang-chow	1898	1 ...	...	...	...
Yi-cheng	1902	1 1 2 2	...	...	...
Yi-shi	1891	1 4 5 4	...	...	...

B.W. Bible Woman.

O.R. Opium Refuge.

El. Elder.

D. Deacon.

F. Evangelist.

* No Report received; last year's figures given.

STATISTICS OF THE CHINA INLAND MISSION FOR JANUARY 1ST, 1906—Continued.

PROVINCES.	STATIONS. (Capitals of Pro- vinces in capi- tals. Fu for Pu- cities; C. for Chow; H. for Hsien; T. for Ting.)	Work begun.	Stations and Missionaries.				Paid Native Helpers.				Unpaid Native Helpers.	Com- muni- cants in fellow- ship.		Baptized Persons.		Organised Churches.	Schools.				Hospitals, Dispensaries, and Opium Kefangs.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
			Stations.	Out-Stations.	Chapels.	Missionaries and their wives, and Associates.	Ordained Pastors.	Asst. Preachers.	School Teachers.	Colporteurs, etc.		Bible Women	Male.	Female.	Baptized from commencement in 1905.		Native Pupils.	Schools.	Native Pupils.	Day.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
SHAN-SI, 1876— <i>continued</i>	Yun-cheng	1888	1	...	1	8	..	1	1	9	18	4	64	1	2	{ 6 m. 8 f.</

HO-NAN, 1875.	Chou-chia-kou H.	1884	1	12	13	6	...	3	3	6	1	8 E.	148	53	...	343	9	...	...	5	34 m.	...
	Yen-cheng H.	1902	1	...	1	5	...	1	...	2	2	...	6	2	2	3	1	...	...	...	...	...
	Si-hwa H.	1899	1	6	7	2	...	2	1	1	...	4 E.	35	28	10	88	4	...	...	1	7 m.	...
	Fu-kou H.	1903	1	4	5	2	...	2	...	...	1	4 E.	47	31	27	114	1	...	...	1	8 m.	1 D.
																				1 f.	...	
	Chen-chow Fu	1895	1	3	4	4	...	1	1	1	1	2 E.	14	30	5	66	1	...	...	1	4 m.	...
																				5 f.	...	
	Tai-kang H.	1895	1	8	9	3	...	2	2	2	...	{ 3 D. 2 E.	58	19	19	86	1	...	...	2	25 m.	1 D.
	KAI-FENG Fu	1901	1	...	1	5	...	1	...	2	...	...	11	...	8	10	1	...	...	...	...	{ 1 H. 1 D. 1 D. 1 O.R.
	Hsiang-cheng H.	1892	1	3	4	5	...	6	1	4	1	...	60	22	14	135	4	1	9 m.	...	7 m.	...
	Shae-k'i-tien	1886	1	3	4	2	...	3	3	10	2	...	68	52	33	162	1	...	...	2	25 m.	...
	Ching-tze-kwan	1896	1	...	1	2	...	...	...	1	...	...	...	...	...	...	...	...	...	...	16 f.	...
	Kuang-chow C.	1899	1	10	11	2	...	...	1	4	1	{ 7 D. 1 E.	222	27	45	265	7	...	...	1	9 m.	...
	Yung-ning H.	1900	1	5	6	...	...	1	1	...	2	2 D.	28	23	9	54	1	2	{ 6 m. 12 f.	...	...	...
	Sin-an H.	1899	1	1	2	2	...	3	1	1	3	...	24	22	14	49	2	...	...	1	8 m.	{ 1 D. 2 O.R.
Mien-chi H.	1905	1	...	1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ho-nan Fu	1902	1	2	3	7	...	...	1	1	3	...	...	7	5	8	11	1	1	13 m.	...	...	2 O.R.
KIANG-SU, 1854.	Shanghai H.	1854	1	...	1	7	...	...	...	...	...	...	15	9	...	8	1	...	...	...	...	...
	" Financial Dept.	...	...	...	...	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	" Business Dept.	...	...	...	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	" Postal Dept.	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	" Mission Home	...	...	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	" Hospital	...	...	...	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Evangelistic Work	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Chin-kiang Fu	1889	1	...	1	9	...	1	...	...	...	1 E.	11	4	...	12	1	...	...	1	{ 6 m. 8 f.	1 H.
D. Deacon.																					↑ Missionaries children, etc.	
E. Evangelist.																						

† Missionaries' children, etc.

S.T. School Teacher.

O.R. Opium Refuge.
B.W. Bible Woman.

STATISTICS OF THE CHINA INLAND MISSION FOR JANUARY 1ST, 1906—Continued.

PROVINCES.	STATIONS. (Capitals of Pro- vinces in capi- tals, Fu for Fu cities; C. for Chow; H. for Hsien; T. for Tung.)	Work begun.	Stations and Missionaries.				Paid Native Helpers.				Unpaid Native Helpers.	Com- muni- cants in Fellow- ship.		Baptized Persons.		Organised Churches.	Schools.				Hospitals, Dispensaries, and Opium Refuges.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																												
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KIANG-SU, 1854— <i>continued</i>	Yang-chow C.	1868	1	3	4	9	...	3	2	1	2	9	20	1	117	3	1	17 f

{ 1 D.
1 O.R.
1 D.

E. SJ-CHUAN, 1886	Pao-ning Fu	1886	1	7	8	9	1	3	4	1	2	†2	282	122	77	480	8	2	30 f.	2	†55	I H. I D.
	Sin-tien-tsi	1892	1	...	1	3	...	1	3	...	1	...	33	23	6	74	1	...	...	...	{ 30 m. 3 { 10 f. 1 { 18 m. 1 { 5 m. 1 { 5 f. 2 { 20 m. 2 { 8 f. 1 { 14 m. 1 { 22 m. 1 { 3 f. 1 { 10 m. 1 { 4 f. 1 { 1 m. 1 { 1 f. ...	{ I H. { I O.R.
	Nan-pu	1902	1	2	3	3	...	1	1	...	1	...	24	10	15	40	1	...	...	...	1	I D.
	Ying-shan	1898	1	...	1	3	...	1	1	1	1	...	23	15	4	52	1	...	...	...	1	...
	Chü-hsien	1898	1	9	10	5	...	4	2	1	...	...	86	18	64	105	1	...	...	...	2	...
	Shun-king	1896	1	9	10	3	...	3	1	2	1	...	58	22	15	91	5	...	...	...	1	I D.
	Kwang-yuan	1889	1	1	2	2	...	1	1	1	1	...	12	29	9	60	2	...	...	...	1	I D.
	Pa-chow	1887	1	3	4	4	...	1	1	1	...	I El.	39	37	6	128	1	...	...	...	1	...
	Hsü-ting	1889	1	2	3	7	...	3	2	...	...	...	22	11	7	24	1	...	...	...	1	{ I H. { I O.R.
	Kai-hsien	1902	1	6	7	3	...	3	...	1	...	...	68	17	18	85	7	...	...	...	...	...
	Liang-shan	1902	1	...	1	1	...	...	1	1	...	...	8	2	3	8	1	...	...	...	1	...
	Wan-hsien	1888	1	3	4	5	...	1	1	2	...	I D.	75	23	38	110	4	...	...	...	2	{ I D. { I O.R.
	Kwei-fu	1903	1	2	3	3	...	2	...	...	...	I E.	12	1	3	13	2	...	...	...	...	...
	Uin-yang	1905	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	U-shan	1905	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
KWEI-CHOW, 1877	KWEI-YANG (Work among Aborigines)	1877	1	2	3	6	...	3	...	1	1	...	9	14	1	92	1	...	...	...	...	...
	Chen-yuan	1904	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	An-shun	1888	1	10	11	4	...	7	4	...	3	...	151	55	128	233	7	...	...	...	4	{ I H. { I D.
	Tuh-shan	1893	1	1	2	3	...	2	...	1	...	...	19	24	8	43	1	...	...	...	...	...
	Pang-hai	1897	1	1	1	1	...	1	...	1	...	...	5	...	1	6	1	...	...	...	...	...
	Tsen-i	1902	1	...	1	6	...	...	...	...	...	...	1	1	...	1	1	...	...	...	...	...
	YUN-NAN	1882	1	...	1	8	...	...	...	...	...	I E.	3	1	2	20	2	...	...	...	...	...
	Chu-ting	1889	1	...	1	6	...	2	...	...	...	...	12	3	5	16	2	...	...	...	...	...
	Ping-i	1904	1	...	1	3	...	...	...	...	...	...	1	...	1	1	1	...	...	...	...	...
	Ta-li	1881	1	...	1	4	...	...	...	...	...	...	1	...	1	7	1	...	...	...	...	I D.
YUN-NAN, 1877	Bhamo	1875	1	...	1	2	...	...	...	...	...	...	3	1	1	23	1	...	...	...	...	...
																						...

F. Evangelist.

D. Deacon.

El. Elder.

O.R. Opium Refuge.

* No Report received; last year's figures.

† Missionaries' children, etc.

STATISTICS OF THE CHINA INLAND MISSION FOR JANUARY 1ST, 1906—Continued.

PROVINCES.	STATIONS. (Capitals of Pro- vinces in capi- tals; Fu for Fu cities; C. for Chow; H. for Hsien; T. for Ting.)	Work begun.	Stations and Missionaries.				Paid Native Helpers.				Unpaid Native Helpers.	Com- muni- cants in Fellow- ship.		Baptized Persons	Organised Churches.	Schools.				Hospitals, Dispensaries, and Opium Refuges.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
			Stations.	Out-stations.	Chapels.	Missionaries and their wives, and Associates.	Ordained Pastors.	Asst. Preachers.	School Teachers.	Colporteurs, etc.		Bible Women.	Schools.			Native Pupils.	Boarding.	Schools.	Native Pupils.		Day.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
HU-PEH, 1874	Han-kow	1889	1	5

[illegible]

E. Evangelist.

D. Deacon.

El Elder.

O.R. Opium Refuge.

E. W. Bible Woman.

	1894	1	5	6	4	...	1	...	5	...	3 El.	49	19	14	87	4	...	...	...	...	3 O.R.
Lung-ch'uan	H. 1894	1	1	1	1	1	1	...	1	...	...	10	2	6	6	1	...	...	...	...	...
Chin-yun	H. 1898	1	3	4	4	...	2	...	1	...	...	16	14	11	29	1	...	...	...	...	...
Yun-ho	H. 1895	1	1	2	2	...	1	...	1	...	2 E.	...	...	...	...	...	...	...	...	...	...
Sung-yang	H. 1896	1	2	3	3	...	3	...	1	...	...	39	8	5	48	3	...	...	...	...	...
Yung-kang	H. 1882	1	3	4	5	...	3	...	2	...	2 El.	53	35	30	116	3	...	...	...	...	...
Kin-hua	Fu 1875	1	3	4	2	...	4	...	3	...	2 D.	60	23	6	148	2	...	...	...	...	...
Lan-chi	H. 1894	1	2	3	2	...	1	...	2	...	...	20	12	...	31	1	...	...	...	...	...
Yen-chow	Fu 1902	1	1	2	1	...	2	...	...	...	...	12	1	6	11	2	...	...	...	...	...
Tong-lu	H. 1901	1	2	3	1	...	1	...	2	...	...	...	...	...	2	...	...	...	...	...	...
Chü chow	Fu 1872	1	4	5	2	...	2	...	1	...	8 E.	66	23	7	201	4	...	...	...	...	...
Chang-shan	H. 1878	1	4	5	2	...	4	...	...	...	...	42	28	21	161	4	...	...	...	...	...
Chang-teh	Fu { 1898	1	...	1	5	...	2	...	1	...	...	20	2	14	24	1	...	...	...	...	...
Nan-chow	T. } 1901	1	4	5	...	...	...	...	...	...	{ 4 E. 1 C.K.	89	7	51	125	4	...	...	...	...	...
CHANG-SHA	Fu 1901	1	1	2	13	...	4	...	2	...	...	24	23	8	61	1	...	...	...	...	...
†Yuan-chow	T. 1903	1	...	1	3	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
†Pao-ching	Fu 1903	1	...	1	4	...	1	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Missionaries on Home Staffs	...	...	...	...	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" detained at Home	...	...	...	...	29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" in Training Homes	...	...	...	...	22	...	...	...	...	...	...	...	...	...	292	...	...	...	...	...	...
At Discontinued Stations	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals	...	205	632	827	849	18	365	169	206	130	394	9460	4618	2541	21,648	476	66	†1166	122	1831	7 H. 37 D. 101 O.R.

14,078.

Total . 1282

E. Evangelist. D. Deacon. El. Elder. O.R. Opium Refuge. B.W. Bible Woman. C.K. Chapel Keeper.

* Now handed over to the German China Alliance Mission. † Last year's figures. ‡ 206 of these are English scholars at Chefoo.

Summary of Statistics.

PROVINCES.	Work begun.	Stations and Mission- aries.				Paid Native Helpers.					Communicants in Fellowship.		Baptized Persons.		Organised Churches.	Schools.			Hospitals, Dispensaries, and Opium Refuges.			
		Stations.	Out-Stations.	Chapels.	Missionaries and their wives, and Associates.	Ordained Pastors.	Asst. Preachers.	School Teachers.	Colporters, etc., Chapel Keepers.	Bible Women.	Unpaid Native Helpers.	Male.	Female.	Baptized in 1905		Baptized from commencement.	Schools.	Native Pupils.		Boarding.	Day.	Native Pupils.
KAN-SUH ...	1876	10	1	11	42	...	5	5	6	3	...	80	67	34	223	8	2	31	4	48	{ 1 H. 4 D. 2 O.R. 4 D. 9 O.R. 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.	
SHEN-SI ...	1876	25	28	51	69	...	23	17	13	11	9	388	260	176	1096	30	12	198	5	40	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.	
SHAN-SI ...	1876	30	82	111	96	...	37	36	14	15	82	1207	642	385	3291	61	25	322	15	210	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.	
CHIH-LI ...	1887	4	12	15	11	...	8	1	2	2	7	60	22	39	97	4	1	3	...	...	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.
SHAN-TONG ...	1879	2	1	3	45	...	3	4	1	...	2	78	31	...	258	2	...	206	4	90	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.	
HO-NAN ...	1875	15	57	72	49	...	26	15	37	14	33	738	314	194	1356	34	4	40	14	149	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.	
KIANG-SU ...	1884	6	7	13	55	...	7	3	1	5	5	78	76	25	248	8	1	17	2	24	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.	
W. SI-CHUAN ...	1877	11	67	78	49	2	28	12	24	6	24	683	221	198	1333	41	1	20	14	256	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.	
E. SI-CHUAN ...	1886	15	44	57	56	1	24	18	12	6	5	742	330	265	1270	35	2	30	16	241	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.	
KWEI-CHOW ...	1877	6	13	19	24	...	13	4	2	5	...	185	94	138	375	11	...	...	4	77	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.
YUN-NAN ...	1877	5	...	6	23	...	6	...	2	...	1	20	5	10	67	7	...	...	...	...	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.
HU-PEH ...	1874	4	4	6	15	...	4	3	1	4	5	55	43	12	122	4	...	...	...	94	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.
KIANG-SI ...	1869	26	66	91	92	3	49	16	26	20	17	842	776	193	2192	55	6	110	16	150	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.	
NGAN-HWEI ...	1869	12	29	41	46	1	22	8	17	4	16	462	190	89	1019	28	2	25	5	83	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.	
CHEH-KIANG ...	1857	29	216	243	80	11	107	26	46	33	183	3718	1515	710	8169	142	10	164	21	357	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.	
HU-NAN ...	1875	5	5	10	25	...	7	1	2	2	5	134	32	73	210	6	1	12	{ 1 H. 3 D. 7 O.R. 1 D. 1 O.R. 1 H. 1 D. 1 O.R. 1 H. 5 D. 5 O.R. 24 H.
ETC. (See preceding page).	...	...	...	...	72	...	...	...	...	...	...	...	...	...	292	...	...	...	...	...	...
Totals ...	...	205	632	827	849	18	365	169	206	130	394	9460	4618	2541	21,648	476	66	1166	122	1831	{ 7 H. 37 D. 101 O.R.

D. Dispensaries.

H. Hospitals.

O.R. Opium Refuges.

† English pupils.

Comparative Statistics of the China Inland Mission.

CHINA INLAND MISSION.	1875.	1885.	1895.	1905.	Increase of last 10 years.
Missionaries	52	225	641	849	208
Native Helpers	75	117	462	1,282	820
Stations and Out-stations...	52	106	260	837	577
Communicants ... ..	...	1,655	5,211	14,078	8,867
Chapels ... ..	...	85	259	827	568
Organized Churches	28	55	154	475	321
	Churches formed.				
Baptized from Commencement ...	...	2,026	8,018	21,648	13,630



ENGLISH FRIENDS' FOREIGN MISSIONARY ASSOCIATION (公 誼 會).

Headquarters: 15 Devonshire St., Bishopsgate Without, London, E. C. *Secretary:* Dr. William Wilson. Entered China, 1884.

Field: Ssüch'uan province, especially north and west from Chungking.

Stations: Chungking, T'ungliang, T'ungch'uan, Suiling, Chentu, with seventeen out-stations.

Missionaries, 9 male, 14 female. *Chinese members,* 56.

A. Early Days.

The Friends' Foreign Mission Association was formed in 1866, and started work soon after in India and Madagascar, but it was not until 1883 that the thoughts of the Association were definitely turned towards China. As a result of decisions arrived at in that year, Miss Henrietta Green sailed from London in September, 1884, and settled in Hankow, with the intention, after spending some time in the acquisition of the language, of proceeding to Ssüch'uan province, which was designed to be the permanent home of the Friends' China Mission.

Miss Green, however, within a short time severed her connection with the Friends and continued to work for some years in Hankow, as much as her health permitted; finally leaving China in 1890, not long before her death.

Mr. and Mrs. R. J. Davidson left London for China in 1886, and though still making Ssüch'uan province the objective, were led to settle for a time at Hanchung (漢中府), in Shênsi province, where they studied the language and kept up, during his absence, the dispensary work of Dr. William Wilson, of the C. I. M. In 1889 they at last entered Ssüch'uan, and premises were rented in the prefectural city of T'ungch'uan (潼川府), in the northern part of that province. As soon as it was apparent to the officials of the city that foreigners intended to settle there, they communicated with the Viceroy, and by his instructions set themselves to make residence impossible.

The landlord, who had duly rented his premises to Mr. Davidson, was called before the Magistrate and put in chains, not to be released till the obnoxious visitor had taken his departure. The missionary was denied access to the officials, and was at last obliged to consent to the cancelling of the agreement made and to leave the city for residence elsewhere.

After due consultation, it was deemed best to establish the Mission at Chungking.

B. Chungking (重慶府).

(I). OPENING OF THE FIRST STATION.—In 1890, premises were rented in this city and the work established. Regular preaching at once began, and with dispensary work among men and women, and the usual crowd of visitors to a new foreign dwelling, kept the three missionaries (for Miss Southall had joined Mr. and Mrs. Davidson) very busy, and laid the foundations of the church since built up. From this year onward recruits from the homelands joined the Mission at frequent intervals, so that, while no second station was opened till 1897, the work in Chungking was extended and strengthened. The educational side of the Mission was duly developed by the opening of day-schools for girls in 1891 and for boys in 1892.

(II). EARLY CONVERTS.—In 1891, the first converts were received as members of the Christian church, but these were both men whom the missionaries had brought with them from T'ungch'uan. In 1892 two men, natives of the city of Chungking, brought their idols to the missionaries as evidence of their having turned from heathenism to Christ, and in the following year one of these, and two other Chungking men were, after due probation, added to the church. A church organization was formed with largely similar methods of government to those of the Society of Friends in England.

(III). PROPERTY PURCHASED.—In 1893, two large plots of property were purchased and another was added in 1895. Buildings were erected in these, so that by 1896 the missionaries and their work were properly housed. The property included three residences, a chapel for regular services, a street chapel, a dispensary, and both boys' and girls' schools. Work in all these was diligently carried on by the missionaries and a few native helpers, and the ladies had regular meetings and classes for women. A Sunday school also flourished, and itineration in the T'ungch'uan prefecture was vigorously prosecuted from 1894 onwards. The gradual increase in attendance at the services and inquirers' classes and the addition, one by one, of members to the church, showed that this work was telling, and gave promise of greater victories in the future. The *first woman member* was received in 1896 and others followed. Thus the work has gone on steadily in spite of interruptions till the present time, when the membership at this one Station is over thirty, and the adherents number nearly two hundred.

(IV). LATER EVENTS.—In 1897, the Mission added a new department to its activities—the school for missionaries' children—commonly called the Hill School. At this school, built in a healthful situation, ladies sent out by the Friends' Foreign Mission Association have been teaching many children of missionaries of all denominations in West China. This school has been felt by many missionaries to be a very great boon.

In 1895 the riots at Chentu and other cities, in 1898 the rebellion under Yü Man-tsi, and in 1900 the Boxer outbreak, caused more or less of obstruction to the progress of mission work in West China. The last occasion was the most serious, for by order of the British officials, the missionaries left their Stations and spent more than half a year at the coast. The services were, however, maintained by the native Christians all through this period.

In 1904, a visit from three members of the Home Board of the Mission was of very great advantage to the work.

(V). RECENT DEVELOPMENTS OF WORK.—In 1901, the Friends' district was the scene of a great movement towards the church which, though it subsequently, to a great extent, died out, led to the establishment of several out-stations and a large itinerating work in part of the Chungking prefecture.

In 1902, was made the first organized effort towards training native helpers, which is now felt to be a most important branch of the work.

The boys' day-school had been supplemented by a boarding-school, which was for some years very undesirably cramped, and in 1905 a large boarding-school with a missionaries' residence was built on the hills, about an hour's distance from the city. The very hopeful results already attained from the boarding-school were felt fully to justify the expenditure involved in thus enlarging the work.

C. T'ung-ch'uan (潼川).

(I). BEGINNINGS OF WORK IN THE PREFECTURE.—In 1894, the first visit, with a view to regular work, was paid to this prefecture and rooms were rented for preaching in the town of Yangtaoch'ü. Frequent visits from Chungking followed, and premises were rented in a more important town, T'aihochên. Residence here not being found practicable, a house was rented, and in 1897 missionaries took up residence at Shehunghsien (射洪). Here preaching, a dispensary, a school, and work among women, were soon established, and frequent itineration led to the opening of

out-stations in several towns. The prefectural city, from which our missionaries had been driven in 1889, was constantly kept in view, and in 1899 a school was opened there on rented premises.

(II). OPENING OF T'UNGCH'UAN CITY.—At last, in 1900, property was bought, and Shehung being closed, the missionaries in 1900 settled in the city of T'ungch'uan. Regular street chapel preaching and Sunday services were established and school, medical and women's work pursued, while itineration was a very prominent feature. A native Church was also gradually built up. In 1902, a lady-doctor joined the staff at T'ungch'uan and, continuing the dispensary work, also started a small hospital on native premises. About the same time also was established here a girls' boarding-school, which has had already very encouraging results.

(III). OUTBREAKS AND INTERRUPTIONS.—In 1899, Mr. A. W. Davidson, while itinerating, was attacked by a crowd so savagely that his life was in great danger. In 1900 this station, in common with the others in the west, was evacuated on account of the Boxer outbreak in the north, though no disturbances took place in this particular district. It was not till 1902 that the Mission was in a position again to locate foreign workers in T'ungch'uan. Soon after this re-occupation a local Boxer outbreak took place in Ssü-ch'uan province, in the course of which one of the Church members was killed, and the city of T'ungch'uan was for some time besieged by a rebel army.

(IV). RECENT DEVELOPMENTS.—Among other branches of work the training of native helpers has received much attention at T'ungch'uan. Further purchases of property were made in 1902 and 1904 and residences for missionaries built, and in 1905 a new hospital for women, built for the purpose, was opened, as well as a new building for the girls' boarding-school. The men's medical work is under the charge of a medical man, who joined the Mission in 1902.

D. Opening of Chentu (成都).

The chief city of the province presents unequalled opportunities for work, specially among the literary class, and it was decided in 1904 that work should be commenced there. Property was bought, residences and other buildings were erected, and active and hopeful work among young women and among the population generally has already begun, while plans are being made for special efforts to reach the young men of the literary class.

E. Opening of Suiling (遂寧 hsien).

The district city of Sui-ling, in T'ungch'uan prefecture, is as important in some ways as the prefectural city itself, and occupies a strategic position on the road between Chungking and T'ungch'uan. Hence, when opportunity for extension was afforded, it was decided, in 1904, to occupy this city. Preaching and school work and women's work are already in progress in the city, and from here as a base the missionary in charge cares for several out-stations and engages in much itineration.

F. Opening of T'ung-liang (銅梁 hsien).

The districts of T'ungliang, Pishan (璧山), and Tatsu (大足 hsien), in Chungking prefecture, had been, since 1901, the scene of frequent itinerations from Chungking, and groups of adherents were collecting in the various out-stations. It was felt, therefore, that missionaries should reside in that region, and T'ung-lianghsien was opened as a station. School work and work among women, as well as the usual preaching services and inquirer's classes, are developing in the station, while the surrounding out-stations and markets receive frequent visits.

G. Present Organization of Mission Work.

Thus the Friends' Mission in Ssüch'uan now has five stations. These are divided into two "districts." Chungking and T'ung-liang constitute the southern district; T'ungch'uan, Chentu and Suiling, the northern. The missionaries working in each district constitute the District Committee, and meet as often as is found necessary to arrange for local work. More important matters of policy and development are considered and decided by the Committee of missionaries, composed of all from both districts, which meets at least once a year. Men and women whether married or unmarried, are equally members of the Committee. The decisions of all Committees are subject to the approval of the Board in London.

OUTLINE OF THE PROGRESS OF THE WORK.

A. Evangelistic.

(I). STREET CHAPEL WORK.—Street chapel preaching has received much attention from the first inception of the work of the Mission. Both missionaries and Chinese helpers have united in this work.

In Chungking at the present time besides the main chapel, which is often used as a street chapel, two street chapels in different parts of the city are worked and two others in suburban villages. This work is also vigorously carried on in each of the stations under the care of the Mission. Open air preaching also has been carried on, often in the country, and in the cities more particularly during the Chinese New Year holidays.

(II). ITINERATION.—The northern (or T'ungch'uan) district was the first to be opened up to itinerant preaching. Missionaries and native helpers have travelled much in that district, both before and after the settling of stations and out-stations.

Later, after the movement of 1901, the southern (or Chungking) district was opened up. At first missionaries and Chinese helpers travelled round the district from Chungking. Now the missionary at Tungliang and his helpers make frequent tours in the surrounding region. Ladies have taken a large share in this itineration work.

(III). OUT-STATIONS.—As groups of adherents collected at various centres, out-stations have been opened and helpers placed in charge, who have kept up the preaching, each in and around his own locality. These helpers, in the early stages, were but ignorant and poorly trained, yet it was necessary to make the best use of the materials at disposal; even yet enough trained helpers are not available for the work to be done, but their number is increasing.

(IV). COLPORTAGE.—In connection with all the work, in stations and in itineration, the sale of Scriptures and tracts has had an important place. Colporteurs and Bible-women, supported by the Bible Societies, are working under the supervision of missionaries in the Friends' districts.

(V). WOMEN'S WORK.—The ladies of the Mission have done much among the women, visiting in the homes, receiving visits, and holding regular classes and meetings.

(VI). EVANGELISTIC AIM IN SCHOOLS, ETC.—In addition to the above, the endeavour has been constant to make all the schools and medical work carried on by the Mission, direct evangelistic agencies. Scripture and Gospel teaching have always been prominent in the curriculum of the schools, and the patients at dispensaries and at the hospital have listened to the preaching of the Gospel.

B. Medical.

(I). AT CHUNGKING.—From the first settlement in Chungking, dispensary work for both men and women was regularly carried on and thousands of patients were seen and prescribed for. This continued with scarcely a break till 1902 when, in view of the

opening of the Friends' medical work in T'ungch'uan and of the fact that two other medical missions were vigorously labouring in Chungking, the Friends' work there was closed.

(II). T'UNGCH'UAN.—Dispensary work has been regularly done in this prefecture; first at Shehung and then at the prefectural city. This has assumed more definite and permanent shape since two fully qualified medical missionaries have taken it up. A small hospital work was organized in a native building in 1902, and in 1905 the new women's hospital was opened. The plans include the building of a men's hospital in the near future.

(III). AT OTHER STATIONS AND IN ITINERATION.—More or less of medical work, attention to opium cases, etc., occupy some of the attention of the missionaries at the other three Stations. The medical missionaries take frequent tours, seeing many patients at their halting places. Other missionaries also have taken a share in this work.

(IV). MEDICAL HELPERS.—Attention has been given to the training of native helpers in the medical work and to the drawing up of a course of study for such helpers.

C. Educational.

(I). The work commenced with free primary day-schools for girls and for boys on native premises rented and adapted for the purpose. The *girls' school*, established in 1891, was housed in 1894 in a building erected for the purpose. A large number of girls (as many as the building would accommodate) pretty constantly attended, and in 1902 a small boarding-school was begun on the same premises. This has since been moved to T'ungch'uan, and the day-school has been transferred in 1905 to the premises just vacated by the boys' school. Moderate fees are now charged and readily paid by many parents.

The *boys' school* remained in native quarters till 1898, when it was removed to more extensive buildings erected for its accommodation. About the same time a boarding-school was commenced, and at times as many as fifty boarders were accommodated, more than the space at disposal, even with the addition of adjoining rented premises, could comfortably hold. A large building has recently been put up on the hills outside the city to accommodate the boys' school, while two day-schools are maintained in the city and others in the vicinity.

(II). AT T'UNGCH'UAN.—Day-schools for boys and girls were early opened and continue to the present. In 1903, the girls' boarding-school, first started in Chungking, was moved to this Station, and has steadily developed. Some of the students are supported by their parents and friends, others are entirely under the charge of the Mission.

(III). AT OTHER PLACES.—At all the Stations and several out-stations connected with the Mission day-schools are maintained, which are intended to act as feeders to the higher schools at Chungking and T'ungch'uan.

(IV). COURSES OF STUDY.—Courses of study have been provisionally adopted in boys' and girls' schools, based largely on courses used or proposed by experienced missionaries in other places. These ascend from a primary to a high school course. Christian teaching forms an integral part of the curriculum right through the course. English is taught, but has been usually regarded as an extra, for which special fees are asked. The course includes both Chinese and Western subjects.

(V). FEES.—At most, if not all, of the schools, fees are now paid, graded in proportion to the grade of each institution. The present great demand for Western education makes it possible to obtain now fees such as no one would have been willing to pay a few years ago.

(VI). PUPIL TEACHERS.—Many scholars, who otherwise could not have afforded to remain at school and complete their education, have been employed in teaching pupils less advanced than themselves, and so, while continuing their studies, have gained experience in teaching. This system has proved a success. Several of the young men in question are now teachers in our schools and are exerting a good Christian influence over the younger children. The same system has been employed with advantage in the girls' schools.

D. Training of Preachers, Evangelists, Teachers, Bible-women, etc.

The number of Christians in the early years was very small, and the missionary staff up to the present has been too short-handed for any one to be set apart exclusively for training helpers. Classes, however, have been organized for candidates, and helpers in future

must all pass through such classes. A course of study and system of examinations, both for helpers and for Bible-women, have been formulated; the scale of remuneration depending on the progress made in the course. It is designed that during a part of the course the helper, or candidate-helper, should be in a Station under the eye of a missionary, and that other parts of it should be studied while in charge of an out-station.

The training of teachers has been touched on above under the head of "Pupil Teachers."

The Native Church.

A. ORGANIZATION.—The form of government in the Friends' Church (called Kung I Hui 公誼會) is modelled on that of the English Society of Friends. The body in China, however, is not a part of the English Society, but an independent Mission Church.

The governing body of each congregation (or, it may be, group of congregations) is the monthly meeting, of which the missionaries of the locality are *ex officio* members, and in whose deliberations every adult member, whether male or female, received by the meeting, has a full share. The missionaries in Chungking first formed themselves into a monthly meeting, and received the first two native members. From this nucleus the Church has developed; the monthly meeting thus formed receiving all new missionaries into its membership as a matter of course and receiving native members as detailed below. In course of time, some members taking up their residence in Tungch'uan, a separate monthly meeting was formed there with the same powers as the first. Others may be formed in like manner. All the members of each monthly meeting unite to form the annual meeting, which is the supreme authority on matters of doctrine and practice. The annual meeting being constituted, the establishment of fresh monthly meetings is under its control.

B. PRINCIPLES AND BASIS OF MEMBERSHIP.—Six months as a listener and twelve as a probationer, is the minimum time of waiting prescribed before a native can be received as a member. Personal application must be made by any one seeking membership, whereupon diligent inquiry is made as to the applicant's character and manner of life, as well as his knowledge of Gospel truth and whether he appears to be a true believer. Opium smoking is among the sins which would form a bar, unless entirely given up on reception as a member.

Should the monthly meeting conclude to receive the applicant, a day is appointed on which he or she, in the presence of an assembly of Christians and others, testifies his determination to be a follower of Christ. Later some

person appointed for the purpose by the meeting, with serious words of welcome and of exhortation, and with a solemn bow in the presence of the congregation, receives the new member into the Church, and a certificate of membership is handed to him.

As is the case with the Society of Friends at home, the outward Sacraments of Baptism and the Eucharist form no part of the practice of the Friends' Mission Church in China.

C. SELF-SUPPORT.—As yet no native pastors are appointed in connection with the Mission. The members and adherents are encouraged to contribute all they can towards the requirements of the Church, and to aid in the advancement of the Redeemer's Kingdom. They are increasingly appreciating their responsibilities in this respect, and in the last year or two the native contributions have largely increased.

D. PRESENT STAFF.

Cumber, Mira L.	...	...	...	...	1892
Davidson, Adam Warburton	...	...	...	...	1897
Davidson, Henrietta (<i>née</i> Simmonds)	...	...	...	...	1899
Davidson, Alfred	...	...	...	...	1901
Davidson, Caroline, E. (<i>née</i> Child)	...	...	...	...	1904
Davidson, Robert J.	...	...	...	...	1886
Davidson, Mary J. (<i>née</i> Catlin)	...	...	...	...	1886
Davidson, W. Henry, M.R.C.S., L.R.C.P.	...	...	...	...	1901
Davidson, Laura A. (<i>née</i> Morris)	...	...	...	...	1901
Harris, Lucy E., M.B.	...	...	...	...	1899
Hodgkin, Henry T., M.A., M.B.	...	...	...	...	1905
Hodgkin, Elizabeth J. (<i>née</i> Montgomery)	...	...	...	...	1905
Hunt, Elsie M.	...	...	...	...	1896
Jackson, Benjamin H.	...	...	...	...	1901
Jackson, Florence E. (<i>née</i> Ellwood)	...	...	...	...	1901
Jones, Margaret B.M.	...	...	...	...	1903
Mason, Isaac	...	...	...	...	1892
Mason, Esther L. (<i>née</i> Beckwith)	...	...	...	...	1894
Maw, Wilfred A.	...	...	...	...	1903
Maw, Edith (<i>née</i> Benson)	...	...	...	...	1903
Vardon, Edward B.	...	...	...	...	1896
Vardon, Margaret (<i>née</i> Southall)	...	...	...	...	1891
Wigham, Leonard, B.A.	...	...	...	...	1891
Wigham, Caroline M. (<i>née</i> Southall)	...	...	...	...	1888

Statistics of English Friends' Foreign Mission in China, 1904.

	Northern District.	Southern District.	Total.
NATIVE WORKERS (voluntary or otherwise):—			
Preachers	8	3	11
Teachers (Men)	5	8	13
„ (Women)	1	2	3
Bible-women	3	4	7
Colporteurs	4	2	6
Other Native Workers	4	6	10
Total Native Workers	25	25	50
CHURCH STATISTICS:—			
Out stations (Places of Regular Meeting) ...	9	8	17
Organized Churches	2	1	3
Members	22	34	56
„ admitted during 1904	7	3	10
Adherents	561	192	753
Sunday Schools	3	2	5
Sunday School Membership	150	113	263
Meeting Houses (or buildings used as such)	12	13	25
EDUCATIONAL STATISTICS:—			
Boarding Schools	1	1	2
Pupils (Boys) ... ..	...	17	17
„ (Girls)	13	...	13
Other Schools (Primary and Secondary) ...	5	8	13
Pupils (Boys)	84	121	205
„ (Girls)	36	68	104
Total Number under Instruction	133	206	339
MEDICAL STATISTICS:—			
Dispensaries	1	...	1
Patients Treated (out)	1,423	...	1,423
„ „ (in)	16	...	16
Total Attendance	4,439	...	4,439
CONTRIBUTIONS OF NATIVE CHURCH:—			
For Church and Congregational Expenses...	Tls. 90=£11 5	£6 10 0	£17 15 0
„ Home and Foreign Mission Work ...	...	£1 15 0	£1 15 0

BOOK.—Life in West China (1905) with special reference to Mission Work, by R. J. Davidson and I. Mason.

PRESBYTERIAN CHURCH OF ENGLAND (長老會).

MISSION IN CHINA UNDER A FOREIGN MISSIONS COMMITTEE.

Headquarters: 7 East India Ave., London, E. C. *Secretary:* Rev. Wm. Dale. Entered China, 1847.

Fields: Amoy, Swatow, Hakka region, and Formosa; also Straits Settlements.

Missionaries, 40 male, 54 female. *Communicants* to Oct. 31st, 1904, 8,841; (1905), 9,567.

GROWTH OF THE CHURCH.

		<i>Communicants.</i>	<i>Native Preachers.</i>	<i>Native Pastorates.</i>	<i>Congregations.</i>
December,	1855	25	...	...	6
,,	1880	2,342	71	3	79
,,	1885	3,312	73	5	97
,,	1890	3,746	108	8	134
,,	1895	4,640	117	13	156
,,	1900	7,157	161	30	220
October,	1903	8,423	179	34	271
,	1904	8,841	177	34	291

The Amoy Mission (Fukien Province).

Chief Stations: Amoy (廈門), 6 male, 7 female missionaries; Changpoo (漳浦 *hsien*), 2 male, 4 female; Chinchiu (泉州 *fu*), 3 male, 7 female; Engch'un (永春 *Chihlichou*), 2 male, 5 female.

Ordained Chinese Ministers, 7. *Communicants,* Oct. 31st, 1904, 2,435.

THE PIONEER.—The Rev. W. C. Burns, first accepted for India, then the leader in the mighty revival in Scotland in 1839, finally offered for China, and was gladly sent out by the English Presbyterian Synod as its first missionary in 1847. He was soon joined by James H. Young, M.D., who had formerly practised privately in Hongkong. Mr. Burns worked in Hongkong, Canton and that region, suffering much hardship. In 1851 he followed Dr. Young to Amoy, where Mr. Talmage, of the American Dutch Reformed Church, and Alex. Stronach, of the L. M. S., already were working. He soon changed his Cantonese into the Amoy dialect. In December of 1853, he said with tears in his eyes: "I have laboured in China for seven years, and I do not know of a single soul brought to Christ by me," and yet his faith failed not.

OTHER SOCIETIES IN AMOY.—The L. M. S. and the Dutch Reformed agents were there in 1853, and came fresh from work among the Chinese in the Straits, and hence with a knowledge of the language. But as the result of ten years' labour only forty-six adults were gathered in by the two missions.

FIRST OPENING AT PEHCHUIA (白水).—The first decided results followed Mr. Burns' preaching at Pehchuiia, a market town twenty miles from Amoy, and about half way to the city of Chiangchiu (漳州 *fu*), in the year 1854. Rev. James Johnston came out to help Mr. Burns at that time. The Pehchuiia converts opened Chiohbay, and the work spread to other places in that region, *e.g.*, Baypay and Baypi.

FURTHER LABOURS OF MR. BURNS.—In 1855, Mr. Burns, after a visit home, returned to China accompanied by the Rev. Carstairs Douglas,* who from that time took charge of the work at Amoy, while Mr. Burns visited in succession Shanghai, Swatow, Amoy, Peking and Newchwang (where he died in 1868), preaching the Gospel in these various localities.†

His dying charge stirred the Irish and Scottish churches to commence missions in Manchuria. (For account of his literary labours, see end).

THE SWATOW OFFSHOOT.—In 1857, the Rev. George Smith[‡] was sent to Amoy, but Mr. Burns having gone from Shanghai to Swatow, Mr. Smith resolved to join him there, and thus the Swatow branch of the Mission was begun. (See sketch below).

THE FORMOSA OFFSHOOT.—In 1865 the Mission followed the emigrants to Formosa and began work in South Formosa. (See sketch below).

WORK IN CHINCHIU (泉州 *fu*).—Population 300,000.

In the prefectural city of Chinchiu, some sixty miles N. by E. from Amoy, work was begun by the Mission in 1866, and in spite of much opposition on the part of the literati and officials a footing was ultimately secured in it. In 1881, Dr. David Grant settled

* In 1877 Dr. Douglas was chairman of the Shanghai Missionary Conference, and died in July of that year, deeply lamented.

† WM. C. BURNS.—Born in Scotland, 1815. Graduated at Aberdeen, 1831. After successful revivals in Scotland, Ireland and Canada, went to China in 1847. On the voyage studied Chinese in the only books found in London, Williams' English and Chinese vocabulary and Matthew's Gospel. After spending a year or two at Hongkong and Canton, in 1851 moved to Amoy, and later to Swatow. Later he spent three years in Peking, whither he went to try and secure liberty for the Chinese Christians. Died at Newchwang on 4th April, 1868, in an inn, destitute of every comfort. Works: *Pilgrim's Progress*. Hymns in various dialects and a translation of the Psalms from the Hebrew. See *Life* by his brother.

there, opened a hospital and began medical work. This was the first instance of settled residence in an inland city in connection with the Amoy Mission. Since that time medical work has been carried on there with very marked results on the growth of the Church throughout the prefecture. There are now resident in the city one married medical missionary, one lady doctor and three other unmarried ladies. There are three churches, and two native ordained ministers, two hospitals, boys' schools, girls' school and women's school. Chinchiu Presbytery was formed in 1881. Chinchiu was visited in 1904 by Mr. Walter B. Sloan, C. I. M., and at the close of the year a revival broke out. The *Christian Endeavour* has four Societies in this field.

WORK IN CHANGPOO (漳浦).—Changpoo lies S. by W. from Amoy on the main road to Swatow, about forty miles distant, reachable by water. It was first occupied in 1880 by Rev. John Watson.

In 1889 medical work was begun also, and the work is now carried on by a doctor, an ordained missionary and three unmarried ladies. There is one church with a native minister. There are also a boys' school, a girls' school and women's schools, and a hospital opened in 1889. In 1906 a riot drove all the missionaries out for a time.

WORK IN ENGCH'UN (永春).—In 1890 work was begun in this city, and in 1893 premises were secured outside the city for a hospital and dwelling house. Now there is a church and native minister, a hospital, a married doctor, an ordained missionary and two unmarried ladies, a boys' school and a girls' school. This field abuts the southern limits of the C. M. S. and Methodist Episcopal Missions.

EDUCATIONAL.—From the day congregations began to be formed, the need of a fuller training for those who were to be preachers and pastors was more and more felt. In 1866 accordingly a Theological College, of which Dr. Wm. McGregor is now Principal, was opened for giving more systematic teaching to Christian young men who gave promise of usefulness in the work of the Church. A little later a middle school was opened as, at the same time, preparatory to the college, and also to afford a higher education to the young of the Church who might not intend to study for the minis-

try. After a time arrangements were made, by which our Mission took charge of the Theological College for the training of our own students and those of the Reformed Church of North America, while the American Mission took charge of the Middle School. It is not imperative that students entering the Theological College should have passed through the Middle School. In both institutions the work is carried on wholly in the Chinese language. (See American Dutch Reformed, and London Mission Reports).

UNION WITH OTHER MISSIONS.—The work of the Mission had from the first been carried on in the closest connection with the Mission of the Reformed Church of North America, whose missionaries had taken the pastoral oversight of the work begun by Mr. Burns up to the time when Mr. Douglas was able to do so. The congregations under the care of the respective Missions had thus practically grown up as congregations of one Church. This union of the work of the two Missions was ecclesiastically consummated, when in 1863 a PRESBYTERY of the native Church was constituted at Amoy, consisting of the missionaries on the field, two pastors of native congregations and six representative elders from organized congregations. By the constitution of the Church then formulated, the foreign missionaries have, in Presbyteries and Synods, the same standing as the pastors of native congregations. (See *Presbyterian Union* under *Swatow*).

The Presbytery was afterwards divided into two—Chiangchiu and Chinchiu—and a SYNOD organized in 1894. It consists now of sixty-two native members, and the foreign missionaries on the field belonging to the two Missions.

SELF-SUPPORT.—This, together with the development of a native agency, has been a marked feature of the Amoy work. A number of preachers are employed by the Mission for aggressive evangelistic work, but no one is ordained to the ministry till called to a pastorate by a congregation prepared to support him. The lowest salary that the Presbytery allows a congregation to offer is \$10 a month, which is more than the salary paid to any preacher by the Mission. There are five ordained pastors.

NATIVE MISSIONARY SOCIETY.—A native missionary society is at work in the island of Tangsoa, off the Changpoo coast. The first-fruits were gathered in 1905, when five converts were baptized. Two native missionaries are supported.

WOMAN'S WORK was begun by Mrs. McGregor in 1867. It is now extensively carried on in all the stations by ladies sent out by the Women's Association. In addition to the usual methods, Miss Graham opened a School for the Blind in Chinchiu, also a Foundling Home.

PRESENT OUTLOOK.—In 1905, a gracious *revival* was experienced at many of the stations and in the schools. Rev. M. Franson, of the Scandinavian Missionary Alliance, from Europe, held meetings, which were much blessed.

LITERARY WORK.

By Rev. W. C. Burns (賓): Hymn Book, Amoy dialect; Pilgrim's Progress (Amoy, 1853); same in Mandarin, Peking, 1865; Peep of Day, Peking, 1864, also Hymus in Foochow and Chaochow dialects.

By Rev. Carstairs Douglas, LL.D.: Dictionary of Amoy dialect.

By others: Four-character Rhymed Christian Classic (school book), Sundry Tracts and School-books in Roman letters.

IN ENGLISH.—China and Formosa, by Rev. James Johnston, formerly at Amoy.

The Swatow Mission (Canton Province).

Stations: Swatow (汕頭). *Staff*, male 7, female 9. *Ordained Chinese Ministers*, 8. *Pastorates*, 12 (4 vacant). Chaochow (潮州府, population 200,000), 2 male, 4 female. *Chinese Minister*, 1. Suabue, 2 male, 2 female. *Total Communicants*, 2,800.

ORIGIN.—Mission work in the Swatow district was begun by Lechler, of the Basel Mission, in 1847. He was introduced into the country by so-called "converts" of a very imperfect type, who had been connected with Gützlaff's work in Hongkong. Lechler, after several efforts to establish work in the district, especially at Iamtsau, was compelled to leave in 1852. Work was taken up again by W. C. Burns (and J. Hudson Taylor) in March, 1856, and was carried on by him till October, 1858, when he left. In November, 1858, G. Smith arrived in Swatow and worked in the district till he returned home in 1873. In January, 1861, H. L. Mackenzie joined G. Smith in Swatow, and Burns, returning to Swatow on a visit, went to Iamtsau on the invitation of Lim Ki, and picked up the threads of Lechler's work there.

PRESENT STATE OF THE WORK.—The following figures indicate how the Church has grown:—

<i>To End of the Year</i>	<i>Stations.</i>	<i>Total Adults Baptized to Date.</i>	<i>Total Infants Baptized to Date.</i>	<i>Actual Communicants at Date.</i>
1863	3	39	12	...
1874	13	496	116	372
1885		1,300 Hok-lo (福老)*	286	851
		193 Hak-ka (客家)	63	203
1895 Hok-lo (福老) only, 35		2,129	772	1,304
1905	about 74	4,420	1,846	2,800

On a journey north and south from Ningpo to Canton, it is said that every night you could lodge under a Christian roof!

OTHER DATES.—Work begun in Swatow, 1856. Hospital opened in 1863. Girls' boarding-school opened in 1873. Theological College opened in 1874. Boys' middle (boarding) school opened in 1876. Anglo-Chinese College built in 1905-1906. Hospital at Chaochowfu opened in 1883 (?). Hospital at Suabue opened in 1905. Hakka Mission disjoined as independent Mission about 1881.

Dr. William Gauld came in 1863, but retired in 1881; he is now in charge of the Mildmay Mission Hospital, Bethnal Green, London. In 1874, Dr. Alex. Thomson was drowned near Amoy. In 1874, Rev. J. C. Gibson, M.A., son of the Professor of Theology in the Free Church College, Glasgow, reached Swatow. In his hands vernacular education, by means of the Roman alphabet, assumed an entirely new importance. He has done much to promote Presbyterian Union in China. For literary work see below. Rev. Donald McIver, M.A., arrived in 1879 to take oversight of the Hakka work. Dr. Alex. Lyall came in 1879 to succeed Dr. Gauld. Swatow Presbytery was formed in 1881. Dr. P. B. Cousland came in 1883 to take charge at Chaochowfu. He has worked on the unification of Medical Terminology for China.

AN EVANGELISTIC MISSION.—The *Swatow Mission* has been an Evangelistic Mission from the first. Lechler and Burns, and afterwards Smith and Mackenzie, with increasing freedom, took the simple plan of reaching the people by going to them in their villages and homes. By preaching and personal dealing they were enabled to bring in a few who became their helpers in their work. Entrance was given to the large Western district by a strange utterance given by a professed "spirit-medium" in the name of the idols, who sent a group of women, her followers, to Swatow to inquire after a new

* Literally, "The old ones of Fukien," a tribe said to have come originally from that province. Williams writes it 福老. Used of the Tich Chiu, or Swatow people vs. the Hakkas.

religion. After 1863 the pastoral and the medical work went hand in hand in reaching larger numbers ; the opening of out-stations bringing patients to the medical mission, and the medical mission, on the other hand, attracting hearers to the preaching of the Gospel. A leading feature throughout has been the personal effort of individual Chinese Christians, who have both brought in others and have enabled the missionaries to open out-stations as new centres of influence. They have not unfrequently anticipated the missionaries by gathering companies of worshippers, and so planting the Church in places not previously reached.

The Hakka country to the West of the district was touched at an early stage, and about 1876 and 1877 a number of Hakka stations were opened. The Hakka Mission was disjoined from the Swatow Mission about 1881, beginning its separate history with a roll of about 190 communicants. (See sketch of Hakka work below).

Since then there has grown up over the Hok-lo Mission field a net-work of seventy-four stations which so far cover the ground that there are few places which have not a Christian place of worship within six miles of them. The evangelistic work has been well taken up in some places by native volunteers, who go out in parties on the Lord's day especially, and find in most places a very friendly reception.

NATIVE AGENTS.—It was early seen that the training of preachers would become vital to the success of the Mission, and the opening of the Theological College in 1874 (now under Dr. Gibson and Dr. P. J. MacLagan) was almost the first departure from the simplicity of the methods originally employed in carrying on the work. Instead of the six students of 1874, we now have twenty, and the number is still far behind the needs of the growing work. In 1876, a Middle School for boys was opened, and this has led up to the development of a series of elementary schools (now thirty-four in number) in connection with local congregations. These schools prepare boys for the Middle School, and it in turn prepares students for the College. Thus those who take the full course of training have some six years in elementary schools, four in the Middle School, and four in the College ; fourteen years in all. But the usefulness of the College is greatly reduced by the insufficiency of the Mission staff ; the demands of congregational and other work preventing any one from giving his time to the College, on which depends so largely the prosperity of the general work.

PASTORAL WORK.—The evangelistic activity of earlier years has inevitably given place to a large amount of pastoral work, which absorbs the time of the missionaries. Instead of the thirteen congregations of 1874, there are now seventy-four, and the number of missionaries to visit and care for them has not increased. In these seventy-four congregations there are now 2,800 communicants, and there are at least as many more worshippers, besides considerable numbers of more occasional hearers. There are seven ordained Chinese ministers in charge of congregations, who are all entirely supported by their people; and of two others, one is employed as College tutor and one is acting for a time as a preacher. There are fifty elders, eighty deacons, and about fifty preachers of very varying degrees of efficiency, some of whom also teach elementary schools, with some ten or fifteen others who are employed as teachers, and give occasional help in preaching. Besides these a good many Church members and the College students give voluntary help in evangelistic and other work.

SELF-SUPPORT.—A good deal of attention has been given in the native Church to "self-support", with encouraging results. The whole expenditure on salaries of ministers, preachers, and teachers in congregational elementary schools, in 1904 was \$5,838, of which sum the Chinese Church provided \$4,835, or 83 per cent. of the whole, the Mission providing only the remaining \$1,003, or only 17 per cent. of the whole expenditure for these purposes. There are now twelve pastorates sanctioned by the Presbytery, and the whole group of thirty-two congregations which are distributed under these pastorates is self-supporting as regards the salaries of the personal staff. In 1904 these thirty-two congregations paid the entire salaries of all their ministers, preachers, and teachers, and further paid \$407, the balance of their contributions, as a free gift to the Mission in aid of preachers' salaries in the other congregations.

NATIVE MISSIONARY SOCIETY.—The Church organization has owed much to the formation of a *Presbytery* in the year 1881, which controlled also the churches of the neighbouring Hakka Mission. In 1900 this Presbytery was divided into two, one for the Hok-lo, and one for the Hakka field; the two forming *one Synod*. This organization has been most helpful, especially in regard to self-support and in the exercise of discipline. Under the care of the Presbytery a *native Home Mission*, supported by native contributions, was undertaken, and two evangelists were employed on some of the

islands on the coast. As a result of their work two congregations, with a membership of sixty and forty communicants respectively, and entirely self-supporting, have now been handed over by this Mission to the pastoral care of the Presbytery ; while this native Home Mission carries on its work in two directions, continuing its work in the islands and also breaking new ground in the neighbouring province of Kuangsi, where Hakka is the spoken language.

WOMAN'S WORK.—In 1873, a Boarding-School for Christian girls was opened by the wives of the missionaries and carried on by them uninterruptedly till 1900, when it had to be closed on account of the disturbed state of the country in that year. It has now been reopened under the care of the Women's Missionary Association.

The *Women's Missionary Association* was formed at Home in 1879, and since then ladies have been sent out for special work among the women and girls. Of the earlier ladies we may mention Miss Ricketts, Miss Black and Miss Harkness. With the help of preachers' wives and other young women trained in the girls' boarding-school and of other women trained by themselves, these ladies, besides visiting and instructing the women of the Church, have been able to open a considerable number of elementary schools for girls at the out-stations, and they also employ some of the older women as evangelists.

MEDICAL MISSIONS.—The medical mission has continued to grow along with the other work, and the hospital has been repeatedly rebuilt. Now there is a large general hospital, with a smaller one for overflow, and a special hospital for women. In the year 1904 to 1905, there were in the general hospital 2,649 in-patients and 4,121 out-patients, of whom 1,782 were women and girls. In the women's hospital there were 530 in-patients and 881 out-patients. Besides these, 843 patients were seen at their own homes. The surgical work forms a most important and beneficial part of the hospital treatment, and 1,231 surgical operations were performed during the year. The total number of patients under treatment was 9,024 for the year. These patients are drawn from all parts of the surrounding country, and besides receiving a large amount of religious instruction themselves, they help to spread widely a knowledge of the truth on their return to their homes.

EXPANSION.—The general plan of this Mission has always been to concentrate the Mission staff at a fairly well-equipped centre, and

to work out from it into the surrounding country. This policy led in 1881 to the formation of a second mission centre at Wuking-fu (五經富), a village sixty miles west of Swatow, to take over charge of a number of Hakka-speaking congregations and to develop the work in the Hakka country. This second centre is now equipped with a theological college, middle school, elementary schools for boys and girls, and a hospital. Its work, carried on in the Hakka dialect, is now quite independent of the Swatow Mission, and its Churches are under the care of a separate Presbytery, the Synod forming a connecting link. Still another Hakka centre is now in course of formation at *Sam-ho*, and is working out from the Kuangtung province into the nearer parts of Fukien and Kiangsi.

Later the growth of the Hok-lo work from Swatow has led to the formation of other two Hok-lo centres: one at Chaochowfu and one at *Suabue* in Hweichow, and at these centres also hospitals have been established. But using substantially the same dialect as the Swatow centre, they work in intimate connection with it; the preachers are interchanged from time to time and the congregations are under the supervision of the same Presbytery. Suabue is on the coast midway between Swatow and Hongkong, to which there is a daily launch service. The young people of the home Church are entirely responsible for the support of the Mission there.

PRINTING.—In 1880 a *Mission Printing Press*, on a small scale, was established in Swatow for the issue of Scriptures and other books in the Swatow vernacular in Roman letter. The whole New Testament, some books of the Old, the Pilgrim's Progress, and a considerable number of other books have been translated and printed in this form, and a monthly *Church News* has been issued for many years. This vernacular literature has greatly contributed to the intelligence and progress of the native Church, and the use of the vernacular in Roman letter is regularly taught in all our Mission schools, as well as in our Theological College.

A NEW DEPARTURE.—Hitherto all the work of the Mission has been done in Chinese, but now an Anglo-Chinese College is being erected to meet the new demand for a wider education. It is to be a Christian college in the hands of the Mission, but will be open to Christian and non-Christian students alike. The

building is the gift of Chinese friends—Christian and non-Christian—and the cost of this branch of the work will be made as little as possible a burden on the Mission funds. Mr. Hou Teng-thai gave \$20,000 for the building; other Chinese have subscribed \$10,000.

PRESBYTERIAN UNION.—Union negotiations were initiated at a Conference of Presbyterian Missionaries in Shanghai in 1901. On the Union Committee, Dr. McGregor, Dr. Gibson, and Mr. Barclay* represented the Mission, and a memorandum by Dr. Gibson, suggesting a plan of union, formed the basis of discussion at the first session of the Committee, lasting seven days, in October, 1902. In November, 1903, the Committee had its second meeting, and came to an agreement regarding the terms of union. A third meeting was held in 1906, and further progress made.

In the case of most of the Presbyterian Churches in China the doctrinal standards are the Westminster Confession and Catechisms; only the Manchurian and Amoy Presbyterian Churches having adopted short Articles of Faith for themselves. Each Church is to carry into the union its own standard, and all doctrinal decisions and deliverances of the General Assembly are to be governed by the consensus of these documents, until such time as the Church may formulate its own Confession of Faith. The Church is to be independent of the Home Churches, while the foreign missionaries will have seats in its courts, but be 'subject in discipline to the courts of the Home Church only.'

The General Assembly will meet at intervals of three or four or five years, and will be composed of one Chinese minister and one Chinese ruling elder for every seven in a Presbytery, and one foreign missionary for every seven having a seat in a Presbytery. The Provincial Synods will meet annually, six in number—the Synods of Manchuria, North China, Central China, Southern Fukien (including Formosa if the Formosan Churches enter the united Church), East Kuangtung, and West Kuangtung; each Synod to be composed of the Chinese ministers and the missionaries having a seat in any of the Presbyteries within its bounds, and one Chinese elder from each session. There is an estimated total of 194 Presbyterian missionaries, and 40,085 communicants in China (1905).

*Probably, though a place in the Presbyterian Church of China will be offered to the Formosa Missions, ours and that of the Canadian Presbyterian Church, it will be found more expedient that they should enter the Presbyterian Church of Japan; Formosa being a province of the Japanese Empire.

CONCLUSION.—For many years the opening of new stations was constantly attended with serious difficulty. Our relations with the people were good, and we had complete freedom in travelling and preaching throughout the country. But when a house or other property was to be acquired, opposition from the “gentry” frequently arose, and the mandarins put every possible difficulty in our way. This has now greatly changed. The Christian community is larger and better known, our objects and character are better understood, and places of worship are urged upon our acceptance by those locally interested more rapidly than we are able to avail ourselves of them. There is little outside opposition, and the extension of our work is limited only by the scanty numbers of our Mission staff and of our native assistants. Efforts are still made to compel individual Christians at the beginning of their course to conform to pagan customs and to contribute to pagan festivals. But it is becoming increasingly possible for them by patient continuing in well-doing to overcome these forms of opposition. The Christian Mission wears less and less the aspect of an invasion from without, and the Chinese Church becomes more and more an indigenous growth. In view of the rapid changes that are now taking place in the public mind, it is matter for profound thankfulness that the Chinese people, now awaking, find among the perplexing elements of the new life among them a Christian Church of their own race, which they have learned in some degree to trust as a friendly and disinterested force. The planting of this Church in the Swatow Mission field is the result of these fifty years of work from 1856 to 1906. The maintenance of its leadership and the extension of its influence for good, must be the task of the coming years.

LITERARY WORK.

Dr. Gibson's work “Mission Methods and Mission Problems in South China” gives the fruits of experience in the Swatow field. He has worked long and hard at Bible translation (Swatow and Wên-li versions). The New Testament is just finished in collaboration with other colleagues.

Mr. J. McIver has lately finished a Dictionary of Hakka with over 1,200 quarto pages. Dr. Cousland has produced some medical books.

Swatow Mission—Membership and Contributions in Hok-lo (福老) Churches.

(NOTE.—We print this in full as a *Specimen*. We could not do it for all).

	Communi- cants.	Pupils in Elementary Schools.		Fees in Ele- mentary Schools.		Preaching Fund (Sustentation)	Mission Fund Evangelistic.	Thank-offer- ings (Building Fund.)	Local Expenses Miscellaneous.	Total of above six Columns.
		Boys.	Girls.	Boys.	Girls.					
1 Kit-ie ..	124	18	9	\$23.50	.....	\$108.00	\$6.70	\$7.35	\$78.36	\$223.91
35 Leng-kang ..	54	4	11	5.00	.....	60.00	2.00	1.80	37.01	105.81
61 Sun-lian ..	...	14	...	21.00	.....	62.60	.....	.....	.....	83.00
2 Sin-hu ..	86	21	10	32.50	.....	150.00	9.16	8.80	79.90	280.36
20 Tek-kie ..	30	...	...	.....	.....	61.96	3.00	9.65	44.87	116.48
57 Tang-lian ..	...	17	...	50.00	.....	56.00	1.75	2.00	7.92	118.57
3 Mi-ou ..	223	42	19	70.50	\$3.40	203.00	11.00	8.00	405.73	761.93
33 Feng-pou ..	32	6	11	9.00	.....	63.00	4.00	2.85	22.07	97.92
62 Kho-leng ..	...	...	...	.....	.....	.....	.....	.....	.....	.....
4 Tie-chiu-hu ..	72	11	28	10.50	.....	121.72	20.23	13.13	90.17	255.75
34 Teng-tug ..	86	8	...	11.20	.....	124.00	12.00	.....	38.58	185.77
66 'shan-tang-hu ..	5	...	...	.....	.....	5.60	.65	.....	.....	6.25
5 Kia-king ..	43	19	...	11.00	.....	65.00	14.00	5.00	27.82	122.82
18 Tsau-phou ..	77	5	...	8.00	.....	80.60	3.60	1.68	35.11	128.90
46 Kang-ue ..	49	16	12	21.20	.....	75.00	3.50	3.70	50.72	154.12
6 Iam-tsau ..	153	35	44	40.00	10.00	298.00	54.00	31.45	321.98	761.43
43 Chia-chiu ..	27	...	...	.....	.....	35.00	.....	.....	16.97	52.97
47 Chhin-tsing ..	10	...	...	.....	.....	15.05	.....	1.25	12.32	28.62
7 Phu-sua ..	85	...	...	.....	.....	160.00	13.00	5.64	48.07	226.71
8 Ng-kng ..	54	...	...	.....	.....	62.00	.....	12.00	30.06	104.06
9 Chia-na ..	41	7	...	10.50	.....	102.15	12.00	2.30	39.03	165.98
48 Tng-bue ..	34	5	...	11.00	.....	105.00	12.00	4.00	45.37	177.37
15 Sua-thau ..	353	36	106	77.00	33.60	640.60	59.41	76.00	3,009.41	3,893.02
58 Ou-teng pue ..	...	...	...	.....	.....	.....	.....	.....	.....	.....
70 Phong-chiu-so ..	...	...	...	.....	.....	.....	.....	.....	.....	.....
17 Tua-ua ..	30	11	8	14.00	.....	135.30	15.30	.....	284.56	449.16
10 Teng-kng ..	105	22	10	32.30	.....	100.00	6.00	8.00	95.38	242.68
26 Pang-khau ..	120	18	9	31.50	.....	160.00	10.00	11.00	88.65	301.15
64 Sin-che ..	...	11	...	18.00	.....	78.00	2.20	7.70	27.34	133.04
27 Peh-tsui-on ..	66	13	9	21.80	15.00	171.72	10.00	11.55	396.19	629.26
51 To-thau ..	27	8	...	12.00	.....	43.58	.....	3.12	23.45	82.15
54 Liao-khau ..	23	6	...	10.00	.....	17.00	1.10	.35	38.58	67.03
73 Tiam-kia-thau ..	...	...	...	.....	.....	.....	.....	.....	.....	.....
10 Kui-su ..	27	7	...	7.00	.....	32.50	.....	.....	19.18	58.68
11 Sua-mng-sia ..	20	...	...	.....	.....	10.15	.....	.....	.....	10.15
12 Kie-kia-thau ..	8	...	...	.....	.....	.....	.....	.....	.....	.....
13 Tie-ie ..	11	...	...	.....	.....	.....	.....	.....	5.72	5.72
14 Kue-tham ..	9	...	...	.....	.....	.....	.....	.....	.....	.....
16 Kong-pheng ..	66	6	5	8.50	.....	38.60	5.90	6.65	27.64	87.29
21 Kah-chi ..	78	6	13	5.50	2.00	80.00	6.00	5.00	93.21	191.71
22 Lau-sua-hu ..	45	8	...	9.20	.....	35.00	10.00	.....	51.62	105.82
23 Kit-chieh-ue ..	21	8	10	17.00	.....	20.74	2.00	.....	72.47	112.21
24 Sua-bue ..	31	10	8	12.50	.....	137.35	7.92	3.72	77.70	239.19
25 Am-pou ..	12	...	...	.....	.....	18.00	6.00	1.05	19.95	45.00
26 I huah-khe ..	72	13	...	22.00	.....	25.00	5.00	2.00	35.49	89.49
28 Tat-hau-pou ..	6	9	...	12.00	.....	20.00	.....	.....	24.03	55.03
30 Hui-lai ..	9	2	...	2.00	.....	3.50	.....	.....	.....	5.50
31 Leng-kia ..	21	...	...	.....	.....	26.00	3.00	.....	.....	29.00
32 Chia-nng ..	4	...	...	.....	.....	14.60	3.10	.....	5.92	23.62
36 Chiau-an ..	22	...	...	.....	.....	25.00	7.00	.28	14.45	46.73
37 Kui-ou ..	31	...	...	.....	.....	35.00	.....	.....	16.45	51.45
38 Ku-pue ..	12	...	...	.....	.....	34.56	2.00	1.50	35.72	73.78
39 Tua-ka ..	32	...	...	.....	.....	39.00	.....	.....	58.70	88.70
40 An-theh ..	45	17	7	30.70	12.00	72.00	12.50	2.19	57.54	186.93
41 Sang sua ..	32	9	...	9.00	.....	.....	4.00	.....	.....	13.00
42 Jian-pheng ..	9	...	...	.....	.....	20.00	.....	.....	.....	20.00
44 Nam-o ..	...	...	...	.....	.....	.....	.....	.....	.....	.....
45 Tshua-tng-chhi ..	17	13	...	18.00	.....	24.00	4.00	1.33	35.84	83.17
49 Sin-theh ..	2	...	...	.....	.....	.....	.....	.....	.....	.....
50 Leng-kang ..	25	...	...	.....	.....	35.00	.....	.....	15.83	50.83
52 Hai-hong ..	10	...	...	.....	.....	19.55	2.35	1.20	22.55	45.65
53 Tug-ou ..	20	...	...	.....	.....	20.00	.....	.....	.....	20.00
55 E-tng ..	12	6	...	16.00	.....	30.00	4.00	.....	14.80	64.80
56 Liu-ng ..	4	6	...	13.00	.....	6.00	.....	.....	4.27	23.27
59 Tang-sua ..	19	9	...	7.30	.....	23.79	.....	.....	14.30	45.39
60 Nan-hun ..	7	...	...	.....	.....	3.70	1.70	.....	8.66	13.46
63 Li-ou ..	24	...	...	.....	.....	.....	.....	.....	.....	.....
65 Chieh-thau ..	...	...	...	.....	.....	45.00	.....	2.00	46.20	93.26
67 Lok-hong ..	...	3	...	2.50	.....	.....	2.35	.....	.....	4.85
68 Hun-o ..	...	...	...	.....	.....	.....	.....	.....	.....	.....
69 Pheng-hai ..	...	...	...	.....	.....	.....	.....	.....	.....	.....
71 Kho-tng ..	...	...	...	.....	.....	.....	.....	.....	.....	.....
72 Cheng-hai ..	1	...	...	.....	.....	.....	.....	.....	.....	.....
Totals for Year 1905 ..	2,773	476	329	\$750.00	\$76.00	\$4,302.35	\$375.42	\$268.94	\$6,170.47	\$11,043.15
" " " 1904 ..	2,552	418	250	676.80	44.65	4,159.76	327.33	196.94	4,176.23	9,511.71
Increase in 1905 ..	221	58	79	73.20	31.35	142.56	48.09	70.00	1,994.24	2,361.44

Pupils in Boys' Medical School 48 (Boarders). Students in Theological College 25.
 " " Girls' " " about 50 (Boarders).

Adult Communicants, December 31st, 1905	2,773
Baptized Children	1,505
Members under Suspension	120
Total Membership	4,398

The Hakka Mission of the E P. M.

Begun in 1865. *Missionaries*, male 5, female 6. *Ordained Chinese Ministers*, 3.

ORIGIN OF HAKKAS (客家).—They came at various times from the early home of the Chinese in the northern and central provinces. In contrast the Cantonese are called Punti (本地). They live in parts of Kuangtung, Kuangsi, Hunan, and Fukien provinces.*

BEGINNING.—The first station—*Wukingfu* (五經富)—was opened in 1870 from Swatow, the field being contiguous on the east to the Swatow Hok-los (福老). It is separated by a range of mountains from the Basel Mission on the west. Wukingfu is a group of villages about sixty miles W. N. W. of Swatow, of no great intrinsic importance, but convenient as a centre. Rev. D. McIver, M.A., and Rev. W. Riddel, M.A., M.D., with others, carry on the work of this station. Dr. Riddel has trained eleven medical students. In the Theological College there were ten regular students, and in the boys' high school thirty-four pupils, with a useful Y. M. C. A. The girls' boarding-school has thirty-seven pupils and a C. E. Society. The National Bible Society of Scotland supports two colporteurs.

THE SECOND STATION.—Samho (North Hakka land). First occupied by foreigners in 1902. This section has been divided between the English Presbyterian, the L. M. S. and the C. I. M. It includes parts of Fukien and Kuangtung. There is one minister and one doctor.

These two stations now form the Presbytery of Wukingfu.
For statistics see General Statistical Table.

English Presbyterian Mission in Formosa.

(JAPAN SINCE 1895).

Begun 1865 *Stations*: Tainan (臺南), 6 male, 8 female missionaries; Ta-kow (打狗), 1 male, 1 female; Chianghoa (彰化), 2 male. *Communicants*, 2,703 (1904), 2,942 (1905).

* Mr. MacIver in the preface to his Hakka Dictionary defends the Hakka from the mis-statements of S. Wells Williams and D. C. Boulger.

MISSIONS AT WORK.—Apart from some efforts being made among the Japanese in Formosa by brethren from Tokyo, there are only two Protestant Missions in the Island—the English Presbyterian, which broke ground at Tainan (臺南) in 1865, coming from Amoy, 100 miles distant; and the Canadian Presbyterian, which started work at Tamsui (淡水) in 1872 (their first Mission in China).

From 1624-1662, Formosa was occupied by the Dutch, during which time 5,900 Chinese were baptized. But Koxinga expelled the Dutch, and in time the church wholly disappeared. See Rev. W. Campbell's book below. Four reasons are given for this sad ending: 1. Conversion was mixed up with state patronage. 2. Conversion meant employment. 3. The Bible was never translated. 4. Dutch pastors married Formosan women.

BEGINNING.—A visit which the late Rev. Carstairs Douglas, LL.D., paid in 1860 had much to do with the commencement of missionary operations in Formosa. He pleaded that native Christians from the mainland were beginning to settle in this region of heathen darkness, and that the spoken language was the same as that used by the missionaries in Amoy. He also accompanied Dr. Maxwell, the first missionary, to Tainan in 1865 (population 200,000), and for four months shared with him in the initial difficulties of starting the Mission. Tainan proved too violent, and the Mission was forced to begin at Takao (打狗), 2,000 inhabitants, but a port where English merchants resided. But Tainan was opened in 1868.

FIRST BAPTISMS.—Here the first four baptisms took place,—the first since the Dutch occupation.

PERSECUTION AND MARTYRDOM.—In 1868, Catholics and Protestants suffered severely, and an old preacher, Chêng Hong, suffered martyrdom.

FIELD.—As regards our field, the most northerly station of the English Presbyterian Mission is in the village of Laisia (內社), a little north of the Taian River (大安溪); and the furthest south in the village of Tekakha (竹仔腳), a few miles from the well-known market-town of Tang-kang (東港). We have also four stations on the eastern side of Formosa and two on the Pescadores. Our field thus includes thirteen of the twenty small sub-prefectures (廳), into which the Japanese have divided Formosa and the Pescadores for administrative purposes. It covers an area of about 10,000

square miles and contains over 3,000 towns, villages, and hamlets, having an aggregate population of 1,980,000, of which over 56,000 are found on the twenty small storm-swept islets of the Pescadores group.

PESCADORES (澎湖).—In 1887, the native church adopted these islands, some forty or fifty miles across the channel, as their own mission field. Two stations have been opened on the islands and a third—Moatau—on the mainland. \$274.00 were raised by the Society last year.

INHABITANTS.—The main body of the inhabitants who occupy this wide region are Chinese from the Changchin (漳州) and Chinchin (泉州), prefectures of the Fukien (福建) province.

Their towns and villages are mostly scattered along the western seaboard. The high mountain ranges running up the eastern side of Formosa are still held by head-hunting aboriginal tribes (生番) and the lower slopes by different clans of civilized aborigines (平埔番), who speak the current form of the Chinese language. About 30,000 Hakka (客家人) villagers are also found in different localities, and the 50,000 recently arrived Japanese are to be met with in companies over all the towns and good-sized villages of the Island.

LANGUAGE.—As to the language with which we require to be familiar, it is that known as the Amoy vernacular, and probably greater use has been made of Romanized books in it by the converts in South Formosa than by any other Chinese community. One reason for this is the fact that by far the majority of the people amongst whom we labour are poor and illiterate.

MEDICAL WORK.—Both at the beginning and all through, medical work has had a very prominent place in our South Formosa Mission. Now that so much is being done by the Japanese in their medical college at Taipeh (台北) and in the many well-equipped paying hospitals they have established throughout the Island, it is just possible that some change may be brought about in this department of our work before long; but there can be no question of its widely beneficial results in the past, or of the effectiveness with which our three hospitals are carried on at present.

EVANGELISTIC WORK.—Evangelistic work has also ever held a foremost place amongst us, and if less be done now than in former years, this arises from the greater demand for pastoral and educational work at our eighty-six widely-scattered stations. Then, too,

the fact of our now being whisked over the country in trolley and railway cars, instead of the old-fashioned way of chairing or walking about, has something to do with the lessened amount of open-air preaching.

During the earlier years of the Mission a good deal of opposition was met with from the superstition, and anti-foreign prejudices of the people, but in 1869 religious interest was awakened among the civilized aborigines in a hill region about twenty-five miles east from the city of Tainan. Two of them had been servants in the Mission at Tainan. The people there were found to be a simple-minded and dependent race, who were being rather looked down upon, and taken advantage of, by the neighbouring Chinese; but not many months had elapsed from the time of the first missionary visit before three or four places of worship were erected, hundreds of villagers were meeting regularly for worship, and many of their names were entered upon the Church membership rolls. At that stage, however, the movement must have been much of a mere tribal one; for coldness began to set in when the people found out that the Church was more of a spiritual institution than they had taken it for. Still a goodly remnant of those Pe-po-hoan are now striving to adorn the doctrine of God, their Saviour, and recently a revival has visited them.

OPENING OF KAGI.—In 1874, we were greatly cheered when, after much difficulty, stated preaching work was commenced in the county city of Kagi (嘉義), through which the railway now runs. It was a much-needed piece of extension, as people were beginning to look with suspicion on so many Chinese towns and large market-places being passed by foreigners on their way to take up temporary residence at one or other of the out-of-the-way aboriginal villages. That Kagi work has produced about a dozen young men, who became theological students or preachers, and proposals are now before us to make our station there a separate establishment, where missionaries may permanently reside. In 1886, another such advance was made into the county city of Chianghoa (彰化), which became a prosperous sub-centre of the Mission when one ordained and one medical missionary took up residence there in 1897.

EUROPEAN STAFF.—Our present European staff* at headquarters in Tainan consists of four ordained missionaries—W.

* Dr. Maxwell had to finally abandon the field in 1873, but still labours for the cause in London. He serves on the Committee of the Presbyterian Church of England.

Campbell, 1871; T. Barclay, M.A., 1874; D. Ferguson, 1889; A. B. Nielson, 1895; one medical missionary—J. L. Maxwell, junior, 1901; and one teaching missionary—F. R. Johnson, 1901; besides four lady colleagues of the Women's Missionary Association, which began work in Formosa in 1879—Misses A. E. Butler, 1885; I. Stuart, 1885; M. Barnett, 1888; I. Lloyd, 1903. There are also the two brethren who reside in Chianghoa—C. N. Moody, 1895, and Dr. Landsborough, 1895, with Dr. P. Anderson (1878), who was transferred from Tainan to take charge of the hospital at Takow (打狗) in 1903.

INSTITUTIONS. — Not counting the three hospitals already referred to, our missionary institutions include: *first*, the *Theological College*, having about twenty students, who receive free tuition and \$4.50 for board during their four years of residence; *second*, the *High School*, with about forty boarding pupils, who pay \$16 a year in fees during their four years' course; *third*, the *Girls' School*, where about fifty boarders remain for four years on paying \$8 *per annum*; *fourth*, the *Bible Women's House*, in which from ten to fifteen elderly persons are trained in Scripture knowledge before going out to teach the women and girls within reach of our chapels; *fifth*, the *Printing Press*, at which a monthly church paper of eight quarto pages, and other small books and leaflets, are printed; all in the "Tai-lam peh-oe," or South Formosa dialect, a slightly different form of the spoken language from that exhibited in the Amoy vernacular Bible which the two Missions in Formosa and the three in Amoy "are able to make perfect use of" in the carrying on of their work (see *China Mission Handbook* for 1900, p. 61); *sixth*, the *Bookroom*, which has an annual turn-over of fully \$2,000 for books and magazines supplied, chiefly to Church people. It may be added here that there are some four or five elementary schools connected with as many of our congregations; but this branch of work suffers much from the want of faithful trained teachers who can remain for some years at a time in one place, while it should not be forgotten that the Japanese government is carrying on a large amount of school work in Formosa.

NATIVE WORKERS.—The native salaried workers of the Mission include five ordained *pastors*, who are entirely supported by their own people, each of them receiving a salary of \$16 a month, besides travelling expenses.

The Rev. Lim Bo-khun (劉茂堃) was ordained at Tainan on 7th April, 1898, and has the oversight of four organized churches and six preaching stations; the whole having an adult membership of 612; Rev. Lim Hak-kiang (林學蔭), ordained at Chianghoa on 10th April, 1903, over four churches and six preaching stations with 394 members; Rev. Ng Leng-kiat (黃能傑), ordained at Lamakhe (楠梓坑) on 23rd December, 1903, over one church with 48 members; Rev. Tsan Chi-heng (曾持衡), ordained at Awgulan (烏牛欄) on 13th April, 1905, over one church and three preaching-stations having a membership of 189; Rev. Lim Se-thoan (林世傳), ordained at Gutaoan (牛車營) on 17th May, 1905, over one church and three preaching stations with 151 members.

The seventeen organized churches and forty preaching stations not yet connected with any of the native pastorates are regularly visited by the foreign missionaries. Besides the ordained brethren, we have fifty-eight native *preachers*, who are in charge of as many of the eighty-six stations scattered over our wide field. They have all had more or less training in our Theological College, and receive \$7 a month if unmarried, and \$10 if married, additional allowances being given to those who have children, or who reside in market towns, where the expense of living is a little higher. The coming of the Japanese complicates the salary question.

WORK FOR THE BLIND.—Mr. Campbell's work for the blind is now, to some extent, superseded by the Japanese government school, which has adopted his system of embossed writing.

ORGANIZATION.—In 1896, the native churches organized the Presbytery of Tainan, after the example of Amoy and Swatow. A Presbytery has now been formed in the Canadian Mission in North Formosa, with which a union will shortly be consummated into one Synod. A limited tenure of four years for elders and deacons is being tried.

OPEN DOORS.—Since the cession to Japan, our opportunities for work have so much increased that the whole Island may be said to lie open before us, while the accompanying statistics show how much reason we have to thank God and to be very hopeful about the future.

BIBLIOGRAPHY.—Missionary Success in Formosa, 2 vols., by Rev. W. Campbell, F.R.G.S.; also by same, Formosa Under the Dutch, and several other vols. on related themes of antiquarian interest; Reading books for the Blind.

China and Formosa, by Rev. James Johnston, a former missionary.

Statistics of the Formosa Mission for the Year 1904-1905.

Communicants on the roll at 31st October, 1904, 2,703.

Additions :—

Adults baptized	...	...	...	...	308
Baptized in infancy, received to communion	...	...	...	...	32
Restored from suspension	...	...	...	...	14
Come from elsewhere	...	...	...	...	1
Total Additions					355

Deductions :—

Deaths	...	...	...	...	81
Suspensions	...	...	...	...	35
Total Deductions					116

Net increase in number of Communicants	...	...	239	
Total Communicants on Roll at 31st October, 1905	...		2,942	
Members under suspension	...	...	151	
Children on Roll at 31st October, 1904	...	...	2,104	
„ baptized during year, 227 ; net increase	...		107	
Total baptized children	...	...	2,211	
Total Church Membership at 31st October, 1905	...		5,304	
Total Native Christian Offerings during 1904,	\$10,817.57			

**English Presbyterian Mission, Island of Singapore (新嘉坡)
and Sultanate of Johore (柔佛).**

(WORKING AMONG CHINESE ONLY).

Began 1881. *Workers*, 2 male, 1 female. *Communicants*, 291.

Straits Settlements: Crown Colony, 281,933 Chinese; Capital, Singapore, an island 266 square miles, population 228,555. Johore, independent Malay State; area 9,000 square miles.

ORIGIN.—The Mission was begun in 1881 by the Rev. J. A. B. Cook. Previous to his time the local Presbyterians had a country station worked by a catechist. The withdrawal of the L. M. S. workers to China when it was opened to missions and commerce, left an opening for work in Singapore. One of the early catechists was Tan See-boo, a convert of the Rev. W. C. Burns. Three Amoy men were converted by his efforts on the voyage to Singapore, and these were the first converts baptized. Quite a number of converts had been gathered at Bukit Timah, some miles north-west of Singapore city, when it was taken over by the Mission in 1879.

DEPARTMENTS OF WORK.—The Kuangtung work, chiefly in the Swatow dialect ; the Fukien (Hokkien) work, chiefly in the Amoy dialect ; the “ Baba,” or Straits-born Chinese work, in English and Malay ; educational work in English and Chinese ; and woman’s work for women and children in English and Malay.

I. Tanjong Pagar Road.—The new church for the Amoy-speaking Chinese (Hokkien) cost \$13,000. The fine new building was opened in January by the Rev. T. Barclay, of our Mission, on his way to Formosa. The pastor, Rev. Tay Sek-tin, has a flourishing Christian Endeavour meeting every Wednesday, besides other services during the week. The special feature of his work is the Free Chinese Reading Room, which is open daily from 9.30 a.m. to 9.30 p.m. Here there is a library, and much Chinese literature is sold, and the room is well supplied with newspapers, maps and globes, etc. It is an institution which has commended itself to all sections of the Chinese community, who support it entirely, so that no funds are now needed from us.

II. Paya Lebar, eight miles from Singapore, so far an out-station of Tanjong Pagar, will now be a separate congregation. It is planted in the centre of a considerable agricultural district. A new church has been built.

III-V. Bukit Timah, Seranggong and Tek Kha (in the city) form a pastorate under the Rev. Lim Kau, and is composed almost entirely of Swatow (Tiehchiu) immigrants, with their families. Many of the young people are Straits-born. The people have built a church hall and pastor’s house.

VI. Gaylang, four miles from Singapore, is now under the charge of an Amoy-speaking Chinese missionary. The congregation is still small, but better days will come, if the Chinese continue, as from the first, the entire support of this their own little church.

VII. Johore Baru north of the old strait in Johore (it is the capital), is not so large in membership as formerly, but there are still good congregations. Only several families, having made money in Johore, have removed to Singapore for the education of their children. All are now clamouring for English. Our vernacular schools, after twenty years’ usefulness, are now closed, at least till they are needed again.

VIII. Muar is 108 miles north from Singapore in the Johore Sultanate. Last year a landholder, up the Muar river, during a visit to Bandar Maharani, was led to Christ by our preacher, Mr.

Liou. At the invitation of the Sultan a school was built, he giving \$1,000 to the building fund and promising to pay all expenses.

IX. "Baba" church in Singapore city.—The roll of communicants has forty-one names on it. There have been three additions to the membership and one loss by death. The baptisms have been ten, as compared with three last year. The Sunday collections show a considerable increase.

The field is a difficult one and the progress slow. Nevertheless the outlook is hopeful, owing to the spread of Christian knowledge in the community and the willingness of those who are not Christians to converse on religious topics.

The congregation is under the oversight of two excellent elders, who take a share of the preaching services. Under them, it bears all expenses connected with the upkeep of the building; has a special fund for aggressive work among the Straits Chinese; contributes to the missionary scheme of our Chinese-speaking churches; maintains a widows' and orphans' home, and has this year added a contribution to the general mission funds. Besides these, it has a special building fund, in view of the necessity in the not very distant future of rebuilding the church, which is one of the oldest buildings in the city.

PRESENT STAFF.—Rev. J. A. B. Cook, who works among the Chinese immigrants in the Swatow and Amoy dialects, and the Rev. W. Murray, M.A., who came in 1902, and works among the Straits-born Chinese. There are two Chinese pastors, seven preachers, two Bible-women, besides several voluntary preachers, among them Song Ong-siang, M.A., LL.M., Tan Boon-chin, Tan Kuang-hui and others, besides the elders and deacons. There is only one lady worker, *i.e.*, Mrs. Cook.

EDUCATIONAL.—There are several small schools in English and the vernacular, but the "Eastern (Anglo-Chinese) School" has been discontinued.

The Statistics of E. P. M., Singapore, etc.

I. Membership :—

			<i>Adults.</i>	<i>Children.</i>	<i>Totals.</i>
Members, 1904	...	...	291	187	478
Baptized, 1905	...	...	8	23	31
Received, 1905	...	...	53	5	58=567
Less 1905 Removals	...	...	40	21	= 61
		<i>Men.</i>	<i>Women.</i>	<i>Children.</i>	
1905	...	...	211	101	194 = 506

II. Contributions :—

	<i>Men.</i>	<i>Women.</i>	<i>1904.</i>	<i>1905.</i>
1. Bukit Timah ...	46	29= 75	\$211.82	\$455.71
2. Seranggong ...	25	10= 35	150.35	100.27
3. Tek Kha ...	18	8= 26	260.03	146.72
Pastorate ...	89	47=136	622.20	702.70
4. Tanjong Pagar				
5. Paya Lebar				
Pastorate ...	39	12= 51	961.40	1,082.56
6. Prinsep St. Straits				
Chinese ...	15	26= 41	376.02	370.48
7. Gaylang ...	3	1= 4	4.30	10.40
8. Johore ...	39	8= 47	242.00	320.13
9. Muar ...	26	7= 33	622.05	542.46
Totals ...	211	101=312	2,836.97	3,028.73

The 312 adults as a basis of calculation gives an average of nearly \$10 per member per annum.

From 1881 to 1905 there have been some 500 baptisms, and over 600 have been received by certificate from China and parts of Malaya, but the people are continually returning to China or going on elsewhere.

**Statistics of the English Presbyterian Mission in China,
Formosa and the Straits. 1904.**

CENTRES.	Communicants, Oct. 31, 1903.	Adult Baptisms.	Admitted to Communion (Baptized in Infancy).	Received by Certificate and Restored to Communion.	Total Received.	Net Increase.	Communicants, Oct. 31, 1904.	Members under Suspension.	Baptized Children.	Total Membership, Adults and Children.	Children baptized during the year.
CHINA.											
Amoy ...	2,315	185	28	2	215	120*	2,435	65	1,431	3,931	111
Swatow† ...	2,393	174	14	(2)‡	(190)	(39)†	(2,423)	114	(1,200)	(3,737)	117
South Hakkaland‡	800	(90)	(10)	(6)	(106)	84	884	(44)	(480)	(1,408)	(45)
North „	85	24	2	1	27	20	105	(7)	(45)	(157)	14
JAPAN.											
Formosa ...	2,553	208	21	37	266	150*	2,703	157	2,104	4,964	192
STRAITS SETTLEMENTS.											
Singapore ...	290	17	...	31	48	1||	291	(30)	187	478	20
Totals...	8,436	698	75	77	852	405	8,841	417	5,447	14,675	499

* The Amoy Churches and the Formosa Churches each lost 75 members by death during the year.

† The Swatow figures are for the year January 1 to December 31, 1903. The Communicant membership at December 31, 1903, is not reported.

‡ The figures within brackets are estimates, inserted for the purpose of comparison. The net increase of 30 set down for Swatow is for the two months—November 1 to December 31.

§ The Hakkaland figures are incomplete.

|| The Singapore Chinese population is migratory. There were 40 removals of Communicants during the year and 7 deaths. The membership at October 31, 1903, was reported last year to be 261. This year it has been set down as 290. Possibly there is some confusion here, and the net Singapore increase may really have been 30 instead of 1.

NATIVE WORKERS AND CONGREGATIONS. 1904.

	Ordained Ministers.	Preachers.	Pastorates.	Organized Congregations.*	Other Congregations.	Total Congregations.	Elders.	Deacons.	Chapel-keepers.	Teachers in Mission Schools.	Native Staff in Theological College.	Native Staff in Anglo-Chinese Colleges.	Assistants in Hospitals.	Hospital Students.	Bible-women.	Colporteurs.
CHINA.																
Amoy ...	18	17	41	51	36	87	...	...	38	48†	2	10	4	9	...	...
Swatow ...	9	10	45	18	54	72	...	...	10	32	1	...	5	26	...	...
Hakkaland ...	3	2	40	13	26	39	...	...	10	30	1	...	2	11	...	2
JAPAN.																
Formosa ...	3	3	36	36	45	81	87	111	3	26	3	...	7	...	...	...
STRAITS SETTLEMENTS.																
Singapore ...	2	2	6	7	4	11	...	...	6	3	...	...	...	...	3	1
Totals...	35†	34‡	168	125	165	290	87	111	67||	139	7	10	18	46	3	3

* Including the Central Station of each Pastorate. An organized Congregation has at least two officers either two Elders or an Elder and a Deacon.

† In some cases the preachers conduct the Schools in connection with their Churches.

‡ Besides the Pastors of Congregations, the College Tutors in Swatow (Rev. Lau Chek-iong), and in Wukingfu (Rev. Phang Khi-fung), as well as the two Missionaries maintained by the Amoy Churches (Rev. Na Ju-khoe in Tongsan Island and Rev. Lim Po-tek in the island of Quemoy), are ordained ministers.

§ In Amoy one pastorate, and in Swatow two, are vacant. A good many new pastorates are now in process of formation.

|| The chapel-keepers often do evangelistic work.

CONTRIBUTIONS OF NATIVE CHURCHES.

	Total.	Communicant Membership.	Average per Member.
CHINA.			
Amoy ...	\$10,221*	2,435	\$4 $\frac{1}{2}$
Swatow ...	11,251†	2,423	4 $\frac{3}{4}$
Hakkaland ...	2,208	989	2 $\frac{1}{4}$
JAPAN.			
Formosa ...	8,031	2,703	Nearly 3
STRAITS SETTLEMENTS.			
Singapore ...	2,837	291	9 $\frac{1}{2}$
Totals ...	\$34,548*	8,841	\$3 $\frac{9}{10}$

* The Amoy contributions include \$1,259 of School fees.

† The Swatow contributions include \$280 of High School fees, and \$678, the fees in the Boys' Primary Schools.

‡ The contributions for the Missions manned and maintained by the Native Churches are as follows:—The Amoy Missionary Society, \$685; Swatow, \$361; Hakkaland, \$98; Formosa, \$274; and Singapore, \$163.

Medical Mission Statistics, November 1, 1903, to October 31, 1904.

NAMES OF STATION.	Medical Missionaries.	Native Assistants.	Native Medical Students.	Hospital Beds.		In-patients.		Dispensary Patients.		Patients seen at Home.		Patients seen on Itinerations.		Total Individual Patients.		Total Attendances.	Surgical Operations.				Local Income— A. Fees and Sales of Medicine B. Donations, Native C. Sale of Medicines. D. Local Expenditure. A. Wages, B. General.
				M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.		General.	Eye.	Obstetric.	Dental.	
CHINA.																					
FUKIEN PROVINCE:	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Engchinn " "	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chinchin " General	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hospital " "	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chinchin—W. M. A.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hospital " "	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Changpa " "	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
CANTON PROVINCE:																					
Swatow—General	2 (one on furlough)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hospital " "	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Swatow—W. M. A.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hospital " "	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chaochowfu " "	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Swabue " "	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Wukingfu " "	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
FORMOSA: JAPAN	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Tainan " "	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Takau " "	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chianghoa (six months)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Teasua (four months)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals	14	16	40,950	6,521	1,679	16,865	7,480	557	8,308	46,464	24,702	10,268	83,084	2,244	1,302	45	821				

A few of the E. P. Missionaries.

- Rev. Wm. Chalmers Burns, M.A., 1847-1868.
Rev. Jas. Johnston, 1850-1855.
Rev. Carstairs Douglas, LL.D., 1855-1877.
Rev. Geo. Smith, M.A., 1857-1891.
Rev. W. S. Swanson, D.D., 1860-1893.
Rev. Hur L. MacKenzie, M.A., 1860. Died.
Dr. Wm. Gauld, 1863.
Rev. Wm. MacGregor, M.A., 1864.
Dr. James L. Maxwell, 1864.
Rev. Wm. Campbell, F.R.G.S., 1871.
Rev. John C. Gibson, M.A., D.D., 1874.
Rev. Thos. Barclay, M.A., 1874.
Rev. Donald MacIver, M.A., 1879.
Dr. Alex. Lyall, 1879.
Rev. Wm. Riddel, M.A., M.D., 1881.
Dr. Philip B. Cousland, 1883.
Mr. Geo. Ede, 1883. Died.
Dr. Benjamin L. Paton, 1889.
Rev. P. J. MacLagan, M.A., Ph.D., 1888.



CHURCH OF SCOTLAND MISSION IN CHINA

(蘇格蘭福音會).

Headquarters: 22 Queen St., Edinburgh, Scotland. *Convener*: Rev. John McMurtrie, D.D. Entered China, 1878.

Field: Ichang, Hupeh Province.

Missionaries, 5 male, 5 female. *Communicants*, 183.

ORIGIN.—This Mission was founded in the year 1878 after Ichang had become a Treaty Port.

It is the only Mission station of the Church of Scotland in China. While the Church has developed strong missions and extended her work in India and Africa, the China Mission after all these years remains the smallest and least extended. The smallness of the Mission is no criterion of the condition of the Home Church.

A gentleman in Glasgow was much drawn towards China as a mission field by reading some appeal written by the late Rev. Alex. Williamson, of Shanghai. The interest thus awakened was not allowed to die out, but after due deliberation the gentleman approached the Church of Scotland with the proposal to start mission work in China, and at the same time made an offer of a handsome subscription to begin the work. So the church took the matter in hand, and in 1878 sent out the first ordained missionary.

PIONEERS.—The pioneer missionary was the Rev. Geo. Cockburn, M.A. He continued to work in Ichang till 1898, when he had to retire owing to family claims. With him came to China three laymen as colporteurs, partly supported by the National Bible Society of Scotland. Towards the end of 1878 the first medical missionary arrived, Wm. Pirie, L.R.C.P. and S. Ed.

WORK CARRIED ON.—From the very commencement of the Mission, work was begun in three branches. These three are the usual lines of all missionary labour, viz., Evangelistic, Medical, and Educational. This being a comparatively new field, the progress was slow. It was some time before some converts were gathered in. The first native workers had to be engaged from the London Mission in Hankow.

Although visits were paid to the surrounding country, no villages were opened as out-stations. It was impossible for some years to branch out owing to scarcity of workers, native and foreign.

ADVANCEMENT.—For several years the missionaries lived in native houses in the city, and parts of the buildings were used for the various branches of the work.

The first advancement was the opening in March, 1890, of new buildings in the city. These buildings comprise church, school, dispensary and hospital. The position is most central and the buildings most compact and suitable for the work. The new church was opened by Dr. Griffith John, of the London Mission, Hankow. He came up to Ichang especially for the occasion. Since that date there has been a constant advancement in the work.

By 1893, the missionaries were all living in foreign houses outside the city in healthier and cheerier surroundings. The same year (1890), a small church was built within our compound for services in English on Sunday evenings to the foreign community. The church was built with money gifted from the Rev. W. A. Burgess, of Aberdeenshire. It has proved a blessing to our small community, as has been testified both by letters and gifts received.

RIOT OF 1891.—On the 2nd September, long after the earlier riots of 1891 at Wuhn, Nanking, Ganking, Tanyang, Wusueh, Kiukiang, and Wusieh, a riot suddenly broke out at Ichang. The house occupied by Mr. Deans and Dr. Pirie, together with many other houses, was burned, but Mr. Cockburn's house was only looted. The Mission buildings in the native city were not molested.

RIOT OF 1895.—December 18th another riot broke out in consequence of the accidental shooting of a Wei-yuan during public sports. Much property was destroyed, but the Mission buildings were untouched.

WOMEN'S WORK.—In 1897 the first band of lady workers arrived to take up work under the auspices of the Women's Association for Foreign Missions.

The inauguration of this women's branch was very like that of the Mission, in that it was through the good offices of one interested person. In the first instance, it was a gentleman in Scotland; in the second, it was a lady on a visit to friends in New Zealand. Mrs. Anderson, widow of an Edinburgh minister, went to New Zealand on a visit. While there she was given opportunities of addressing meetings on missions. Through her zeal she got offers from three young ladies for work in China. The offers were accepted, and Mrs. Anderson brought the ladies to China and saw them settled in Ichang. The women's work thus begun in 1897, has increased with

years. In connection with this there are day-school for girls, a boarding-school for girls, a Bible school for women, industrial work, and an orphanage.

OUT-STATIONS.—In 1898, three villages were occupied as out-stations. This was the first settled out-station. There had been a previous attempt at opening a hsien city, but it failed. These three places lay to the south and east of Ichang, and were opened by the Rev. T. R. Kearney. (See list of stations below).

From that date country work has much increased. Now there are in all one dozen market villages and towns occupied by the Mission.

In 1901, a fine Hospital was opened outside the city. The buildings in the city as church and hospital were becoming inadequate for the work. Through the exertions of the late Dr. Rankine sufficient money was raised to build hospital and dispensary near the doctor's residence in a more convenient and more sanitary place. Dr. Rankine, who raised the money, died before the building was completed. Our present doctors are finding this building small enough for the medical work which has increased greatly of late years, and a new dispensary is contemplated. In 1901, a new church was built and opened outside the city. In ten years the converts had so increased and the Church work so grown that the Church opened in the city had not sufficient sitting accommodation. The new Church was built and opened by Rev. Wm. Deans, M.A. The money was gifted by the Presbytery of Edinburgh to which Mr. Deans belongs.

RECENT ADVANCE.—This is in two directions. The one is the occupying of one of the out-stations by a lay evangelist. The small town of Itu (宜都), on the Yangtze, twenty miles down from Ichang, has been chosen as the place to be so occupied, and from which to work a large country district bordering Hunan.

The other advance is the opening of a Theological Institution for the training of native workers. With the institution is incorporated a High School. The institution and the school are new schemes, and it yet remains to be seen how they will develop. The principal of the institutions is the Rev. W. Deans.

HSIENS WORKED BY MISSION.

東
湖

當
陽

宜
都

松
枝

枝
江

VILLAGE CENTRES.

清溪河	龍泉鋪	雙泉鋪	董市	江口
-----	-----	-----	----	----

LITERARY.—The Rev. Geo. Cockburn wrote a book—"John Chinaman"—which was very favourably received at the time. He also published a catechism in Chinese. The Rev. W. Deans published a "Child's Catechism" in Chinese.

NAMES OF MISSIONARIES :—

Rev. W. Deans.	appointed	...	...	1889
Rev. T. R. Kearney	,,	...	...	1894
Dr. G. F. Stooke	,,	...	...	1899
Dr. A. Graham	,,	...	...	1900
Mr. W. Gemmell	,,	...	...	1904

MEMBERS OF WOMEN'S ASSOCIATION.—Misses Fraser, Moore, Beer, MacGill, and Mrs. Rankine.

Statistics of Church of Scotland's China Mission, 1905.

Ordained Missionaries	...	...	...	...	...	2
Lay Evangelist	...	...	...	...	...	1
Medical, including Nurses...	...	...	...	...	...	3

NATIVE CHURCHES.

NATIVE AGENTS.						BAPTIZED CHRISTIANS NOW ON ROLL. (Including those baptized during the year.)										BAPTISMS DURING THE YEAR.										Catechumens pre- paring for Baptism.		Average Attendance at Sabbath Services.		Number of Out-stations.
Ordained.	Licentiates and Catechists. Preachers.	Scripture Readers.	Colporteurs.	Medical.	Communi- cants.			Adult Adherents.			Children.			Grand Total.	Adult.			Child- ren.			Total.									
					M.	F.	T.	M.	F.	T.	M.	F.	T.		M.	F.	T.	M.	F.	T.										
...	...	10	...	4	...	592	110	711	7	1	8	181	68	249	968	4	2	6	3	1	4	10	103	326	7					
...	...	5	...	...	...	155	25	183	...	...	...	26	9	35	218	...	...	...	...	...	...	...	204	83	5

COLLEGES AND SCHOOLS

TEACHERS.					SCHOLARS.						Number of	
Christian.		Non-Christian.		Total.	Anglo-Vernacular.		Vernacular.		Total.		Colleges.	Schools.
M.	F.	M.	F.		M.	F.	M.	F.	M.	F.		
6	6	29	...	112	13	141	13	...	5
2	2	...	...	18	3	18	3	...	2

LOCAL INCOME FOR THE YEAR.

<i>College and School Fees.</i>	<i>Government Grants.</i>	<i>European Subscriptions.</i>	<i>Native Christian Collections.</i>	<i>Other Receipts.</i>	<i>Total.</i>
£2 16 11	...	£9 16 5	£7 14 8	£278 16 7	£299 4 7

Church of Scotland Woman's Society Statistics, 1905.

Schools	...	...	...	3	Normal School	...	...	1
Pupils	...	...	...	113	No. of Pupils	...	...	30
Average attendance	...	...	...	87				

Medical Statistics, 1901-1905.

			<i>Out-patients.</i>	<i>In-patients.</i>	<i>Operations.</i>	<i>Subscriptions.</i>
1901	...	...	2,583	160	47	£ 42 4 0
1902	...	...	8,356	256	81	144 10 0
1903	...	...	7,571	279	74	101 7 0
1904	...	...	9,348	341	106	194 3 0
1905	...	...	11,131	419	143	164 5 6



UNITED FREE CHURCH OF SCOTLAND MISSION IN MANCHURIA.

(FORMERLY UNITED PRESBYTERIAN CHURCH).

Headquarters: 15 North Bank St., Edinburgh, Scotland.
Secretaries: Rev. J. Buchanan, Dr. George Smith. Entered China, 1870.

Field: Manchuria.

Stations: Ten in number (see list in tables).

Missionaries: 24 male, 21 female. *Members:* 6,960. The United Irish and Scotch Missions (one Chinese Church) 13,403.

Early Work Elsewhere.

NINGPO.—This Church, which now occupies, in union with the Irish Presbyterian Church (see their sketch and statistics), the principal part of Manchuria, was long in finding its present sphere of action. As early as 1862 it had undertaken the responsibility of maintaining Dr. William Parker and his work in Ningpo, where under the auspices of the Evangelical Society of London* a medical mission had been already founded. The staff at that port never exceeded two in number, and the Mission was closed in 1872.

CHEFOO.—In 1870 Rev. (afterwards Dr.) Alexander Williamson, who had been labouring in China for many years in connection with the Scottish Bible Society, became missionary of the United Presbyterian Church and was stationed in Chefoo (烟台). Work was continued in Shantung till 1886, when Dr. Williamson, being set apart for the preparation of Christian literature for China,† removed to Shanghai. At the same time his colleagues, Dr. A. Macdonald Westwater and the Rev. Alexander Westwater (1881) were transferred to Manchuria. Effort was thus concentrated where, it was thought, there was more promise of ready entrance.

Opening of Work in Manchuria.

The pioneer of Protestant missions in Manchuria was Dr. A. Williamson, who in the course of his journeys as agent of the Scottish Bible Society, traversed this country between the years 1866 to 1868, and even reached a point, Sanhsing (三姓) on the Sungari (松花江) River, which the Church has not yet overtaken.

* Wylie says it was the Chinese Evangelization Society, probably the same.

† See Sketch of Christian Literature Society.

The first to settle with a view to permanent work was the Rev. William Burns, of the English Presbyterian Mission. His term of service for Manchuria was, however, not long. Landing in the port of Newchwang (牛庄) on October 6th, 1867, he was cut off by death in the following spring (April 4th). The fragrance of his memory has ever inspired those who followed where he pointed the way. Dr. Joseph M. Hunter and the Rev. Hugh Waddell arrived in 1868 and initiated the work of the Irish Presbyterian Mission. Four years later the first representative of the United Presbyterian Mission of Scotland reached the shore.

SHENGKING PROVINCE (盛京).—In 1872, the Rev. John Ross, who had been appointed to Chefoo, felt called to cross to the port of Newchwang, locally called Yingkou (營口) (made a Treaty Port in 1858). A famine occurring near at hand in that same year brought the missionary his opportunity, and the first out-station was originated within twenty miles to the east of Yingkou. In the year 1875 the Rev. John Macintyre, who had already done pioneer work in Weihsien (濰縣), Shantung, crossed the Gulf of Pechili and joined Mr. Ross. They decided to commence work in Moukden (審陽 or 奉天府), an undertaking whose success is largely due to a devoted helper, Wang Ching-ming,* one of the first-fruits of the chapel preaching in Newchwang and himself the winner of many early converts. At first there was bitter opposition. The Mission was strengthened in 1882 by the arrival of Dr. Christie and Rev. James Webster. Soon after Mr. Ross's return from furlough in 1881 work was opened in Liaoyang (遼陽), forty miles S. W. of Moukden. As in Moukden, so here, the first step was to send Wang Ching-ming to preach in the streets. Opposition was very persistent, but a settlement was finally made in 1881. Mr. Macintyre opened Haicheng (海城) in 1874. In 1895, Rev. James Webster opened work in Tiehling (鐵嶺), forty miles N. of Moukden, but the chapel was wrecked by a mob. In 1886, the Medical Mission won for Christ a blind man, Chang Shen (常森)†, a unique personality, whose unwearied zeal, though joined to some eccentricities, brought in converts over wide regions.

From 1886 the Gospel travelled quickly northwards and eastwards. Within a few years it had reached to all the confines of that part of Shengking province which stretches between the Liao River and Korea. Most of the main stations are on the railroad. (See list).

* See Life by Dr. Ross, "Old Wang."

† See Life by Mr. Inglis.

The year 1895 saw the founding of the Danish Mission. After conferring with our Lutheran brethren, it was decided to hand over to them the south-east, from Siuyen (岫巖) to the lower Yalu (鴨綠江). This territory had been preached over for many years; first by Mr. Macintyre and then by Mr. Wylie. The response, however, had been more tardy than further north, and Mr. Wylie had only begun to arrange for a chapel in Fênghwangcheng (鳳凰城) when his hand was arrested by death.

KIRIN PROVINCE (吉林), East of Heilungkiang.—In 1891 it was agreed in conference with the Irish Presbyterian Mission that the Scottish Mission should accept responsibility for the evangelization of the northerly portion of Kirin Province. This district, which stretches from Petune (伯都訥) along the right bank of the Sungari to Sanhsing, was definitely entered in 1892. Dr. Thomas Young and the Rev. Daniel T. Robertson made a pioneering journey in the end of 1891. The result was that they were appointed to labour in the plain bordering the lower Sungari (松花江), where the city of Harbin (哈爾濱) now stands. They established their centre first in Shwangchengp'u (雙城堡), afterwards in Ashiho (阿什河). Very soon they met with the most determined opposition from the Manchú officials. Converts were imprisoned, owners of property were punished if they rented to the foreigner, and the Fu Tu T'ung of Ashiho roundly declared that if 鬼子 were allowed elsewhere, they were not to settle on his territory. This unreasoning resistance was broken by the success of the Irish Mission in winning a foothold in Kirin City, and afterwards by the fear of Russian aggression. Under the shadow of official displeasure the Church has grown more slowly than in Shengking province. But stations now extend along the whole line from Petune (北新城 the Chinese name) to the mouth of the Mayen (嗎蟻) River, and in every town of any size the Christian faith has established itself.

It has been decided to push on still further to Hulan (呼蘭) on the north of the Sungari, but this advance is delayed till the opening of communications.

HEILUNGKIANG PROVINCE.—Population in the Heilungkiang (黑龍江, also called 齊齊哈爾) province is almost confined within the south-east corner of that vast territory. It has been decided to advance at once to this section. Already there are many converts scattered there, who wait to be encouraged and organized.

WORK IN THE KOREAN VALLEYS.—In 1873 Dr. Ross tried to enter Korea from the Manchurian side. A second journey resulted in securing a Korean teacher, with whom a translation of the New Testament was commenced. Mr. Macintyre helped in this work. The Scotch Bible Society printed 3,000 copies of Luke and John, which came out just as the American Treaty in 1882 opened Korea. During 1882 to 1883 thousands of Gospels and tracts found their way to the Korean valleys. In 1884 Dr. Ross and Mr. Webster went to the Korean settlement and baptized seventy. When, years after, Dr. Ross visited Seoul, he was welcomed by the American Presbyterian Mission, and the first Christian Korean congregation was formed. Thirteen of those present were the converts of a man who had been baptized in Moukden. (Story of our Manchuria Mission, by Mrs. Duncan McLaren, 1896, pp. 122-128)

Events which mark Stages.

FLOOD AND FAMINE.—These afforded opportunity for establishing *friendly relations* with the people and their officials. The first flood occurred in 1886 in the valley of the Liao River. Funds were provided by the foreign community in Yingkon, and relief was administered by the missionaries and other friends. The labour of love cost the Mission the life of the Rev. A. Westwater, who fell a victim to fever contracted during the dispensing of charity. The second flood burst suddenly in 1888 from the eastern hills, poured past Moukden in a torrent thirty feet deep, and inundated the whole plain which composes the centre of Fengtien (奉天). Numerous villages were totally destroyed, crops were utterly ruined, and distressful famine and fever at once ensued. Money was subscribed and forwarded from far and near, and the energies of the whole Mission, supported by help from the foreign community in the port, were concentrated on saving life and relieving misfortune.

CHINESE-JAPANESE WAR, 1894-1895.—This war at its very outbreak laid incidentally a fell blow on our Mission. Manchu troopers from Kirin, hastening through Liaoyang to follow the highroad which leads thence to Korea, encountered and attacked the Rev. James Wylie, inflicting injuries of which he died a few days afterwards (August 16th). The situation generally soon became such that the conduct of mission work was impossible, and by the end of October all the missionaries were assembled in the port of Newchwang. The war soon brought hundreds of wounded Chinese soldiers to the same haven, and the missionaries, taking up with heartiness the task of tending the wounded, were thus afforded a measure of opportunity to show goodwill to the people in a practical fashion, which was much appreciated. On the return of peace and the resumption of ordinary vocations it was found that a day of *great ingathering*

was dawning. The defeat suffered at the hands of Japan had wrought a widespread questioning and desire for change. The humane administration of the conquerors during their occupation of the Liaotung Peninsula had commanded respect for foreigners. All previous sowing of seed by many workers, each in his or her own sphere, now yielded a plentiful harvest. The multitudes who were willing to listen were more by far than our preachers could properly instruct. Patients came to the hospitals in greater numbers than ever before. The mere travelling to examine catechumens, whose homes might be even one or two hundred miles from his base, took up for the clerical missionary many months of his year. The Mission reported in each of three successive years over two thousand baptisms. The years 1896 to 1900 were those of the flowing tide.

BOXER OUTBREAK, 1900.—In the midst of this activity came the convulsion of 1900. All the missionaries, being warned in time, made their escape. Those in Kirin province proceeded with the Russians down the Sungari to Habarovsk and from thence journeyed to Vladivostock and Japan; those located in Shengking travelled by rail or junk to Yingkou, and also passed on to Japan. A few days after their departure the whole building-equipment of the Mission—dwelling-houses, hospitals, churches, etcetera—went up in flames. The burst of hatred spreading to the country, all village chapels were likewise destroyed, only a few, which were annexed as meeting-places by the Tsai Li Ti (在禮的) sect, or as barracks by the militia, being spared. The persecution varied in intensity and virulence with the district. Over large tracts no violence was done to life, only heavy fines were exacted; in one region each convert found was killed: in another every Christian home was burned down.

The tale of sufferings endured is a long and sad one. Great numbers, often starving and shelterless, hid away in the tall millet, in the forests, among the hills, while now the rains of summer afflicted them, and anon the scorching of the sun. Many died the following year as a result of the hardships encountered during their wanderings. Others will ever carry on their bodies the marks of confinement and torture. The number of Christians murdered was over three hundred.

By autumn, with the invasion of the Russian army, it became again possible to meet for Christian worship. Over large areas,

however, the public enmity was still so great that many of the converts did not dare to show themselves as Christians, the gate-guardians or the kitchen-god were exhibited in their usual places in order to protect the family from being fined and plundered. With this phase of recantation the Church dealt later on.

This was the *epoch of the purifying* of the native church. The departure of the absolutely worldly-minded, gain-seeking element, which after experiencing such rough handling desired no more to bear the name of the Church, was a help toward the end of pure spirituality. The peculiar solace of this testing-time lay, however, in the touching discovery that the road of persecution had been transformed into the way of re-birth to those who, though exercised, perhaps even beyond their strength, remained to faithfully rally round the Christian standard. The great majority of the believers, when their native land cast them off, clung with new tenacity to the comforting hope of a better country. The treasures of spirit, which cannot be stolen, were esteemed at last as of greatest value. The missionary on his return forthwith marked in the religious consciousness an acknowledgment of sin against God, a trustful confidence in His love, and gratefulness for such mercies as He had allowed. Practical tokens of this change were seen in the increased wish to make a richer use of the Lord's Day and in the liberality with which in many parts, even when still in great poverty, subscriptions were raised for the re-erection of destroyed places of worship. This last feature was the more remarkable, because indemnity came tardily; and while for the less number, i.e., those who are governed from Kirin, it amounted to two-thirds of total losses reported, for the great proportion of church-members, namely those under jurisdiction from Moukden, it brought only an allowance of one-third.

The strongest proof of freshened life was an aroused thirst for God and His righteousness, to which answer was vouchsafed in the first and *great revival* of the Manchurian Church. This in the opening months of 1903 spread simultaneously through almost every district, humbling, gladdening and establishing churches, both remote and near.

RUSSO-JAPANESE WAR, 1904-1905.—Work was again checked by the incursion of the recent war. From the commencement of hostilities no missionary of the southern province was permitted to travel in the country; and it was not till late in 1905 that this restriction was removed. Again, as ten years previously, work and opportuni-

ty were brought to the very door of the missionaries. The woes of battle enveloped the Chinese inhabitants of the land. Shells and bullets wrought havoc among the shrinking non-combatants, and numbers of wounded men, women and children were carried to the Mission's hospitals. Refugees, driven before the advancing steps of the strife, crowded into the towns. The usual plagues and fevers, concomitants of war, followed immediately. The work of relief absorbed all the energies of the missionaries. Several were seriously affected by the epidemics, amidst which the varied and exhausting work was carried on; one, the wife of Dr. Westwater, was removed by the hand of death.

This war has been—the fact is in all ways as evident in Manchuria as elsewhere—the occasion of the awakening of the spirit of China and the moment when a desire for energetic advance has dominated the people. Judging by the meeting of Presbytery of 1906 (the first which could be assembled since 1903), the like spirit has fallen on the life, both public and private, of the Manchurian Church. To that concourse of elders the function of prayer seemed as natural as breathing. Expectation of blessing from above was as pronounced as earnestness to be diligent in governing; and the consciousness of leadership manifestly longed for the broadest and noblest uses. Two characteristic marks of that assembly were the founding of a *Life and Work Committee* and the institution of a *Missionary Society* to evangelise, along with the outlying parts of Manchuria the lands of Mongolia, Korea, and of “our neighbours in the north.” Before the Constitution of this last Society or Committee was drawn up, offers for service ‘anywhere’ were sent in by two newly licensed probationers.

Church Life and Work.

OBSERVANCES.—In attention to family worship, in the habit of joining together for prayer, and in a glad and full use of the Lord's Day, the Church of Manchuria has great headway to make.

ATTAINMENTS.—Speaking generally, its moral triumphs have been, as is to be expected in the age of first steps, more real in the negation of that which is superstitious and immoral than in the fulfilment of high ethical ideals. The importance of imparting a good grasp of biblical facts and Christian doctrines has never been forgotten by the Mission; but the rapid numerical growth of the new Church has prevented the bestowing on it that complete instruction and rounded education which is desirable.

LIBERALITY.—The liberality of the people provides in most part their own chapels and all expenses connected therewith ; and in addition gives subscriptions toward hospitals, Bible distribution, and other good works.

SELF-GOVERNMENT.—Two native pastors are maintained by their respective flocks. Several calls to probationers are under consideration. *Self-government* has been an ambition and duty constantly held before the young Church. The spontaneity and speedy growth of the membership has, along with the exigencies of great distances, developed a capacity for local initiation and control. This has been further promoted by the Mission authorising its followers to elect their own deacons and elders. The culmination of deliberate endeavour in this direction has been the institution of a Presbytery (soon to be Synod), where the foreign missionary is only present as assessor. It cannot be said that the native elder grasps greedily at the power of expression and control thus handed to him. When keenly interested, however, he is not slow to take advantage of his privileges. Growth has been clearly observable both in the power to conduct business, in the sense of responsibility, and in the perception that spiritual ends not merely should have precedence in importance, but are in themselves that which is all-essential for the new brotherhood in Christ.

Aids in Evangelising.

A NEW COUNTRY.—On the whole, Manchuria is inhabited by Chinese who have immigrated from Chihli and Shantung. A strong and steady stream of migration has for long decades been ever arriving to break up the northern grass-prairie or eastern forest-land of "Beyond the Barrier". These new arrivals, ousted by circumstances from their ancestral homes, seem less constrained to follow in old grooves and more free to entertain unwonted thoughts and influences.

BUDDHISTIC SECTS.—Esoteric Buddhism is secretly practised by several widely distributed sects. These have not failed to create moral aspirations and spiritual cravings ; and have very frequently provided an easy road and prepared hearts for the Gospel.

DESIRE FOR PROTECTION.—The desire of the Chinese to cling to a hand politically strong is understood by missionaries in all parts of China. In Manchuria, owing to the absence of clan or family to support the individual, this longing is naturally not less present, but

probably is specially accentuated. Relying on the statements of experienced converts, it must be said that very few Manchurians have approached the portals of Christianity without lively hopes of relief from various oppressions, and that the majority of future church-members were at first exclusively attracted by the love of prestige and the prospect of shelter under the wing of a powerful organization.

The Mission has endeavoured by all means which seemed wise to check such thoughts of its object and use, and to eliminate from its list of enquirers those whose search for power could not be guided rather to the loving discovery of things peaceable and pure. This selfishness of motive was not even to be quickly disentangled from the spirit of true believers, and its presence has been as a net about the feet of the Church. The lessons of Christian instruction, the prudence born of experience, the teachings of persecution, the memory of martyrs, and the indwelling of the Spirit of Jesus Christ have broken the strength of this peculiar temptation, and are more and more lessening its attractiveness.

EFFORTS OF CONVERTS.—Since the initial days of the Mission few have been brought to the stage of enquiry through the direct influence of the foreigner. It would seem that the non-Christian requires that his own race shall be the medium through which he shall be convinced of the value of the New Message. The principal agents in evangelising have been the converts themselves. As a consequence, causes spring up in unexpected quarters, and out-stations appear, it may be hundreds of miles away, in districts which have till then lain outside the missionary's ken and the preacher's circuit.

The Mission owes in particular a great debt to its band of native preachers. Their number is now about one hundred. These have not generally been men of much education nor of high social standing, but they have, by devotion to their duties, proved invaluable in consolidating, educating and encouraging the new body of Christians. They have lived, struggled, prayed and exhorted far away, in almost every case, from the neighbourhood of the missionary.

BIBLE DISTRIBUTION.—From the first the principal support in scattering the printed story of revealed religion has been the British and Foreign Bible Society. It has not merely maintained distribution in districts where already some nucleus of the Christian Church has been formed, but has always been the pioneer of advance into territory beyond. That part of Manchuria which the Bible Society's

endeavour has not penetrated, may be reckoned as inaccessible or desert. Once and again, having in new regions laid a foundation of enquiry, it has called on the Mission to advance and build.

The presence and abundance of cheap Bible literature has rendered the every-day preaching of the evangelist more attractive to outsiders and more hopeful to himself. The Church, too, would have been slower in its progress toward being a fair temple in the Lord, had it not received every encouragement to hold in its hand that which contains the whole counsel of God.

Departments of Work.

CLERICAL.—In the day of small things the evangelistic phase of the clerical missionary's duties filled his whole horizon. He sought out the strategic centre of the district entrusted to him, opened his chapel, and bearing patiently whatever opposition met him, preached Christ, whether men would hear or not. As Christian groups rose into existence now on this side, now on that, strategy assumed a new complexion, and other duties absorbed the main part of his time and thought. It was considered the correct policy to follow up openings wherever they occurred, and on the forming of church nuclei to select and appoint native Christians of some experience and knowledge to bear responsibility over the various charges. It was only the external symptom of this change in his affairs that the missionary travelled much, compassing the circle of his churches. His remaining time was occupied, now with the tuition of his native helpers, now with the distribution of Bibles and books of enlightenment, always with the many small cares of organization, and very frequently with the guidance of his flock by interview or letter. If his voice was not so persistently heard on the street or in the chapel, his work had become none the less exacting, his problems were more serious, and full opportunity was afforded to the inner forces of his character. This ministering service has been rewarded by the affection of the native Church, which has on the whole responded well to the calls to sacrifice, consecration, and zeal in witness-bearing.

The whole evangelistic effort has been materially furthered by the services of the *Women Missionaries*. These have conducted schools, trained Bible-women, and travelled to all out-stations. Their visits have stimulated women to be interested in the Church and all that it represents of grace and truth, and emboldened them to stand forward and enrol themselves in its ranks. The effect of

this branch of work on the intellectual and spiritual tone of the Church is most marked.

MEDICAL.—In 1892, medical work was opened in Moukden by Dr. Dugald Christie. Dr. Westwater on his arrival in 1886 from Shantung stayed temporarily in Haicheng, but eventually secured entrance to Liaoyang, obtaining a site there, where since 1892 his work has been continued. Similar work was, during the following years, established in Kaiyuan (開原) and Ashiho (阿什河).

Medical work for women was at first in the hands of Drs. Christie and Westwater, who set apart in their hospitals one or more wards for female patients. In 1896, the first lady doctors arrived. Women's hospitals in Moukden and Liaoyang are now part of the Mission's enterprise. In Kaiyuan and Ashiho work has been carried on by married lady doctors.

The dispensing to out-patients with its attendant preaching has always been part of the hospital routine. Much more satisfaction, both medically and evangelically, has resulted from in-door work. In the wards the patients are encouraged to learn to read, and many of them return home with a good knowledge of the general outlines of Christianity.

The Mission has owed its entrance into certain towns and districts to the labours and tact of the medical missionary. From the wards have come men and women made ready for the welcome of the Church. Such a giant in missionary zeal as "Blind Chang"* gained his inner sight while waiting within the hospital walls, hoping against hope for the restoring of their power to eyes that would never see again. A leaven of kindly regard for the missionary and of gratitude to him has year by year been added to the mass of public thought. As is the nature of leaven, this regard spreads secretly and yet surely, its good results appearing at intervals in unexpected ways. Among the influential classes appreciable effects have always been noted; the bitterness of the official class toward the new religion has been mitigated and the actual friendship of certain powerful men has been gained—friendship which has frequently proved of the greatest service to the Mission. This form of work has exerted further valuable influence in keeping before the mind of the native Church the duty and honour of serving the sick and the weak.

In yet other directions the labours of the medical missionaries have been of unique advantage. Both with Russians and Japanese,

* Life (in English), by Mr. Inglis.

the recognition of the worth of this aid to all within its reach has been immediate and cordial. The Mission has been enhanced in their eyes by the valuable, unselfish and continuous efforts of the doctor, alike in the calm of peace or the storm of battle, in the service of the Chinese or the followers of either foreign flag. The Shanghai Red Cross Society sent up Taels 451,483, and the Mission helped to administer relief in the war of 1904-05. There has been great advantage and pleasure in the friendships thus formed with officers and engineers. Now too that China has fallen on new days and is endeavouring to attack problems of sanitation and the physical welfare of the people, the doctor is once again a friend in need, and is enabled to show practically the solicitude of Christianity over this people in all its interests.

EDUCATIONAL.—In the earlier days attempts were periodically made to open schools in the towns and country places, where, along with the usual acquiring of the Chinese Classics, the Christian Bible should be studied. It was found impossible to secure adequate supervision of those schools unless they were immediately under the missionary's eye. Their existence was apt to be troubled and uncertain. In truth the native Church had not aroused itself to consider education of its youth as a vital necessity.

The situation has now completely changed: the Chinaman is in haste to put himself abreast of other nations. The Christians, however, look askance on the government schools, dreading lest the students who enter there will be obliged to bow to the tablet of Confucius. They seem also to surmise that education promoted by the Church will be more thorough than that imparted elsewhere. Certainly they are encouraging in every practical fashion the founding of church schools of all grades. Primary schools are now numerous. Secondary establishments are being organized in Liaoyang, Moukden, Kaiyuan and Ashiho. A Union College has, under the guidance of Dr. John Gillespie, of the Irish Mission, been successfully initiated in Moukden. The foreign teaching staff will shortly be increased by the addition of a Scottish representative.

From an early stage the Mission has earnestly endeavoured to promote education among its native preachers. The practice of drawing them to the central stations annually for a session of a few weeks was resorted to. The subjects are usually four: one from each Testament, one of Christian Evidences, and a fourth of General Knowledge. This work, while not dissimilar to the teaching of a

Bible-class in the favoured lands of the Reformed Faith, is of practical assistance to the men, opens new avenues for their minds and creates a thirst for fuller understanding.

To the Theological Hall are advanced the more brilliant of these students. When examinations in sixteen subjects, taken in not less than four years, have been successfully passed, the catechist, provided he is not over fifty years of age, proceeds to Moukden, where, under the Rev. Thomas Fulton, of the Irish, and Dr. J. Ross, of the Scottish, Mission—both set apart to this duty in 1898—there is systematic and careful instruction in Christian truth. After a course of four years here the learner, if regarded as satisfactory, is presented to the native Presbytery of Manchuria for approval and enrollment as probationer of the Church.

Both branches of the medical department have educated dispensers, and the services of these trained male and female assistants have greatly increased the power of the hospitals to do much effective work. The effort was made to institute a systematic course of training in Moukden, and several students, on completing it, received qualifications in medicine and surgery.

GENERAL CONSIDERATIONS.—It will be seen that the record of this Mission is an evangelistic one. To the neglect of other issues, evangelism has been its aim. This direction of tendency has arisen partly from the Mission's conception of its calling, and partly from the nature of the opportunities which were afforded it.

A factor which has added much hope to the workers, and which in an hundred ways, large and small, has promoted progress against the common foe of non-Christian darkness, and benefited beyond telling the Church of Manchuria, is the union between the Irish and Scottish Missions for work of a general nature. This union was effected in 1891. Its two visible tokens are the Executive Conference of Mission staffs, and the native Presbytery of Manchuria.

Manchuria has naturally taken much interest in the general movement for union among all Presbyterians in China. It is proposed to form two Presbyteries in one Synod of Manchuria, together with the five other proposed Synods of the Presbyterian Church in China.

With the establishment of political peace begins a new era for the cause of the Gospel. These provinces, long in the backwater of life, are now in the full stream of outside influence, both good and

evil. How the change will affect the objects of the Missions no one can well foretell. There is in the situation very much to encourage hope, and everything to stir the imagination and call for new measures.

LITERARY WORK.

English.

Dr. A. WILLIAMSON :	Journeys in North China, 2 vols.
Mrs. A. WILLIAMSON :	Old Highways in China.
Dr. JOHN ROSS :	History of Manchus.
(b. 1842):	History of Korea.
	Mandarin Primer.
	Old Wang.
	Mission Methods in Manchuria.
Dr. DUGALD CHRISTIE :	Ten Years in Manchuria.
Rev. JAMES WEBSTER :	City of the Iron Hill (Tieh-ling).
Rev. JAMES INGLIS, M.A. :	Blind Chang.
Rev. J. MILLER GRAHAM :	East of the Barrier.

Korean.

Dr. JOHN ROSS :	Korean New Testament.
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Chinese.

Dr. A. WILLIAMSON :	Aids to understanding the Bible, 二約釋義叢書.
	Influence of Christianity 聖教功 效論畧.
	Ancient Religions, 古教彙參.
	Life of Christ, 3 vols., 督基實錄.
	Life of Our Lord, verse, 耶穌 紀要.
Rev. JAMES INGLIS :	Manual on Romanism, 羅馬教考畧.

Missionaries of U. F. Mission, 1906.

MANCHURIA.

(P. O. Address, via Newchwang.)

Liaoyang Circuit.

A. M. Westwater, L.R.C.P. and S.E.
Rev. George Douglas, M.A., and wife.
Rev. W. MacNaughtan, M.A., and wife.
Miss Isa Aitken, L.R.C.P. and S.E.
Miss Mary F. Graham.
Miss S. Mundle.

Moukden Circuit.

Rev. John Ross, D.D., and wife.
 Dugald Christie, F.R.C.P., L.R.C.S., E., and wife.
 W. A. Young, M.B., C.M., and wife.
 Miss Mary C. Horner, L.R.C.P., and S.E.
 Miss Mary S. Davidson.
 Miss Ethel L. Starmer, M.B., C.M.
 Miss R. T. Garriock.

Hsing Ching Circuit.

Rev. H. W. Pullar, M.A., and wife.

Hailungcheng Circuit.

Rev. Jas. W. Inglis, M.A., and wife.

Kaiyuen Circuit.

Rev. James Webster and wife.
 David D. Muir, L.R.C.P. and S.E., and wife.
 Miss Mary Paton.
 Miss Louise Howie.

South Sungari (Ashiho) Circuit.

Rev. D. T. Robertson, M.A., and wife.
 E. McKillop Young, M.B., C.M., and wife.

North Sungari (Hulan) Circuit.

Rev. James Stobie and wife.

Unlocated.

Rev. David C. Davidson, M.A.
 Mr. H. Anderson, architect (temporary).

Statistics for Year ending 31st October, 1904.

STATIONS.	MEMBERS.	CANDIDATES.	BAPTISMS.
Haicheng	115	.....	16
Chintsaikou	66	.....	4
Tashihchiao	135	.....	34
Liaoyang	188	4	22
Moukden	822	80	72
Tiehling	252	100	51
Kaiyuen	495	100	70
Maimaikai	248	50	23
Sungari	20	.....	.....
	2,341	334	292

General Statistics of United Free Church, Manchuria, 1905.

CIRCUIT.	STAFF.						CHURCH.										EDUCATION.					
	Evangelistic, men.	Evangelistic, women.	Medical, men.	Medical, women.	Wives.	Total.	Pastors.	Probationers.	Elders.	Deacons.	Deaconesses.	Preachers.	Bible-women.	Members.	Catechumens.	Subscriptions (in dollars).	Hall students.	College students.	Schools.	Scholars, male.	Scholars, female.	Scholars, Total.
Haicheng, 1876 (海城) ...	1	...	...	...	1	2	...	5	6	15	...	7	...	833	55	2,820.79	...	...	4	49	51	100
Liaoyang, 1882 (遼陽) ...	1	2	1	1	1	6	...	4	6	40	...	22	9	1,135	280	1,964.12	3	1	10	80	87	167
Monkden, 1875 (奉天) ...	1	2	1	2	1	8	1	1	7	40	4	26	8	1,678	96	1,615.00	1	...	3	53	20	73
Hsingcheng, 1894 (興城) ...	1	...	...	...	1	2	...	...	3	20	...	12	...	649	300	3,609.90	1	...	5	64	3	67
Kaiyuan, 1887 (開原) ...	1	2	1	...	2	6	1	1	3	...	...	8	5	1,121	103	3,886.00	2	...	2	25	26	51
Mainikai, 1886 (賈家街) ...	...	...	...	...	...	...	...	1	...	...	...	10	...	503	72	963.50	...	...	...	...	...	...
Hailungcheng, 1893 (海龍城) ...	...	...	1	1	1	2	...	1	1	6	...	7	...	855	207	1,339.841	1	1	...	...	...	...
Ashihō, 1892 (阿什河) ...	1	...	1	1	2	4	...	...	...	6	...	17	1	182	240	1,281.29	...	...	...	...	...	...
Petune (北新街) ...	1	...	...	...	...	1	...	...	...	...	...	2	...	4	44	142.14	...	...	...	...	...	...
Hulan (呼蘭) ...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	5	...	...	...	...	...	...	...
Theological Hall ...	1	...	...	...	1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
College ...	1	...	...	...	1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals ...	9	6	5	3	12	35	2	13	26	127	4	111	23	6,960*	1,402	17,622.58	7	2	24	271	187	458

* Including children. From another table we learn that 966 children are returned as baptized.

Medical Statistics of United Free Church, Manchuria.

Circuit.	STAFF.		HOSPITAL BEDS.			OUT-PATIENTS.				IN-PATIENTS.			OPERATIONS.					
	Medical, man.	Medical, woman.	Male Wards.	Female Wards.	Total.	Male, new.	Male, old.	Female, new.	Female, old.	Total	Male.	Female.	Total.	Male, major.	Male, minor.	Female, major.	Female, minor.	Total.
Liaoyang	1	1	40	12	52	3,396	4,739	1,140	758	10,033	210	53	263	...	...	...	...	110
Monkten	1	2	100	40	140	9,479	12,105	9,092	6,290	36,966	557	282	839	393	840	291	...	1,434
Kaiyuan	1	...	8	...	8	3,228	2,711	3,809	2,473	12,221	...	...	106	59	...	...	...	59
Ashiho ...	1	...	40	...	40	3,186	1,329	1,192	830	7,537	59	64	123	9	60	7	39	115

4 Medical Men; 3 Medical Women; beds, 240; out-patients, 66,757; in-patients, 1,331

IRISH PRESBYTERIAN MISSION IN MANCHURIA

(長老會).

Headquarters: Assembly Building, Fisherwick Place, Belfast, Ireland. *Secretary:* Rev. Geo. McFarland.

Field in China: Manchuria. Entered China, 1869. List of main stations given at the end of Sketch.

Missionaries, 16 male, 8 female. *Communicants*, 1,263: *Baptized Christians*, 6,443. *Native Contributions*, £2,354.0.0.

ORIGIN.—To the Irish Presbyterian Church belongs the honour of being the first to respond to W. C. Burns's last appeal, made by him as he lay dying in Newchwang in April, 1868. The first representatives of the Irish Church, Dr. Joseph M. Hunter and Rev. Hugh Waddell, landed in the following year. After two years Mr. Waddell was compelled, by sickness, to leave Manchuria and his place was supplied in June, 1874, by Rev. James Carson. Dr. Hunter died in the Indian Ocean in 1884, when going home for his first furlough. The same year brought Rev. W. and Mrs. Shaw, and the following year Rev. T. C. Fulton. From this time onward the home Church more and more caught the spirit of missionary enthusiasm, and the staff in Manchuria was increased from year to year.

POLICY: EVANGELISTIC WORK.—The main aim of the Mission has been the direct preaching of the Gospel throughout as much territory as it could occupy. In order not to overlap and dissipate energy, there was from an early date a tacit understanding with the Scotch Mission that they would work the eastern half of the province, and the I. P. Mission the western. In the early days, owing to the lack of suitable men as evangelists, the fewness of organized congregations and the unwillingness of the owners of property to rent it to the foreigner, the missionaries were free to make long and repeated journeys for the preaching of the Gospel, the healing of the sick and the selling of Christian books. But as the initial difficulties were removed, the work entered on a stage of greater development, resulting in the permanent occupation of practically all towns, large and small, throughout the whole of Western Manchuria, together with many of the more populous villages. Beginning about 1890, an important extension has taken place in the Kirin province (where again the land has been divided

with the Scotch brethren). The I. P. stations reach almost as far as Harbin in the north and to the Siberian border on the east. In such a widely extending enterprise, it has been necessary to enlist an ever-enlarging staff of native helpers. Converts who have a zeal for the Gospel are put to the work. Many of them are young in Christian experience, but on the whole most of them have done their work well, and by the Spirit of God have been the means of bringing multitudes to a knowledge of the truth.

CAUSES OF SUCCESS.—Amongst the more negative causes of the success of evangelistic work in Manchuria are the weakening of idolatry and clan-ties among a people who are mostly far from their old homes, and the fact that up till ten years ago or less there was an absence of hurtful foreign influences. Amongst the more positive causes are the many evangelistic agencies which have been ever active, such as street-preaching, the dissemination of the Scriptures, chapel-preaching, dispensary and hospital work, and specially the splendid work done quietly by the converts themselves.

Another important cause of success has been the fine spirit of harmony that has prevailed throughout the whole Church of Manchuria ever since the Union of the Scotch Mission with our own in 1891, and which to a certain extent even existed from the very beginning. Still another important factor has been the constant stream of Christian and general literature that has been kept flowing throughout the whole province, even from the earliest days.

Indeed for many years (years of war being of course excepted) Manchuria has surpassed all the provinces of China in the number of Bibles and Testaments sold; and other Christian literature has been not far behind. One of the many indirect effects of Christianity has been the creation of a desire to be able to read. Many men and women of all ages, who before their conversion could not read, have now a good working knowledge of their own written language. One missionary's baptismal register, covering the numerous baptisms of ten years, indicated that of the catechumens who could not read before conversion ninety per cent. learned to read all or part of the catechism and some of the new Testament *before their baptism*. In all but exceptional cases some knowledge of the character has been made a condition of baptism.

THREE SIFTING TIMES.—In ten years the Manchurian Mission bore the brunt of three great political upheavals—the Chino-Japanese war of 1894-5, the Boxer outbreak of 1900, and the Russo-Japanese war of 1904-5. The terrible defeats which China

suffered in 1894-5 pricked the bubble of national pride and roused the people to think for themselves. From 1896 till 1900 the Christian Church became a popular institution, and there was an ever increasing rush of inquirers. In spite of precautions many men of mixed motives found their way into the Church.

BOXERISM.—But Boxerism, for the time at least, stripped the Christian confession of all ulterior motives and ends. It put Christianity upon a cross, and brought all men to see that the secret of its life was not of this world. Hence Christianity lost much of its popularity, but it did not cease to grow and recommend itself to honest seekers. The missionaries throughout the interior of the province, as the movement spread from China proper, felt the pulse of the populace from day to-day, and just in the nick of time succeeded in escaping; those in the southern section to the treaty port of Newchwang, and those in the northern, cut off from the south, made their way with the aid of the Russians via Harbin to Vladivostock. When the Christians took in the situation, they fled in all directions, some for hundreds of miles. Others hid in the tall millet nearer home. Had the persecution taken place in winter, thousands must have died.

MARTYRS.—Over 300 belonging to both the Presbyterian Missions were murdered, amongst them some of the very best men and women in the Church. The Chinese government afterwards voluntarily indemnified the Protestant Christians of the Moukden province for a little less than a third of their losses, while for the Kirin province a similar indemnity was paid on a somewhat more liberal scale. Out of this inadequate indemnity the Christians subscribed most generously to rebuild their ruined churches and schools. As in the first centuries of Christianity the number of those who purchased immunity by recantation and the payment of a fine was very large, and it was afterwards necessary for the Presbytery to draw up certain rules for the disciplining and receiving back of such as gave good proof of repentance.

THE RUSSIANS.—Relief from the Boxer persecution had just come when there followed another menace to Christian work in the form of Russian aggression in Manchuria. Russia's defeat at the hand of Japan, however, has again set the Church's fears at rest. It is only just to add that, much as we feared for the future on the ground of Russia's well-known attitude towards Protestant

missions, yet throughout the period when the Russians were in the ascendant in Manchuria, they did not place any restrictions on us in our work.

THE RUSSO-JAPANESE WAR.—During the recent Russo-Japanese war hundreds of thousands of people were driven out of their houses, with the loss of everything, by the Russian and Japanese troops, and in those districts Christian work was stopped for a short time and some of the chapels and schools were more or less injured. In only one of our ten stations had the missionaries to leave on account of the war, and after the great battles, those within reach had their hands more than full attending to the needs—physical and spiritual—of the thousands of refugees. In the territory immediately outside the actual war-zones Christian work went on pretty much as at other times.

MEDICAL WORK.—One of the first pair of missionaries was a physician, and throughout most of the years since then about a third of the foreign staff has always been of the medical profession. They have had access to all classes of the people, and their influence has been very great and very widely extended. Many of the patients, either while under treatment or afterwards, became Christians. It is impossible to give complete statistics of the numbers treated, but in all these years probably close on two hundred thousand have passed through the various dispensaries and hospitals. We have hospitals in Newchwang, Chinchou, Hsinmintun, Kwan-ch'êngtzu and Kirin.

EDUCATIONAL WORK.—As compared with leading missions in other parts of China, the I. P. Mission was very late in undertaking educational work on Western lines. This was due to the evangelistic work making such incessant demands upon the Church's resources of men and money that there was almost nothing to spare for educational work. One of the first attempts to take up educational work seriously was about 1897, when one spirited out-station led the way by supporting for their local school a graduate in science from the T'êngchowfu College in Shantung. This example led others to do the same, but the supply of these graduates being limited, and their salaries being necessarily high, it was clear that this method would never solve the educational problem. The I. P. Mission therefore acted in conjunction with the United Free Mission, and in 1902 they agreed to set apart a missionary to develop this branch of the

work. A college has been founded in Monkden, and at present fifty-eight young men, from both missions, are in attendance in the high school and collegiate departments.

TRAINING OF CHINESE PASTORS AND OTHER AGENTS.—Very early in the history of the Mission, the urgent need being felt of a trained native agency, an eight years' course of instruction for evangelists, in Scripture, Church history, theology and certain branches of elementary science, was drawn up, and every year the evangelists were assembled at the most convenient centres for a month's training in these subjects, followed by a written examination. The results from year to year have been encouraging, and as increase of salary generally depends on passing the examinations there is an additional stimulus to the men to make the most of their opportunities. Similar plans were adopted for the training of Bible-women.

As congregations increased in strength and numbers the Mission foresaw the necessity for a thoroughly trained native ministry; so again in conjunction with the U. F. Mission two senior missionaries were set apart in 1898 for this special work, and no department of activity has produced better results than this. The course extends over four sessions of six months each. The students are selected from amongst evangelists of less than fifty years of age who have completed their term of elementary training. In time it may be possible to require a previous course in Western studies. The highest number in attendance has been twenty-three. These men have entered into their studies with great zest, and the Church has great hopes for their future.

DEVELOPMENT OF NATIVE CHURCHES.—Self-propagation, self-support and self-government of the native Church have always been regarded as an absolute necessity of mission policy. Each of these will be exemplified if we take a typical instance. A dozen men (no women) in Santaohotzu meet for worship in an empty room connected with a blacksmith's shop. They are led by the blacksmith himself, who can read a few characters which he learnt from his cousin, a baptized Christian and member of the neighbouring market town of T'aip'ingchên. All expenses they bear in common. Occasionally they are visited by an itinerant evangelist supported out of Mission funds. When the congregation becomes too large to meet in a private dwelling a small house is rented or mortgaged, or bought, generally by the Christians themselves. In

towns, however, where property is dearer than in the country and where the building that is used for Christian worship also serves for daily preaching to the non-Christians, the Mission is ready to help, if necessary; each year gradually reducing the amount as the congregation grows stronger. Incidental expenses and rent being met locally, the next step is the undertaking by the congregation of the support of an evangelist or Bible-woman, so ever extending the principle till the congregation is ready to call and entirely support its own pastor. Finally, as to self-government, even in a group of a score of Christians, from the very first the Mission encouraged them to elect a couple of their own number to manage their own affairs. Those elected of course often made mistakes and sometimes abused their powers. The inveterate tendency of the Chinese to look to the foreign missionary for help in law-suits, and even to manage them themselves in the name of the foreign church, has wrought havoc in some instances. As soon, however, as there were men fit for the eldership, the Mission encouraged the congregation to elect them to office. In this case at least the standard of qualification has fortunately been kept very high. In both Session and Presbytery the native elders are learning to claim their full right and to bear their responsibilities. Thus from the very beginning of congregational life, even in the smallest communities, the Mission never allowed the Christians to lose sight of the fact that the spread and support and government of the Church were, up to the maximum of their ability, largely their own affair. There are at least *twenty-five fully formed congregations*, but each of them covers a very large area, its membership extending to a radius of from twenty to 100 miles, and in some cases even much farther.

PRESENT OUTLOOK.—It is a great satisfaction to be able to add that the Presbytery of June, 1906, being the first held after a lapse of three years, has recorded a decided advance in the development of the Manchurian Church. Not only has the Church largely recovered from the effects of the recent war, but there is evident on the part of the Chinese leaders a determination to take in hand seriously the evangelization not only of Manchuria, but the neighbouring regions. It was a moment full of immense possibilities when on June 14th seventeen men, having completed their term of training, were solemnly set apart for the service of Christ. But what will even more than this signalize the Presbytery of 1906 is that in this year was formed, for the first time, a *Manchurian Mis-*

sionary Society, which has for its aim to send Chinese evangelists to the unoccupied parts of the province, and to the Chinese and other peoples lying on the frontier. It is satisfactory to know that this new movement is not in any sense an outcome of the new spirit of exaggerated independence which is now beginning to be felt in China. On the contrary, the idea was first met with and adopted by the European missionaries, and when once proposed it was taken up with great heartiness by all present. On the following day one of the newly licensed preachers offered themselves for what to them might almost be called *foreign* service. Such a movement we cannot but feel is full of hopefulness for the future of Christ's cause in this part of the Chinese Empire.

WOMAN'S WORK.—It will be seen from the list of missionaries that since 1889 we have had ladies sent out by the German Mission of the I. P. Church. The instruction of the large numbers of baptized women and inquirers and the training of Bible-women has occupied almost exclusively the energies of the staff. The married ladies in some cases undertake the whole of the work among the women in a station. In at least one place, the Bible-women under training enter for the yearly examinations along with the men evangelists. We have Women's Hospitals in Chinchow, Hsimmintun, Kwanch'engtzu, and a prospective one in Kirin; also fairly effective girls' schools in nearly all our stations.

The following is a COMPLETE LIST OF THE MISSIONARIES of the I. P. Mission to date :—

		ARRIVED.	
Dr. Joseph M. and Mrs. Hunter	... ..	1869	{ Mrs. Hunter died 1870. Dr. " " 1884.
Rev. Hugh Waddell	... ..	"	Retired 1871.
Rev. James Carson, B.A., and wife	... ..	1874	
Rev. W. W. and Mrs. Shaw	... ..	1884	Resigned 1891.
Rev. T. C. Fulton, M.A., and wife	... ..	1885	
Dr. T. L. and Mrs. Brander	... ..	1888	Resigned 1905.
Dr. James A. Greig* and wife	... ..	1889	Mrs. Greig died 1900.
Miss S. Nicholson	... ..	"	Married 1896.
Rev. J. H. and Mrs. Fitzsimons	... ..	1890	Mr. Fitzsimons died 1890.
Miss Kennedy	... ..	1891	Resigned 1891.
Miss Couser	... ..	"	" "
Rev. W. Hunter, B.A., and wife	... ..	1891	
Rev. W. H. Gillespie, M.A.	... ..	1892	
Rev. Dr. and Mrs. R. J. Gordon	... ..	1893	
Rev. John Keers, B.A.	... ..	1894	

* Was brutally assaulted by soldiers, near Kirin, 7th August, 1901. See Anti-Foreign Riots in China, N.-C. Herald Office. 1892. Pages 56-61.

Miss I. B. Grills	...	...	...	...	"} Married in 1895 to Rev. W. H. Gillespie.
Rev. A. R. Crawford, M.A., and wife	...	...	...	1895	
Rev. John Omelvena, M.A....	...	...	...	"
Dr. B. L. and Mrs. Livingstone	Learnmouth	1896			
Miss E. C. McMordie	...	...	...	"
Dr. Sarah McMordie	...	...	...	"	Mar. in 1899 to Rev. J. Keers.
Dr. Annie Gillespie	...	...	...	"	Died 1896.
Miss S. McWilliams	...	...	...	1897	
Rev. F. W. S. O'Neill, M.A., and wife	...	...	...	"
Miss Philip	...	...	...	1898	Married 1904.
Rev. W. Miskelly, M.A.	...	...	...	"
Dr. T. and Mrs. Fisher	...	...	...	1899	Resigned 1901.
Rev. A. Weir, M.A.	...	...	...	"
Dr. Margaret McNeill	...	...	...	"
Dr. J. R. Gillespie, M.A., and wife	...	...	...	1900	
Dr. Emma Crooks	...	...	...	1902	
Miss Ella Wallace	...	...	...	1903	Mar. in 1904 to Dr. Greig.
Miss Margaret Grills	...	...	...	1905	
Dr. Walter Phillips	...	...	...	"
Dr. Isabel D. Mitchell	...	...	...	"
Dr. Mary E. Simms	...	...	...	1906	
Dr. Elizabeth Beatty	...	...	...	"

The RESIDENTIAL CENTRES OF MISSION are as follows:—

Newchwang (牛莊) (also called Yingk'ou 營口)	...	...	...	Opened 1869.
Chinchow (錦州), about 120 m. S. W. of Newchwang	...	...	...	" 1885.
K'wauch'êngtzu (寬城子), about 330 m. N. E. of Newchwang and 80 miles W. of Kirin	...	...	...	" 1886.
Hsinminfu (新民府), 130 m. N. of Newchwang, 40 m. W. of Moukden	...	...	...	" 1888.
Moukden (盛京), 120 m. N. of Newchwang...	...	...	...	" 1889.
Kwangning (廣寧), 100 m. W. of Newchwang	...	...	...	" 1891.
Fakumên (法庫門), 50 m. N. W. of Moukden	...	...	...	" "
Kirin (吉林), 380 m. N. E. of Newchwang	...	...	...	" "
Kuyüshu (孤榆樹), 90 m. N. E. of Kirin	...	...	...	" "
Ch'aoYang *(朝陽), in Mongolia, 60 m. N. W. of Chinchow	...	...	...

* Originally opened and occupied by Rev. Jas. Gilmour, of the L. M. S., at least as early as 1885, and transferred to the I. P. Mission in 1902. (See L. M. S. Sketch, page 8).

Statistics of Irish Presbyterian Mission, Manchuria, 1905.

	Clerical Missionaries.	Medical Men.	Medical Women.	Zenana Missionaries.	Central Stations.	Sub-stations.	Street Chapels.	Elders.	Deacons.	Evangelists.	Teachers.	Colporteurs.	Bible-women.	Total Agents.	Baptized during year.	Total baptized Christians.	Communicants.	Catechumens.	Schools.	Boys.	Girls.	Total Pupils.	Native Contributions.	Sabbath Schools.	Pupils.	In-patients.	Out-patients.		
1899	10	5	2	3	9	93	102	9	2,529	7,920	1,589	2,881	32	375	£ 822.	9.	10	15	600	1,051	18,860
1900	10	6	2	3	9	93	102	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1901	10	5	3	3	10	93	...	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1902	10	5	3	3	10	93	...	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1903	10	5	4	3	10	93	84	16	73	144	27	25	12	178	334	Not known	1,473	2,389	29	222	165	387	£1,879.	18.	5	...	...
1904	10	5	4	3	10	93	84	18	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1905	10	6	5	3	10	120	78	18	186	135	38	7	17	197	809	6,443	1,263	1,663	42	389	147	536	£2,354.	0.	0	...	...

First convert baptized in 1880.

THE PRESBYTERIAN CHURCH IN CANADA

(坎阿大長老會).

Headquarters: Confederation Life Building, Toronto. *Foreign Secretary*: Rev. R. P. Mackay, D.D. Entered China, 1871.

Fields: North Formosa, Honan, and Macao.

Missionaries: 21 male, 14 female. *Communicants*, 2,634.

North Formosa Field (臺灣).

NOTE.—The chief authority for the first twenty-three years is Dr. Mackay's autobiography, "From Far Formosa" (Fleming Revell Co.), in which Dr. Mackay's material was worked up by Rev. J. A. Macdonald, now editor of the *Toronto Globe*.

ORIGIN.—The Canadian church sent out Rev. G. L. Mackay in 1871 as its pioneer missionary to China. He chose North Formosa as a compact and inviting section of the great Empire, and for twenty-three years was practically alone in the work. He was introduced to his field by Rev. Hugh Ritchie, of the English Presbyterian Mission in South Formosa.

Dr. Mackay's name will go down to history as one of the most daring, strenuous and successful missionaries of the century.

COLLEAGUES.—The first to follow Mr. Mackay was Rev. J. B. Fraser, M.D. He arrived on the field in the year 1875 and remained less than three years, when the death of his wife led to his return home. He was followed in 1878 by the Rev. Kenneth F. Junor. During the two years of Dr. Mackay's first furlough, Mr. Junor was the only foreign missionary on the field. That was in the years 1880-81. But ill health caused him to return home in November, 1882, after only about four years' service. After him came Rev. John Jamieson in the year 1883. He remained till April, 1891, when he died of tuberculosis. The next in order of succession was the Rev. Wm. Gauld, who arrived at Tamsui, Formosa, on the 22nd of October, 1892, and is still senior missionary.

FOUR PERIODS.—The history of our N. Formosa Mission may very naturally be divided into four periods, distinguished from one another by the new influences which came at the beginning of each, and which have had a very marked effect on the progress of the work:—

I. From the beginning of the Mission in the year 1872 till the French invasion of 1884-85;

II. From the departure of the French, 1885, till the transfer of the island to the Japanese, 1895;

III. From the beginning of Japanese rule till the death of the senior missionary, Rev. Wm. Gauld, on June 2nd, 1901;

IV. From his death till the present time.

I. The first was the *pioneer period*. During this period the enemies of the Church showed active and bitter opposition, which culminated in the persecutions that followed the appearance off these island shores of the French ships of war.

Not only did many of the native Christians suffer for the name of Christ, but also seven of the best churches were wholly destroyed and others partially. But by the grace of God, in spite of persecutions, many were added to the Church; and there are not wanting those who affirm that a number of the converts were more zealous and faithful during their period of persecution than they became after the persecutions ceased. It is in the description of experiences and incidents, belonging to this period, that a number of the chapters of "From Far Formosa" are of thrilling interest. It was in describing events experienced during this period that the late Dr. Mackay thrilled his Canadian audiences, and influenced more than one young man to decide to become a foreign missionary.

AT TAMSUI.*—Before his arrival no one else had preached the Gospel of Jesus in N. Formosa, and after his arrival there was, for more than three years, no other missionary to help him to preach. There were people curious to know why he had come among them; and there was no one else to tell but himself. With characteristic zeal he set to work to study the language, in poor quarters and on hard fare, giving special attention to the spoken language, the herd-boys being in part his teachers. Within five months after arriving at Tamsui Mr. Mackay preached his first sermon in Chinese. Of course his vocabulary must have been very limited, but he did the best he could. There was no one else to preach. The theme of that first sermon is truly characteristic of the missionary's one aim from the morning of March 9th, 1872, when he first set foot on the soil of N. Formosa till that Sabbath evening on the 2nd of June, 1901, when he crossed over "Jordan" to live forever with his risen and exalted Redeemer. "What must I do to be saved?" was that first text. And ever after, whatever might be his text, to answer this question was the one aim of his life. To the question he had only one answer, knew of only one. That first audience heard the message. Some few seemed to listen attentively, others laughed and others sneered. We may take it for granted that none clearly understood. But the message was repeated day after day, week after week, until some few came to understand and believe, and in spite of many threatenings from friends, neighbors, and relatives, made a bold profession.

FIRST FRUITS.—One year from the day of his arrival at Tamsui the missionary baptized five converts, and the following Sabbath

*淡水, also 滬尾, opened 1858.

sat down with them at the Lord's Table. They were few in number, and the place of worship only a small room in a small Chinese house. But the missionary felt the occasion to be a great and solemn privilege. All were visibly affected, and one of the converts broke down, sobbing out, "I am unworthy, I am unworthy". Of these five, two still remain. One is Pastor Giam Chheng-hoa (嚴清華) and the other is Evangelist Go Ek-ju (吳益裕). The other three, like their much-loved teacher, have "crossed the river." Thus the beginning was made, the "fountain of living waters" had begun to flow in this "dry and thirsty land," and gradually the stream reached out into the surrounding country.

Among the first converts was a widow, Thah So (塔嫂). She hailed from a country place called Gokokhi (五股坑), some miles distant from Tamsui. While on a visit to Tamsui she went to see this foreigner, of whom she had heard as a "preacher of strange doctrine". She heard "the message" from his lips, and having heard she believed. Then she went home and told it as best she could to others. But she did more; she induced a few to accompany her to hear the preacher, and the number of those who came, increased from week to week. They became interested and invited the missionary to visit their village. In the face of bitter opposition work was started at Gokokhi (五坑股), and a small church was built there, the first church built in N. Formosa; and there a number became followers of our Lord.

From first to last Thah So's life was a witness for Jesus. She died in 1892. For two days before her death she lay in a comatose state. But at the end for a brief space consciousness was restored, and she sang in clear tones the first verse of Psalm 121, then part of the hymn, "Forever with the Lord". When she came to the line, "My Father's house on high", for a little her voice failed. Soon her eyes opened wide, her face shone, she looked up, "The golden gate is open, the large white sedan chair is coming for me; do not keep me, do not call me back, I'm going home". Thus after twenty years of faithful service she, who had once been a lonely widow and had suffered much, went home to be forever with her Lord. As recently asserted by Dr. Osler such death-beds may be but few. Still they are not wanting, even in N. Formosa.

"HOW BANGKAH WAS TAKEN."—The story is too long to be little more than referred to here. The bitter enmity shown towards the missionary from 1872 till 1877, when passing at times through the city of Bangkah (艋舺); the renting of a low hovel in 1887, which had to be abandoned at the order of the General in command of that district, when it was proved to be military property; the return to Bangkah next evening after a season of prayer and

without definite plans, when an old man was met on the street by the missionary, "Do you know of any one who will rent a building for mission work?" was asked, "Yes, I will rent you mine", was answered; the building rented, only to be razed to the ground three days after by a "murderous mob"; the arrival on the scene of H. B. M. Consul Scott, who demanded of a trembling Chinese magistrate that the British subject be properly protected; the building of another small house on the old foundation lines; the purchase of a larger site, where a good, commodious place of worship was erected, only to be again torn down by a mob during the French invasion of 1894; the building, after the departure of the French, of "a solid, handsome, substantial church, with stone spire seventy feet high"; the farewell celebration of 1893, when the Mackay family was about to depart for Canada,—all these things make an interesting story. But now for a sequel: On the 3rd of April of the present year (1906) the Presbytery of N. Formosa met at Bangkah and ordained Tan Chheng-gi as Minister of the Gospel of Christ, and inducted him first pastor of Bangkah congregation, which has undertaken to pay its pastor \$20.00 silver *per mensem*, and in addition to meet the current expenses of the congregation. Another fact may be added: this congregation has become too large for its "solid, handsome, substantial church," and must enlarge. The contract has already been let to convert it into a T shape, making use of the old material as much as possible. The contract is for about Yen 750.00; of this amount Bangkah congregation has undertaken to raise one-third; Elder Lee, of our Twatutia (大稻埕) (Tamsui) congregation, has undertaken to pay one-third, and our Mission Council has made a grant of the remaining third.

EAST COAST TRIBES.—Some reference must be made to the work among the semi-civilized aborigines of N. Formosa, called Pepolhoan (平埔番) (level plain barbarians). In N. Formosa these aborigines live chiefly on the east coast. Before going to the east coast Mr. Mackay had already started work in a few villages of these people on the west of the island. The beginning of the work among the east coast tribes was both difficult and dangerous. Travelling was across mountains and rivers, or in open boats on a rocky coast. When Mr. Mackay first went among these people, they, who by the Chinese were despised as "barbarians", did in their turn refuse to receive into their hamlets "the black-bearded barbarian" and "foreign devil", and drove him from hamlet to

hamlet spitting out their spite. Thus for several trips they treated him with contempt. However, at length three men from a fishing village by the sea came to him and said: "You have been going through and through our plain, and no one has received you; come to our village and we shall listen to you". The missionary and his students went with these men, and the beginning was made. Then from other hamlets came requests in quick succession for the Gospel, chapels, preachers, medicines, etc. A number of the head-men became interested, and before many more years had passed these ignorant but impressionable and very gregarious Pepohoan became in name, very many of them, perhaps most of them, Christian.

After two and a half decades of work among these people, we must confess that they make but poor Christians. They may be simple-minded and friendly and hospitable; but as a class they are very improvident and very unstable. They find it hard to down the vices, inherited from generations of ancestors. Three of the most outstanding of these are laziness, drunkenness, and adultery. But we do not wish to blame them over much. They are naturally weak, and they were, are yet, extremely ignorant. On the deep concerns of life they had thought but little, and were incapable of deep thought. The weaknesses of centuries of weak ancestors course through their veins. They have been a down-trodden race, unable to hold their own against their shrewder, stronger, more energetic, less drunken, but certainly in some respects not more virtuous, Chinese neighbors. Still, whatever may be the moral weaknesses of their characters, they have natures that respond to love, firmly administered. They listen most attentively to the preached Gospel, join heartily in the songs of Zion; and the very truth they disobey, they seem to greatly love. To-day, as in the past, it would be easier far to lead hundreds of these people to apply for baptism than to build up in the faith those already baptized, so that they would keep the commandments of the Most High. (William Gauld).

Over on the east coast, although people of the Chinese race are quite numerous, there are very few converts among them. There is no doubt that one strong reason for this is pride of race. They despise their Pepohoan neighbors, and scorn to accept a religion that was first received by these "barbarians". To them from the beginning it was the religion of the "barbarian", and now much more so that it was first received by the Pepohoan, whose lives unfortunately have not always been "epistles for Christ". Here is a great work still waiting to be done, "What is impossible with man is not impossible with God".

THE HEAD-HUNTERS.—These untamed barbarians of the fastnesses were objects of Mackay's labour, and he lived for weeks among them, but gathered no fruit. He considered that these tribes ought to be evangelised by an independent mission.

THE PERIPATETIC COLLEGE.—Another distinctive feature of the first period was the peripatetic college. In those first years the missionary was seldom in Tamsui. He constantly itinerated. As there was no one else to teach those preparing to be evangelists, the Mission students travelled with their teacher, Mr. Mackay. He taught them by the way-side, he taught them in inns, he taught them in chapels, he taught them under the spreading leafy banyan, or resting in the shade of the feathery bamboo. Nearly every evening an evangelistic service was held, when his students joined him in preaching the Gospel. These students were taught the rudiments of quite a variety of subjects, but their chief book was the Bible. They were taught no subject that would prepare them in any special way for other callings in life, *e.g.*, they were not taught mathematics, and they were not taught the English language. They were taught the Bible and taught to preach its truths. The peripatetic college was a most useful institution in its day.

II. The *second period* began with the departure of the French from the island, and continued till the transfer of the island to the Japanese. During this period the attitude of the people towards the missionary and his work was very different from that of the first period. Where before there was active opposition, there was now either alleged friendliness or indifferent tolerance. Liu Ming-chuan (劉銘傳), the Governor-General of the island at the time of the French invasion, and for some short time afterwards, is described as a man of progressive ideas and wide sympathies. After the close of the war he at once paid over to the Mission the sum of ten thousand dollars, Mexican, in compensation for the Mission property destroyed by Chinese mobs. In this and other ways he showed a spirit of friendliness towards the Mission. With this money there were built a few new churches, larger, and better than any destroyed. This impressed the natives with the idea that Christianity had come to Formosa to stay, and that therefore persecution, and all stern efforts to drive it "into the ocean," were without avail. Dr. Mackay expressed this idea by drawing on the front of a number of these new chapels pictures of "The Burning Bush." Then the steadfastness of many of the persecuted Christians must also have impressed their heathen neighbors with the futility of their cruelty.

OXFORD COLLEGE.—Another characteristic of this second period was that the peripatetic college had passed into history. Money had been collected in Dr. Mackay's native county—Oxford, Ontario—

to build a mission college. On the missionary's return from Canada, 1891, steps were taken to build a college, to be known as "Oxford College," after his native county in Canada, which provided the \$1500 G. to build it. This college was finished in 1892, and from that date has been the home of students preparing to preach the Gospel of Jesus in N. Formosa. However, we read of some lingerings of the peripatetic college down till the coming of the French ships of war. Till the present day the older preachers do not fail to remind each succeeding generation of students of the old "itinerant college," where they were taught not only useful book knowledge, but also to come into living, practical, daily contact with the people. That "itinerant college" may have been primitive, but it was in imitation of the Master's own college, and it enabled the missionary to do work that would have been impossible for him had he remained in one place, in a fairly well-equipped building, where both he and his students would have been better housed, better fed and have better opportunities for study. However, none knew better than Dr. Mackay himself that, as the number of students increased, this itinerant college became more and more impracticable, and that for the proper carrying on of the education of men to preach the Gospel a building was necessary. Hence his efforts to collect money and build a mission college. However, till the last he regretted having had to give up his itinerant college, and the double opportunity it gave to one man of teaching students, and at out-stations of preaching daily to the people.

In 1893, Dr. Mackay and family went home on his second furlough. Before he left, Chinese and Pepohuan, heathen and Christian vied with one another to show honor to the veteran missionary.

During Dr. Mackay's more than two years' absence, when he served the home church as Moderator of Assembly, the Chino-Japan war was fought and Formosa was ceded to Japan. After it became known that the island was ceded to Japan, the enemies of the Mission, in a few of the outlying districts, took advantage of the occasion to threaten the Christians and, to some extent, to persecute them. But this persecution was not extensive. In most of the field the heathen were disposed to be friendly. There was certainly a great advance on their attitude of ten years previous. This second period lasted just ten years. It was certainly a bright decade in the history of N. Formosa Mission. It was a decade of few exciting experiences, but was one of steady quiet progress.

III. The *third period* began with the coming of the Japanese and ended with the death of the founder of the Mission—Rev. Geo. L. Mackay, D.D. Needless to state that, as during the first and second periods, so during this the outstanding figure in the Mission was the strong, ardent, personality of the late Dr. Geo. L. Mackay. The period is a short one, of only six years.

For say three years after the transfer of the island to the Japanese, the progress of Mission work, as also of other lines of industry, was greatly retarded by the depredations of bands of robbers. In these places it was not safe to travel, nor was it safe to reside. The state of constant fear is certainly not a good one for serious thought about higher things. However we recognized that such a condition of society was inevitable until such time as the new rulers should be able to organize the constabulary, municipal, and judicial systems of the island. Under such circumstances, this is always a large undertaking, and requires time.

NEW ENVIRONMENT.—The restless, energetic, pushing, persevering, self-confident, and self-reliant nature of the Japanese was a revelation to the slower-going Chinese of Formosa. Even when they complained most bitterly against certain traits of Japanese character, and against the way in which certain Japanese treated them, they had to acknowledge the superiority of the Japanese in the respects indicated above. No sooner did these energetic people acquire the island than they set to work to formulate plans for the improvement of the country in many ways. They set to work to improve the system of administration of justice; to improve the harbors; to improve agriculture; to extend the short rail-road that they found already in existence; to build primary, middle, normal, agricultural and medical schools, also well-equipped hospitals, etc. The Chinese, those in the Mission, together with others, began to learn that the education, of which they were disposed to be boastfully vain, was very fragmentary indeed and inadequate for the new environment, in which against their own wills they were placed. Therefore, throughout that period and down to the present time there has been a growing desire for opportunities to acquire a more thorough education. Dr. Mackay on his deathbed said: "In the past every effort put forth in this Mission was for the speedy evangelization of the people; but now times have changed here and are rapidly changing; we shall have to do more towards educating the people, if we are to hold our own and advance as we ought to do." Mr. Gauld returned from furlough in November, 1900, to find the veteran smitten with cancer in his vocal chords, and the voice that had once been so strong, and had sounded out the message so often,

was even then almost still. It was a pathetic sight, "the spirit willing", eager, but "the flesh weak" indeed. He lingered on till 4 o'clock of the 2nd of June, 1901, when he passed to his eternal rest.

This third period may be described as a period of steady, though not very marked progress, and of gradual adjustment to the new environment. The lights and shades of mission experiences were mingled together. Among the converts there were the unfaithful, but, thank God, the faithful were in the majority. Among the evangelists there were the steadfast, but on the other hand, there were not a few who became restless, *e. g.*, to make more money than they could make at preaching. Of the sixty evangelists reported at the beginning of this period, nineteen are still on the staff of native workers, twenty-three have died, and eighteen are at other work.

IV. The *fourth period* of the N. Formosa Mission dates from the death of the founder of the Mission, and still continues. It is really a continuation of the third period. Like the last it may be described as a period of "steady, though not very marked, progress". Up to date, this period's foreign missionaries have been: Rev. Wm. Gauld and his wife; Rev. Thurlow Fraser, B.D., and his wife, who arrived 5th November, 1902, and retired from the field July, 1904; Rev. J. Y. Ferguson, M.D., C.M. and his wife; Rev. Milton Jack, B.D.; Miss Janie Kinney, B.A., and Miss Hannah Connell, all of whom arrived in November, 1905. It will be noted by those who have read "From Far Formosa" that single lady missionaries for this Mission is a *new departure*. Their veteran and much beloved teacher had not been long gone from their midst when the Chinese Christians began to request that lady teachers be sent out from Canada to open a girls' school for their daughters. Of course there had been since 1883 what had been known as the "girls' school", but this has really been a boarding residence for married students and a "woman's school". It has certainly not been conducted like the "girls' schools" of other missions in China and Japan.

Then this Mission has never had a *preparatory school* for its Christian boys. The Chinese believe that such an institution would be of great benefit to the cause of Christ in N. Formosa.

MEDICAL WORK.—Dr. Mackay himself had some knowledge of medicine, and used it on his trips. His tooth-forceps was specially useful, where toothache seems so common.

The Mission hospital was, during Dr. Mackay's life, run by the community doctor and Dr. Mackay. Since Dr. Mackay's death it

has been closed. But now that a medical missionary has been added to our staff, we expect that as soon as Dr. Ferguson acquires a good knowledge of the language, the hospital will be opened and properly equipped, and while healing the bodies of men be used to lead many to the Great Healer of souls.

PRESBYTERY.—On the 4th of October, 1904, the Presbytery of N. Formosa Presbyterian Church was organized. It is a Presbytery independent of the Presbyterian Church in Canada, such as recommended by the Shanghai Union Conference of 1901, a Presbytery in which foreign missionaries, ordained either as ministers or elders, have, without breaking their Presbyterial connection at home, equal voice and vote with the native brethren. We believe that this court has already been used to give an impetus to the work of our Lord in N. Formosa.

The idea of self-support is gaining ground slowly, but, we hope, surely. At Dr. Mackay's death there were three self-sustaining congregations; now there are five. Others subscribe more or less; Tekchhan, *c. g.*, this year pays its evangelist for eight months of the year; formerly for only four.

On the 3rd of April, 1906, the Presbytery of N. Formosa met in Bangkah (艋舺) Church and ordained Tan Chheng-gi (陳清義) as minister of the Gospel of Christ and inducted him as first pastor of Bangkah congregation; the congregation undertaking to pay him \$20.00 per month, and besides to meet all other congregational expenses.

On the 17th of April, 1906, the Presbytery of N. Formosa met in Sintiam (新店) Church and ordained Siau An-ki (蕭安居) as minister of the Gospel of Christ, and inducted him as second pastor (first to receive regular Presbyterial ordination) of Sintiam congregation; the congregation undertaking to pay him \$20.00 per month, and besides to meet all other congregational expenses.

SUMMARY.—The number of baptisms for last year was seventy-six adults and ninety-nine children; for 1904 there were fifty-two adults and seventy-one children; for 1903 there were sixty-three adults and fifty-five children; for 1902 there were sixty-one adults and sixty-five children; for 1901 there were 114 adults and ninety-five children. Thus from year to year during this last period a few have been added to the Church. We cannot report a great revival, but we can report steady, if slow, progress. The total number of communicants is 2,181.

Literary Work.

Dr. Mackay prepared a dictionary for the use of his helpers. He left a great mass of notes on the geology, flora, fauna, etc., of Formosa, part of which was utilised in "From Far Formosa."

Statistics of the North Formosa Mission.

Ordained Men, 3,	Out-stations, 60.
Single Ladies, 2.	Communicants, 2,181.
Medical Missionary, 1.	Theological Students, 41.
Unordained Helpers, 55.	Native Contr- } \$1,221.21 Gold. butions,
Organized Churches, 5.	

North Honan Field.

Begun, 1888. *Missionaries*: male 15, female 18. *Communicants*, 406.

Field: Honan, North of Yellow River, and contiguous parts of Chihli. Stations in all the *Fu* cities. (彰德府, 衛輝府, 懷慶府). Presbytery of Honan.

ORIGIN.—The Canadian Church, which had for many years carried on work in North Formosa, resolved to commence work on the mainland in 1887. This resolve was due to a marked revival of missionary interest in two of the colleges, which soon offered to support each its own missionary in China. Knox College, Toronto, chose Rev. J. Goforth as its missionary, and Queen's College, Kingston, chose Rev. J. Frazer Smith,* M.D. These with their wives and a trained nurse† reached Chefoo in 1888, and were soon joined by Dr. William McClure and Rev. D. MacGillivray, M.A., B.D.

CHOICE OF FIELD.—The late Dr. S. H. Kellogg, of India, and Rev. Dr. H. Corbett, of Chefoo, advised the province of Honan, especially that part of it north of the Yellow River, with three *fu* cities and a dense population, with no missionaries. The terrible flood of the Yellow River, "China's Sorrow", in the autumn of 1887 still further excited the Church's compassion, and considerable sums were subscribed in Canada for relief.

SUPPORT OF THE MISSIONARIES.—From the beginning private individuals and single congregations have supported their own missionaries, and to-day this principle is still further carried out. J. T. Morton and J. Yule are to be specially mentioned.

* Afterwards worked in India, now settled in Ontario.

† Now wife of Dr. Hunter Corbett, Chefoo.

STEPPING STONES.—Beginning at Chefoo, the Mission, through the kindness of various missions, used P'angchuang (龐庄), Shantung, A. B. C. F. M., and Linch'ing (臨清), A. B. C. F. M., as stepping-stones to Honan, which they were told would only be entered after great difficulties. The first sight of Honan was obtained in August, 1888, under the guidance of Dr. H. D. Porter and Mr. A. H. Smith (now Dr.) of P'angchuang. Thereafter boat-tours were regularly taken into the province by the river which debouches at Tientsin, and is navigable as far as Weihufu. Parties of two—a doctor and a pastor—visited many of the principal cities, healing and preaching for periods of ten or more days at each place, looking for the openings of Providence. The first tours were in the nature of triumphal progresses, officials dining them in some places, and the people following their lead.

The Mission was reinforced in December, 1889, by the arrival of three graduates of Montreal College—Revs. John MacDougall, B.A.,* J. H. Macvicar, B.A.,* and Murdo MacKenzie with their wives and two trained nurses—Miss Graham and Miss I. Macintosh. The male members then constituted themselves into the *Presbytery of Honan*, the doctors all being ordained elders before coming out. The Presbytery decided in faith that two prefectural cities—Changtê (彰德) and Weihui (衛輝)—cities likely to be on the proposed Peking-Hankow trunk line, should be the centres of endeavour. (The cities are now actually on the completed line with the Peking Syndicate's line intersecting).

The rosy anticipations of easy settlement inspired by the early reception of the missionaries were soon doomed to disappointment. Official hostility was so pronounced that all present hope of entering the official cities was abandoned, and premises were rented in Ch'u-wang (楚旺) on the river Wei (also called the Yüho), and at Hsinchên (新鎮), two market towns or *chên*; the latter also on the river, but further south. But even here hostility broke out, and on November 14th a band of men rushed in and carried off all they could lay their hands on. However it was not long before due compensation was made and the Mission reinstated, partly through the intervention of the late Li Hung-chang. At Hsinchên riots of more or less seriousness were also frequent, and life there was scarcely ever free from anxiety.

* Now settled in Canada

FIRST CONVERTS.—In June, 1892, the first fruits for Christ were gathered in; a father, Chou Lao-ch'ang, and his son, were baptized.

REINFORCEMENTS.—In the autumn of the same year Rev. W. H. Grant, B.A., Dr. and Mrs. W. Malcolm, and Miss Lucinda Graham, M.D., were welcomed to the staff.

MEDICAL WORK.—From the beginning the Mission has been well supplied with doctors, male as well as female, and their work on tours and afterwards at stations did a vast deal to open up the field. There are hospitals at all three *fu* cities, which the Mission now occupies.

MARKED ADVANCE.—In 1894, a remarkable combination of favourable circumstances enabled the Mission to push into Changtê-fu, where a fine site outside the city was secured. From that time the work in all the district prospered and many converts were made.

During 1894-1900 the following were added to the Mission:—Rev. and Mrs. K. MacLennan, Rev. J. A. Slimmon, Rev. R. A. Mitchell, B.A., Rev. J. Menzies, M.D., Miss J. I. Dow, M.B., Misses M. A. Pyke and D. G. Robb, Rev. J. Griffith, B.A., O. C. Leslie, M.D., Miss M. S. Wallace,* M.D., and Rev. T. C. Hood B.A.

While experiencing great joy in the addition of so many workers, the missionaries were also called upon to mourn the removal of two by death and the withdrawal of four families through ill health. Miss Dr. Graham died at Tientsin, and Mr. Hood in Honan, both of cholera.

THE HSÜNHSIEN FAIR.—Hsünhsien (滑縣), on the Yü river, was originally chosen as the first station, but the idea was abandoned later. It is the centre of a great annual fair for worship and business. The Mission has attended this fair every year, latterly with a strong band of voluntary native helpers, and many converts now on the rolls tell how they first heard the Gospel there. Our experience here and at numerous other great fairs is that such work is very fruitful.

EDUCATION.—Evangelistic work, pure and simple, has been paramount, and in general the Mission followed the maxim, "The school must be built on the church". Hence only when there were converts in some numbers were there schools established, primarily for Christian boys. At present there is a boys' boarding-school and two girls' schools, with prospect of more. A system of station-classes has been in use for years, latterly entirely self-supporting. Lately 110 women attended such a class at their own expense.

The late Dr. Nevius was the first friend of the Mission, and his ideas have had a strong formative influence on the policy of the Honan Presbytery.

* Now in Canada.

AN UNUSUAL STEP.—In 1899, the home church transferred Rev. D. MacGillivray to Shanghai at the call of the Christian Literature Society in order to coöperate with other missions in the production of Christian literature. His support has been derived from the church as before, and he is still a member of Honan Presbytery. This action of a colonial church has elicited warm praise for its liberality and far-sightedness.

The literature of this Society, and of the North-China and Hankow Tract Societies, has been widely distributed, special efforts being made to reach the students who attend the examinations at the *fu* centres.

IN 1900.—Work was flourishing when the Boxers rose in North China. Part of the Mission escaped to Chinanfu (濟南府) and thence made their way with others to Yangchiakou, whence a small steamer conveyed them to Chefoo. The rest fled southwards with the engineers of the Peking Railway Syndicate, were attacked near Nanyangfu, some were wounded, but all at last escaped to Hankow. Some went home, others to help our Mission in India, and Dr. McClure went to help Dr. G. L. Mackay in North Formosa, then stricken with cancer. Some acted as interpreters for the Relief Forces. The Christians remained for the most part unmolested, though the Mission buildings were wrecked or defaced.

When the missionaries came back in 1901, it was decided not to reopen Ch'uwang and Hsinchên, but instead to open Weihufu and Huaich'ingfu (懷慶). Both these *fu* cities are now fully equipped for work, with chapels, dispensaries, hospitals and residences. The railways, including the Peking Syndicate line, which crosses the other at right angles, give greatly increased facilities for travel.

PRESENT STATE OF THE WORK.—Since 1901 the number of converts has increased rapidly, there being at the end of 1905, 1,057, of whom 406 are baptized church members. A year's probation (originally eighteen months) is required from all. Since the resumption of work in 1901, five married and seven single missionaries have been added to the staff. At the close of 1906 there are nineteen male missionaries, of whom thirteen are ordained and five are physicians; and seven unmarried female missionaries, of whom one is a physician. These, together with the wives of missionaries, make a total of forty-two Canadian workers, who are assisted in their work by thirty-three Chinese helpers.

During 1905 over 53,000 treatments were given, over 400 operations were performed, while 113 were added to the membership of the church.

The coming of the railway and the rise of the new education are rapidly changing the conditions, and the Mission is endeavouring to adapt its methods accordingly.

REINFORCEMENTS IN 1906.—The largest party of new workers ever sent out by the Canadian church at one time came to Honan in November of 1906. They are as follows:—Mr. and Mrs. Eadie, Mr. and Mrs. Thompson, Dr. and Mrs. Scott, Dr. McMurtrie, Miss McGill and Miss Thompson. A new station will shortly be opened with some of these workers.

Literary Work.

MR AND MRS. MACGILLIVRAY:—

- Horace Bushnell's Character of Jesus, 基督聖德論.
- Bruce's Kingdom of God (for Helpers, etc.), 天國釋義.
- White's Eighteen Christian Centuries, 泰西十八通史攬要.
- Farrar's Darkness and Dawn, a tale of the Neronian Persecutions (Illustrations), 幽極明生世紀.
- Tribulations of the Church in China, 1900, 庚子教會殉難記畧.
- Development of a New Country (Canada), 振新金鑑.
- Noble Lives, 泰西名人事畧.
- Storr's Divine Origin of Christianity, as shown by its Fruits, 真道結果實證.
- Life of D. L. Moody, 慕翟先生行述.
- The Universe, or The Infinitely Great and Infinitely Little, 觀物博異.
- Comparative Religion (Dr. G. M. Grant's), 四教考畧.
- Mohamedanism and Christ, 回教考畧.
- Adam's Sacred Allegory, the Old Man's Home, 真道喻言.
- Gatty's Parables from Nature (2nd Series), 和聲鳴盛.
- Story of the Eclipses, 日月蝕節要.
- The Reason Why (popular science), 格致問答提要.
- Fifty years of Science (Lubbock), 實學衍義補.
- Fabiola, or the Church of the Catacombs, 古聖徒殉難記.
- Andrew Murray's Spirit of Christ, 基督之聖神.
- Spiritual Development of St. Paul, 保羅悟道傳.
- S. D. Gordon's Quite Talks on Power, 清水承流.
- S. D. Gordon's Quiet Talks on Prayer, 拔劍逐魔.
- Gatty's Parables from Nature (1st series).
- Hungering and Thirsting.
- Charity's Birth Day Text.
- Helps to Intercession (Andrew Murray's Prayer Cycle), 禱告月課.
- Self-support, original story, 華瞻堂教會.
- Presbyterian Union in China. 3 vols.
- Descriptive Catalogue of Current Christian Literature (2 issues.)
- Mandarin Romanized Dictionary of Chinese. Pp. 975.
- Hodder's Life of a Century.
- Beautiful Joe.
- Against War.
- A Century of Missions in China, 1807-1907. Conference volume.

Honan Mission Statistics.

STATION.	CANADIAN LABORERS.												NATIVE HELPERS.		THE LORD'S SUPPER.			SCHOOLS AND COLLEGES.						HOSPITALS.		FINANCIAL.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
	Of foregoing, how many are				Total, including Wives.				Of the foregoing, how many are				Ordnained.		Unordained; Men (M); Women (W).		Ordnained Churches.			Stations.			Out-stations.			Communicants.			Added during 1905.			Under Instruction.			Schools of all Grades.			Theological Teachers.			Theological Students.			Day-school Pupils.			Boarding-school Pupils.			Total Number of Pupils.			Number of Hospitals.			Patients treated: Male (M); Female (F).			Contributions from Native Church for all Purposes.			Total Expenditure of Canadian Mission Funds.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
	Men.	Of foregoing, how many are ordained?	Unmarried Women.	Total, including Wives.	M. W.	Of the foregoing, how many are Medical Missionaries?	Men (M); Women (W).	Ordnained.	M. W.	Unordained; Men (M); Women (W).	Ordnained Churches.	Stations.	Out-stations.	Communicants.	Added during 1905.	Under Instruction.	Schools of all Grades.	Theological Teachers.	Theological Students.	Day-school Pupils.	Boarding-school Pupils.	Total Number of Pupils.	Number of Hospitals.	M.	F.	Men.	Women.	Gold.	Contributions from Native Church for all Purposes.	Gold.	Total Expenditure of Canadian Mission Funds.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
Changtefu ...	1894	6	5	3	14	1	1	8	1	112	351	96	530	4	...	22,379	7,059	...	30,225	1	22,379	7,059</

* 9 since added.

Macao (澳門) Field.

ORIGIN.—The Canadian Presbyterian Mission in Macao was opened in the autumn of 1902. For some years previous to that date the Chinese in Canada had been urging our Church to undertake work in the province of Kuangtung, the part of China from which nearly all the Chinese in Canada as well as other Western countries have come. That their interest in the matter was genuine was shown by their promise to contribute from year to year the money necessary for the support of a missionary, should one be appointed.

Accordingly, in the year 1902, Rev. W. R. McKay, M.A., B.D., and wife were sent to begin work in that province, reaching Macao in October of the same year. Two years later they were joined by Miss Isabella Little, M.D., and Miss Agnes I. Dickson, B.A.

OUT-STATIONS.—Soon after the opening of the Mission, work was begun at Pinglam (平嵐), a large market village about eighteen miles from Macao. An ancestral hall was hired for a chapel, and a native of the village, who for some years had been doing Christian work among his fellow-countrymen in Australia, was engaged as preacher. A school was also opened in the same building, which was taught by another Chinese Christian who had returned from Australia.

In the spring of 1905 chapels were opened in Macao city and Shekki (石岐). The latter is the capital of Heungshan district (香山), and is an important city of between 100,000 and 200,000 inhabitants. The work here was begun on the invitation of a number of Chinese who had become Christians in Australia in connection with the Presbyterian Church, and who wished us to begin work in their native city. They had already subscribed over \$3,000 (Mex.) towards the erection of a chapel, and this sum they proposed to hand over to our Mission. We have now a commodious chapel and school building in that city, and the work from the first has been very encouraging.

Our Mission has not yet undertaken any educational work except that of primary schools for boys and girls. Our proximity to Canton, where the excellent institutions of the American Presbyterian Mission for the training of preachers and Bible-women have been generously thrown open to us, has obviated the necessity for such work.

Statistical Summary.

Foreign missionaries ...	...	4	Day-schools ...	...	...	2
Native workers ...	...	6	Communicants ...	...	...	47
Chapels ...	...	3				

THE PRESBYTERIAN CHURCH OF NEW ZEALAND.

THE "CANTON VILLAGES MISSION."

Headquarters: Dunedin, N. Z. *Convener of Foreign Missions*

Committee: Rev. W. Hewitson. Entered China, 1901.

Missionaries, 4. *Members,* 59.

"Can any good thing come out of Nazareth?" exclaimed the astonished and incredulous Nathaniel. Some such incredulity seems to exist in many minds regarding the "Fairer Britain of the Southern Seas". "What! New Zealand sending out missionaries!" is what we often hear when answering the query as to from what part of the globe we hail. If our friends were up-to-date in modern mission history, they would know that our progressive colony has sent out more missionaries during the last few years in proportion to its population than perhaps any other country in the world.

The N. Z. Presbyterian Mission at Canton is unique in some respects. Our Church is the first in the southern hemisphere to open an independent mission in China. The members of our Mission have had a fair start in language study before setting foot in China, and come to their field with a golden introduction to the fellow-villagers and relatives of many Chinese already met in New Zealand. The Mission had its origin in twenty years' work among the Chinese immigrants by the Presbyterian Church of N. Z. These men came for the most part from a densely populated district to the north of Canton city and returned to the same when their gold hunger was satisfied. It thus happened that the missionary—Rev. Alex. Don—had many more Chinese friends in China than in the colony. Thus the mission in China became necessary if results were to be conserved and a clear call to our church obeyed.

In 1898, the Mission was founded, and in 1901 its pioneer missionary—Rev. G. H. McNeur—arrived in Canton, bearing with him a bag of gold and a bundle of letters as introduction to their friends from Chinese in N. Z. In 1903, the Mission was strengthened by reinforcements, and again in 1905; the present staff consisting of three married men—one of these medical—and two single ladies.

In 1904, the oversight of an organised church with three chapels and two boys' schools was taken over from the A. P. M. By frequent itinerations during the past four years the Gospel has been widely preached, much of the territory being practically virgin soil. The villages lie directly north of Canton city. Although near to

Canton the district has been proverbially anti-foreign, and earlier missionaries, following the line of least resistance, have gone further afield to found their work. Schools have been carried on in four villages with varying success. Our preachers and teachers are trained at the A. P. M. seminary at Canton, in which institution, as our Mission strengthens, we hope to have a growing interest.

OUTLINE OF EVENTS.—1901, Mr. McNeur reached China. Parish: Upper P'oonyue (番禺 *hsien*) and part of Tsangshing (增城 *hsien*), sixty villages, about 450,000 souls. When the A. P. M. handed over some of their work, the parish was extended to 100 villages and 600,000 souls. In 1905 two more boys' schools were opened. Perth (N. Z.) Presbyterian Chinese classes decided in 1905 to support a preacher.

Statistics.

CHURCHES.—Fukyuenshui (福源水村), chapel and school, 25 members; Loongts'eung (龍翔村), 20; Yanwoh (人和), 6; Leungt'in (良田村), 8.

SCHOOLS.—Fookyuenshui, Kwongleng, Leungt'in, Yanwoh.

STUDENTS.—Three at Fati (花地) College, two at Dunedin Training Institute.



AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. A. B. C. F. M. (美國公理會), 1810.

Headquarters: Congregational House, 14 Beacon Street, Boston, Mass. *Denomination*: Congregational. *Secretaries* :* Rev. James L. Barton, Rev. Cornelius H. Patton. Entered China, 1830.

Fields: Foochow, North-China, Shansi, Canton. *Missionaries*: 39 male, 67 female. *Communicants*, 9,573.

The attention of the Board was drawn to China by a well-known Christian merchant, D. W. C. Olyphant, then a resident at Canton. His vessels were always open and free for missionaries, and one, the *Morrison*, was specially famous. The trade of the Americans to China had commenced in 1784.

Early Work of the American Board in China.

CANTON, 1830.—Elijah C. Bridgman and David Abeel (ob. 1847, 雅裨理), the latter under the American Seaman's Friend Society, sailed from New York, October 14th, 1829, and arrived in Canton, February 25th, 1830. Bridgman was the *first American missionary to China*, and found Morrison alone. In 1833, S. Wells Williams and Ira Tracey joined the Mission, followed the next year by Dr. Peter Parker. Owing to the Opium War of 1840, the work was suspended till 1845, when it was resumed under many restrictions.

SHANGHAI, 1847.—In 1847 Mr. Bridgman was transferred to Shanghai. A civil war in 1854 and a war with England again interrupted the work: the missionaries were expelled and their houses, printing establishment and books destroyed by fire. The treaty of 1858 guaranteed the toleration of Christianity in all parts of the Empire, and the work was again resumed and continued till 1866, when, other societies coming in, and the working force becoming greatly depleted by death, the Mission was discontinued. The Canton Mission was resumed in 1883 at the earnest solicitation of the Christian Chinese of California. (See Sketch of Canton Mission below).

DAVID ABEEL.—Sent to China 1830 as chaplain for the Seaman's Friend Society to labour for seamen at Canton on condition that he was, after a year's time, to enter the service of the A. B. C. F. M. for the purpose of

* As this volume was going through the press, Secretary Dr. Judson Smith passed to his reward.

exploring the islands, etc., to ascertain the best places for mission stations. In 1842 came with Rev. W. J. Boone to Kulangsu, an island opposite Amoy. In 1844 Rutgers College, New Jersey, offered him a D.D., but he declined the honour; died at Albany, 1846; wrote a good deal for *Chinese Repository*. (See history of American Dutch Reformed Mission). His appeals in 1834 in England led to the formation of the Society for Promoting Female Education in the East.

Rev. ELIJAH COLEMAN BRIDGMAN (裨治文), 1801-1861.—Sailed October 4th for China, arriving 19th February, 1830, being the first agent of the A. B. C. F. M. to China. On the formation of the Society for the Diffusion of Useful Knowledge in China, November, 1834, he was chosen joint-secretary with Dr. Gützlaff. He was one of the originators of the Morrison Education Society. In 1839 he removed to Macao. Having being deputed to represent Canton on the Committee of Delegates for the translation of the N. T. along with Dr. Medhurst and Dr. Gützlaff, he arrived in Shanghai, June 23rd, 1847. The work was finished in 1850. He was then elected on the Committee for translating the O. T., but soon resigned. He went on translating, in concert with Rev. M. S. Culbertson (Presbyterian). He was first President of the North-China Branch of the Royal Asiatic Society and a leading spirit in its formation. He died at Shanghai on November 2nd, 1861. The Girls' Home of the Woman's Union Mission in Shanghai is named after him, and his memorial tablet is in the L. M. S. chapel, Shantung Road.

Works.—Besides the above, in 1862 was issued his revision of the Delegates' version of the N. T. in concert with Culbertson, also Geographical History of the U. S., 250 pp.; Chinese Chrestomathy in Cantonese, pp. xxxvi. 698, Macao, 1841, last work issued by Society for the Diffusion of Useful Knowledge. *Chinese Repository* (20 vols. 1832-1851), monthly, commenced by E. C. Bridgman, editor and extensive contributor; Life written by his widow, under title, "The Pioneer of American Missions in China."

J. G. Bridgman, A. B. C. F. M., translated Prémare's *Notitia Linguae Sinicae* 1847, 328 pp. Mr. Bridgman succeeded his relative, Dr. Bridgman, as editor of the *Chinese Repository*, from May, 1847, till the arrival of Dr. S. W. Williams in September, 1848.

S. WELLS WILLIAMS (衛三畏).—Born at Utica, N. Y., 1812; died 1884. Sailed to China 1833 to superintend Mission Press of A. B. C. F. M. Drs. Abeel and Bridgman were the only Americans to welcome him. Became editor of the *Chinese Repository*, begun by Dr. E. C. Bridgman. Went in 1837 to Japan to restore shipwrecked sailors. His press was at Canton, Macao or Hongkong as necessity compelled. From 1858-1876 was in the U. S. diplomatic service.

Works.—Tonic Dictionary of the Canton Dialect (1856); a Syllabic Dictionary of Chinese (1874), with 12,527 characters (spent eleven years on it); The Middle Kingdom (revised in 1883), 2 large vols.

See Life by his son.

PETER PARKER, M.D. (伯駕).—Born in Mass., U. S., 1804; died in Washington, 1888. Graduate of Yale. Went under A. B. C. F. M. to Canton, 1834, as medical missionary. In 1844, joined the American Legation as Secretary, but his labours in the hospital continued till his return to America in 1855. Helped to negotiate the American Treaty with China, Dr. E. C. Bridgman being co-secretary.

In 1841 he visited Edinburgh, and was the means of founding the Edinburgh Medical Missionary Society. The Medical Missionary Society at Canton also owed its origin to him and others. (See Sketch of Medical Missionary Society in China).

AMOI, 1842.—Established by David Abeel, who was joined in 1844 by two missionaries, members of the Reformed Church in America, which then coöperated with the American Board. In 1857, the work of the Amoy Mission was transferred by the A. B. C. F. M. to the Board of Missions of that Church.

Up to 1863, including wives, twenty-one missionaries had been sent out to the Canton Mission, ten to the Amoy Mission, and six to the Shanghai Mission.

In August, 1861, there were A. B. C. F. M. missionaries in China thus distributed :—Canton, 12 male, 8 female ; Amoy, 5 male, 5 female ; Foochow, 8 male, 9 female ; Shanghai, 4 male, 2 female.

On the withdrawal of the Society from Canton, Amoy and Shanghai, the fruits of their labours were absorbed by other missions.

I. The Foochow Mission, A. B. C. F. M. (1847-1906) (美 部 會).

LOCATION.—Foochow, the capital of the Fukien province, is situated on the north (left) bank of the River Min, some two miles distant, and about twenty-five miles from its mouth, in east longitude 119° and latitude 26° north. The city, with seven gates, has a circumference of about seven miles and a population of perhaps half a million. It stands at the north end of an extensive, fertile plain of some fifteen miles in length and dotted with many large and small villages, making an entire population of over a million people.

Foochow is one of the first five ports opened to commerce and foreign residence by the Treaty of 1842. The port radius was about thirty miles in extent and contained a population of about three million people, mostly speaking the Foochow dialect. The climate of Foochow is semi-tropical and fairly good. The country is mountainous and noted for fine scenery. It is also a noted literary centre, and the people are proud, high spirited, and disinclined to receive instruction from foreigners. It is the chief commercial centre of the province and the residence of the provincial and local officials. Until recently several thousand students gathered from the prefecture twice in three years for the first degree, and from the whole province twice in five years for the second degree. There are also many gentry, literati, and retired officers resident here. The people generally, while stolid and undemonstrative by nature, yet average well in intellectual ability, and are patient and

persevering and have good power of endurance. While slow and deliberate in their judgments, they are generally firm and steadfast in their decisions, thus making good soil in which to plant Christianity.

THE MISSION. FIRST DECADE, 1847-1856.

The first Protestant missionary to reach Foochow was Rev. Stephen Johnson, who arrived January 2nd, 1847, from Siam, where he had labored twelve years among the Chinese, who migrated there from Amoy; on September 7th, of the same year, Rev. and Mrs. L. B. Peet also arrived from Siam, where they had been laboring for six years among the Chinese from Amoy. In 1848 were added Rev. and Mrs. Seneca Cummings, Rev. and Mrs. C. C. Baldwin, and Rev. W. L. Richards, a son of Rev. William Richards, missionary at the Hawaiian Islands. In 1849 Miss Caroline Selmer, a Swedish lady teacher from Ningpo, joined the Mission as the wife of Mr. Johnson. In 1850, Rev. and Mrs. Justus Doolittle arrived, and in 1853, Rev. and Mrs. Charles Hartwell. These thirteen were the only members of the Mission in the first decade of its history.

Of these, Mr. Richards' term of service was brief; having to return home in 1851, he died of consumption at sea June 5th, being on the field about three years. Mr. Johnson, owing to failing health, with his wife had to leave for the U. S. in December, 1852, but he gave six years of valuable service to the Mission. Mr. and Mrs. Cummings were obliged to return to the U. S. in June, 1855, on account of their health, and he died at home the following year. In 1856 Mrs. Rebecca C. Peet and Mrs. S. A. H. Doolittle died on the field, and Mr. Peet returned to the U. S. Thus at the end of the first decade, of the original thirteen only five were left on the field.

The *first foothold* gained in Foochow by Mr. Johnson was on the Island of Tongchiu (中洲) (Mid-island), situated in the River Min (閩) and connected with the mainland on the north (city side), and on the south (Nantai island side) by the "Myriad-Age Bridge." But in 1849, premises for a house were secured on the Nantai (present foreign community) side. In 1850, after much trouble, premises for two houses were secured at Ponasang (保福山), the large suburb about half way between the city and Nantai. In 1853, when the tea-trade was opened, the Nantai and Tongchiu Island houses were gradually sold to foreign merchants and the Mission centre changed to Ponasang. During the first years much time was given to the learning of the language. But the missionaries soon began to open chapels and day-schools and to prepare tracts for free distribution at first, and to use every proper means to spread a knowledge of the Christian religion. In 1853, Mr. Doolittle opened

the *first boys' boarding-school*, which has since developed into our *Foochow College*. In 1854 Mrs. Doolittle began the *first girls' school*, which has since developed into our Girls' College.

The first and only baptism in this first decade was the teacher of the boys' school in 1856.

THE SECOND DECADE, 1857-1866.

During this period only three were added to the Mission force. Mr. Peet in 1859 returned with Mrs. H. L. Peet, his second wife; and Mrs. Lucy C. Doolittle and Rev. and Mrs. S. H. Woodin in 1860. Of this number (ten) Mr. and Mrs. Doolittle left the Mission in 1864, leaving but eight members at the end of the decade.

On October 19th, 1857, six were baptized and the first Protestant Church organized. One was a teacher in the school, and four pupils, who became the first preachers of our Mission; two of them are still living, one being our oldest pastor. The teacher baptized in 1856 made the sixth to join the Church. The first teacher's wife, who was baptized in 1857, was baptized on her death-bed. This makes seven in all baptized up to this time. But in 1866, the year ending this decade, twelve were received into the Church, and the whole membership was sixty-four. In 1860, more land was secured at Ponasang and the station enlarged by another dwelling. In 1861, premises were secured in the city, and two houses built in 1862, and a new station opened. The boys' school, discontinued in 1858, was again begun in 1864, and in 1863 a girls' school was regularly organized. In 1866, the first uniform edition of the whole New Testament, prepared by Messrs. Hartwell and Baldwin, of the American Board, and Messrs. Maclay and Gibson, of the Methodist Mission, was published. During this period the evangelistic work was extended to several out-stations and the field was divided among the three missions working here, namely, the American Board, Methodist Episcopal Mission, North, and the Church Missionary Society Mission. Tract preparation and distribution was extended with the colportage and preaching work.

THE THIRD DECADE, 1867-1876.

The Mission was reinforced by Miss J. S. Peet in 1867, who married Mr. J. Macgowan, of Amoy, one year later; in 1869 by Miss A. M. Payson, to take charge of the girls' boarding-school; in 1870 Dr. and Mrs. D. W. Osgood came

to begin medical work ; in 1872 Rev. J. E. Walker and Miss E. A. Claghorn, who soon afterwards became Mrs. Walker ; and Rev. and Mrs. J. B. Blakely in 1874.

The girls' school, after the first seven years, had had twenty-five girls and three married women under instruction. At one time there were twenty-two pupils, a large number for that period. During this decade the school continued to grow in numbers and in spiritual results. The boys' school had a new building in 1867, and with an intermission of two years (1870-1) it continued to grow in numbers and encouraging outlook. During this period tours were made to *Shaowu* (邵武), the most distant prefecture to the northwest joining the Kiangsi province, 250 miles from Foochow. Three places were rented as out-stations, at Yangkeu (洋口), Tsiangloh (長樂) and Shaowu. In 1876, Mr. and Mrs. Walker and Mr. and Mrs. Blakely removed to Shaowu and opened a new station, both families living for a time in a small semi-native house and using the middle room also for Sabbath and other meetings.

During this period *the literary work* was quite extensive and important. The three most important works published were the Foochow Dictionary in English and Chinese, of 1,100 pages, a Manual of the Foochow Dialect, begun in 1866 and continued through this and the next decade. Fifteen other books and tracts were also published in colloquial, including a Catechism on Astronomy, an Arithmetic, Geography, Hymnbook, a Diatessaron, the three and four character Classics, etc. At the end of this period, 1876, fifteen were baptized, and the whole membership was 171.

THE FOURTH DECADE, 1877-1886.

During this period the Mission was reinforced by Dr. and Mrs. H. T. Whitney, 1877, to begin medical work in Shaowu ; Miss E. J. Newton, 1878, to take the girls' school, left by Miss Payson in 1879 ; Miss A. B. Harris, 1882, to be associated in the girls' school, but she was married to Rev. G. B. Smith, of the Methodist Mission, in 1884 ; Miss E. S. Hartwell, Miss E. M. Garretson, Rev. and Mrs. G. H. Hubbard, Dr. Kate C. and Miss H. C. Woodhull, and Mrs. H. L. Peet, returning, all in 1884. Miss Garretson was transferred from Kalgan, of our North China Mission, to be associated in the girls' school work. Dr. Woodhull came to begin medical work in the city among women and children, and her sister to take up the regular training school work among women.

In 1878, Dr. Osgood built a new hospital at Ponasang to accommodate seventy in-patients. The old native building was turned into an opium asylum where some 2,000 patients were treated for the opium habit during this period.

In 1880, Dr. Osgood died at his post, and Dr. Whitney was transferred from Shaowu to continue this work.

In 1881-2, a new residence for the single ladies at Ponasang was built, and a new and enlarged girls' school building, to meet the need of this growing work. In 1886-7, a new physicians' residence was also built at Ponasang. At Shaowu, in 1878, a new residence and hospital and dispensary were built. A woman's school was begun in 1885, and the woman's hospital in the city in 1886. In 1880, the Anglo-Chinese College, of the M. E. Mission, was started, which drew away some twenty or more of our best pupils who desired to learn English, and affected our school and evangelistic work for several years.

The *French invasion* in 1884, when the arsenal at Mamoi, Pagoda Anchorage (羅星塔), was bombarded, caused great excitement. One of our chapels near by was looted by Chinese soldiers, but the local officers paid the loss. This trouble with the French was the beginning of discrimination between foreigners; previous to that time foreigners were all the same to the Chinese who, as a rule, could not tell one nationality from another, but at that time the government required the people to discriminate between the French and other nationalities. This beginning of enlightenment has gone on ever since with each successive threatened trouble with Russia and Japan. The year closing this period, thirty-four were received into the Church, and the whole membership was 334.

The *literary work* of this period was, also, quite considerable and important. Gray's Anatomy was first translated into the book language. A Catechism and an Illustrated Handbook of Astronomy, several maps, and tracts, were issued, besides the continued work of preparing the Old Testament books in the Foochow colloquial.

THE FIFTH DECADE, 1887-1896.

During this period the Mission was reinforced by Miss Caroline Koerner, 1887, who married Mr. Peet in 1888; Rev. L. P. Peet, son of L. B. Peet, in 1888; Rev. and Mrs. G. Milton Garder, for the Shaowu station, in 1889; also Dr. and Mrs. H. N. Kinnear, for the Ponasang medical work. In 1893 Dr. Frances E. Nieberg came to be associated with Dr. Woodhull in the woman's medical work in the city. She married Mr. Goddard in 1896. This year also Miss Ella J. Johnson joined the Mission as the wife of Dr. Kinnear, Mrs. Jennie Kinnear having died here of cholera in 1891; also Miss C. F. Chittenden to be associated in school work at Ponasang, but later she taught in the boys' college for several years until the girls' boarding-school was opened at Inghok

(永福) in 1902. In 1894, Rev. and Mrs. W. L. Beard and Rev. Dwight Goddard arrived. In 1896, Miss Hartwell rejoined the Mission after several years in the home land.

This period was one of unusual activity, and toward the end marked the beginning of an extensive religious interest and increase of inquirers after the truth throughout the province. The Huasang massacre (see pp. 53-4), which occurred August 1st, 1895, startled the whole Christian world and set new prayer forces to work in several countries, which evidently affected greatly the work in China. The threatened uprising of the Ko-lao-huei in 1889 affected our religious work unfavorably in some places. The reflex influence of the General Conference in Shanghai in 1890 was felt to advantage in several places where it was well known.

In 1891, we introduced an English department in our boys' preparatory school and raised the grade, adding a higher department and extending into the college grade, resulting in a large increase in attendance. The girls' preparatory also largely increased from twenty-five and thirty pupils in former years up to ninety in 1896. The boarding-school for women, begun in 1885, steadily developed, and station classes for women gradually increased. *Kindergarten* work was also begun. In 1890, a residence was purchased at Pagoda Anchorage and occupied in 1891, from which more easily to work the Lower Min and Diongloh fields. These fields since 1862 had been worked from Foochow at great disadvantage, the distance varying from ten to thirty miles, and the mode of conveyance by boat and chair slow and inconvenient. In 1894, a second residence was secured, and Dr. Whitney and family joined the station and took charge of part of the field in connection with the medical work. In the city, in 1887, a new building was erected for the boys' preparatory school, and in 1889-1890 a woman's hospital and ladies residence were completed, thus providing what was at that time considered one of the best medical works for women in China. In Shaowu in 1888-9 the station was enlarged and improved by two new residences; one designed for use in hot weather being located on a hill some four miles from the city.

The *literary work* of this period was of considerable importance, consisting of the completion and publishing of the whole Old Testament in Foochow colloquial, a new Hymnbook, a new edition and revision of Gray's Anatomy, with a vocabulary of 5,000 Anatomical and Physiological Terms; a primary and intermediate Physiol-

ogy, a union Hymnbook with the Methodist Mission, a primary Geography, and tracts of various kinds. The medical work at Ponasang was reinforced in 1889 by Dr. Kinneear, so that during the rest of this period the work was well sustained. The yearly average of patients was from 9,000 to 15,000, of whom in-patients varied from 200 to 400 and the surgical patients from 600 to 1000 per year.

At the close of this period several thousand inquirers were reported. During 1896, the number received into the Church was 538, the largest accession in one year. The whole membership was 1,440. At the close of this period, 1896, Mrs. Baldwin and Mrs. Woodin died in the U. S. and Mrs. Walker in Foochow.

THE SIXTH DECADE, 1897-1906.

The reinforcements of this period were, in 1899, Rev. and Mrs. G. W. Hinman,* and Dr. Lucy P. and Miss Frances K. Bement for the Shaowu station; in 1900 Miss Martha Wiley for the boys' college, Miss Jean Brown for the Kindergarten, 1899, and Miss M. M. Borts for the girls' school at Pagoda Anchorage. Miss Borts married Dr. Bliss in 1902 and was transferred to the Shaowu station. In 1901 came Rev. and Mrs. Lewis Holous for the Theological Seminary, Rev. and Mrs. E. H. Smith, and Dr. Emily D. Smith for the Inghok station; Dr. Minnie Stryker for the city woman's medical work; and Miss J. C. Walker, daughter of Rev. J. E. Walker, for Shaowu. In 1902 came Miss H. L. Osborne and Miss E. M. Worthley for school work, and in 1904 Rev. C. L. Storrs, Jr. for Shaowu. Mr. G. M. Newell came for science teacher in the Foochow College, and Miss A. U. Hall for the Ponasang girls' college. In 1905 Miss Mary Reynolds joined the Mission as Mrs. Newell. January 30th, 1905, Mr. Hartwell died suddenly at seventy years of age, having spent nearly fifty-two years of faithful service for the Mission.

This last decade has been one of constant growth and development. In 1897, land was purchased at *Inghok* (永福) city, forty miles S. W. of Foochow, and a residence, hospital and Memorial Church (to Mr. Woodin) were built, and in 1898 Mr. and Mrs. Goddard were transferred there to open a new station. This district had been worked since 1865, most of the time in charge of Mr. Woodin at Foochow. The long distance and the difficulty of working the field from Foochow led to its being opened as a station. A girls' school was started there in 1902, and a preparatory school building and ladies' residence are now being built there. Mr. and Mrs. Goddard returned to the U. S. in 1899, and Mr. and Mrs. Smith and Dr. Emily D. Smith came out in 1901, to take up the work thus left. At Ponasang a new clerical residence was built in

* Mr. Hinman spent 1903-05 in special work for the National C. E. in China. See sketch of C. E. Society.

1901; in 1903 the Girls' College building was added, and in 1905 was built the ladies' residence, to accommodate those connected with the college. In 1905, also, another residence was built, to take the place of the one built in 1901, which has been set apart for a physician's residence to take the place of the one burned in 1902. The hospital, built in 1878, was badly injured when the physician's house was burned, and was removed to make room for the new clerical residence, and an attempt is now being made to secure funds for a new hospital. The new Dudley Memorial Church near Ponasang was completed in 1904. It has a seating capacity for 1,500, and is very serviceable for all large gatherings. Our annual meeting audiences and some other (union) services even now more than fill it.

In the city in 1903 a new residence was added and a new college dormitory (two-thirds was built in 1898-9, and finished in 1902), made necessary by the increased number of students, and in 1904 a new recitation hall was added. This has been named "Smith Hall" in honor of the Rev. Judson Smith, D.D., one of the foreign secretaries of the American Board from 1884 until his death, June 29th, 1906. In Diongloh city an intermediate girls' school building was built in 1904, and the school opened there in 1905. In Shaown the station plant has been considerably enlarged during this decade. Two new residences have been added, a new hospital, a woman's dispensary, a girls' boarding-school building, and in December is to be dedicated a new boys' preparatory school building.

All departments of the work have been pushed during this period, and although many obstacles have combined to hinder the work, the results in each department, except the Ponasang, and Pagoda Anchorage medical work, have been gratifying.

The evangelistic work has been improved, the Educational work in Seminary, Colleges, Preparatory, Woman's Schools, Day-schools, Station Classes, and Kindergarten, have all been strengthened, increased and prospered. Bible-woman's work has been largely extended and improved, colportage work more thoroughly utilized, the medical work enlarged and increased in usefulness, and the *literary work* done has been important and timely. The last in this line was the completion of a new translation of Gray's Anatomy, and the revising and greatly enlarging of a new hymn and tune book. There were received into the Church in 1905, 261, making a total membership of 3,001; more have been received during the

last decade by several hundred than during all the previous five decades, as well as averaging a more intelligent and capable class of Christians. Mr. W. L. Beard has been called to Y. M. C. A. work in Foochow.

Besides the present members of the Mission, there are now living in the U. S., Dr. Baldwin, Mrs. Doolittle, Mrs. Woodin, Mrs. Osgood, Miss Payson, Mr. and Mrs. Blakely, Mrs. Smith, and Mr. and Mrs. Goddard.

DEPARTMENTS OF WORK.

Besides the brief account of the Mission by decades, some brief reference should also be made to the separate departments of mission work.

(1). *Evangelistic*.—In the American Board Missions the policy and practice has always been to keep the evangelistic work foremost.

From the very beginning efforts were made by distributing tracts, preaching in chapels, talking with individuals and in the houses of Christians, and starting day-schools. And by degrees as they came to know the language, sheet and book tracts in classical and colloquial, and Scripture portions in the Foochow dialect, were prepared and distributed freely; colporteurs were employed and preachers added as fast as they could be trained. In the second decade they began to extend the work to the outlying regions by renting chapels, preaching and colportage work.

The *training of helpers* began very early, and the choosing and fitting of proper men for the ministry has been the chief aim of the Mission. Yet the securing of proper men has been here, as elsewhere, one of the most difficult parts of the work. At the end of the second decade there were only five preachers and four other helpers. At the end of the third decade there were two pastors and thirty or more helpers of other grades. At the end of the fourth decade the number of helpers was about the same. At the end of the fifth decade the pastors had increased to seven, three of whom were entirely supported by their churches; there were also thirty-three unordained men and thirty-three colporteurs, Bible-women and others belonging to the evangelistic work. There were also twenty-eight men under training for the ministry, the largest number at any one time, except in 1900, in the whole sixty years of our mission work. Near the close of this last decade, 1905, there were ten pastors, eighty unordained men, sixty-one Bible-women, and forty-nine other labourers, including colporteurs. The returns of 1906, as far as ascertained, will warrant reckoning an equally large evangelistic force.

(2). *Educational Department.*—The first beginnings, in the form of a day-school, were planned the first of 1849, only two years after founding the Mission. Four years later, 1853, the first boys' boarding-school was started, also admitting day pupils; and the next year the nucleus of a girls' boarding-school was also begun. These two boarding-schools, with one or two intermissions, have gradually increased until the present time, and a Boys' College has developed from one and a Girls' College from the other. In addition, two other boys' boarding-schools have been established, one at Shaown and one at Inghok; and three girls' boarding-schools, one at Inghok, one at Shaowu, one at Diongloh. The day-schools have always been considered an important part of mission work, hence they were begun early in the history of the Mission, and gradually extended in all the stations until there have been as many as ninety-three, with 1,726 pupils, of whom 420 were girls. This did not include women's classes, which, although half-day day-schools, are yet classed with women's schools. During all the years the custom has been to teach Confucian books one-half of the day and Christian the other half. For many years the day-schools have been graded to enable the pupils to pass direct to the preparatory schools. Since the government curriculum has been issued, the plan is being considered of adopting the government course and adapting it with Christian books and the Bible to our day-school and preparatory courses.

The *Printing Press*, which constitutes the Industrial Department of the College, is a marked success. Last year 1,218, 993 pages were printed and several students were helped to meet their expenses thereby.

Women's Schools.—In 1885, the first women's school was opened in this Mission at Ponasang, and in 1886 removed to the city. In 1899, two others were opened; one at Pagoda Anchorage and one at Inghok for a few years. The instruction in the city and Pagoda Anchorage is in the Romanized. The women in the two schools average from fifty to sixty. The course is three years; many of the women trained are designed for Bible-women, others to be better trained as intelligent Christians and as helpers in their home churches.

The *women's station-class* work began in 1893. It was designed as an aid to Christian women in their own village homes, and also to reach any heathen women who might be willing to come.

These were few at first, but gradually increased until as many as nineteen have been reported in one year, with 350 women students.

The College and Seminary work is the flower of the educational system. The Congregational Churches have always stood for an educated ministry, and this principle has been adhered to as far as possible in the development of Christian work in this Mission. And it was with this idea in mind that a boys' boarding-school was started so early. Four of the first pupils received became preachers, and two of them pastors, one of whom is still laboring as such. One of them, after preaching some years, became principal of the boys' school and was an invaluable man for many years. To the oldest boys' school three of the oldest missionaries gave successively their most valuable time until 1890, when a man was appointed specially to this work, in order to bring the school to its highest efficiency. Also, from the earliest period special attention was given to the Biblical training of those who gave any promise of becoming fit preachers, though it is only in the last decade that anyone was sent specially for Seminary work, when the growth of the Mission demanded such provision. The higher standard of education of course decreased the number available for preachers, and hence the demand for unordained men and those of pastoral fitness has never been fully met.

Kindergarten.—This branch of training and educating is considered by many as of the greatest importance because it begins with the beginning of mental and moral development. During the last decade a beginning has been made in this department. A lady—Miss Brown—was finally sent in 1899 to devote her whole attention to this work. A good beginning has been made, many little ones have already received important training, and a class of four teachers for kindergarten work was graduated, the first example of the kind in China. Miss Brown has published her first book in Romanized colloquial to aid kindergartners in their work. An appropriation has been granted, and it is planned in the near future to have a separate kindergarten building and residence.

(3). *Medical Work.*—This Mission has done a great deal of this valuable work since 1870. Four men physicians and five lady physicians have taken a share in it. The first two years the men's work was carried on in the city. After that, in 1872, it was per-

manently located at Ponasaug, where over 300,000 patients have been treated, of whom about 10,000 were in-patients, and over 18,000 surgical operations, major and minor, have been performed. The second work for men, begun in Shaowu in 1877, has been continued with some interruptions ever since. The third work for men was begun at Pagoda Anchorage in 1893, where a small dispensary and touring work has been carried on since. The first work begun for women and children was in Foochow city in 1884, and has been continued ever since. The second work for women was begun in Inghok in 1898, and has been continued most of the time since. The third work for women was in Shaowu, begun in 1900. These six medical works have treated 450,000 patients and performed numerous surgical operations, very many major, though the large majority were of the minor kind. It would be impossible to give any adequate idea of the amount of good this work has done to the bodies of men, women and children, or to try to estimate the number that have been brought either directly or indirectly through its influence to embrace Christianity. Suffice it to say that a great many are known to have thus been led to the Cross.

(4). *Literary Work*.—A list of the works in Chinese, prepared by the Mission, is appended to this epitome, and it is only necessary to add that this branch of the work has always been considered of great importance and usefulness, and while our Mission has done more than its share, it seemed necessary, as there were no others to undertake it.

(5). *In General*.—The *Christian Endeavor Society* and the *Young Men's Christian Association*, first started here in 1885 by Rev. G. H. Hubbard and Miss E. J. Newton, have been valuable aids in developing Christian character and in producing more active and efficient young men and women workers in the churches. The Chinese Men's and Women's Home Missionary Societies, started within the last decade, have also been of considerable help to the native churches, and have been a helpful experience to those who have had a share in it.

Last but not least, this Mission has taken the lead for many years in trying to produce both the sentiment and condition of *temperance* among Christians. It has been and still is difficult to keep the native church free from the use of wine and tobacco, which hinder their own Christian growth. The temperance work was commenced in introducing the use of unfermented wine by Mr. and

Mrs. Hartwell* in 1869. In 1885, a temperance society was started with three pledges against the use of opium, tobacco and alcoholic drinks.

The work of the A. B. C. F. M. is in twelve districts :—

Ming District...	...	...	閩 縣	Kwangtseh District ...	...	光澤縣
Auguang District	...	...	侯官縣	Sahien ,,	...	沙 縣
Diongloh ,,	...	...	長樂縣	Euning ,,	...	甌寧縣
Inghok ,,	...	...	永福縣	American Board Mission work is in <i>four Prefectures</i> , viz.:—		
Nanping ,,	...	...	南屏縣			
Shuinchang ,,	...	...	順昌縣	Foochow P. (partly)	...	福州府
Tsiangloh ,,	...	...	將樂縣	Yenping P. ,,	...	延平府
Kienning ,,	...	...	建寧縣	Kienning P. ,,	...	建寧府
Taining ,,	...	...	泰寧縣	Shaowu P. (wholly)	...	邵武府
Shaowu ,,	...	...	邵武縣			

Literary Work.

Preparation of Scriptures, Books, Tracts, and Maps, 1861-1905.

The translation of the New Testament into Foochow colloquial was first undertaken by Rev. L. B. Peet, American Board, and Rev. R. S. Maclay, Methodist, and others, previous to 1866. But in 1866 the present version was first published, prepared by the following missionaries :—

(1). New Testament : 1866 to present time.

By American Board Mission - Rev. C. C. Baldwin,—Luke, James, I and II Peter, I, II and III John, Jude and Revelation. Rev. C. Hartwell—John, Acts (a part,) Ephesians, Philippians, Colossians, I and II Thessalonians, I Timothy.

Methodist Mission.—Rev. Otis Gibson—Mark, Acts (a part), I and II Corinthians, Galatians. Rev. S. R. Maclay—Matthew, Romans, II Timothy, Titus, Philemon, and Hebrews.

This work with slight revision has passed through several editions.

(2). *The Old Testament*.—Published from 1866 to present time.

American Board Mission.—Rev. C. C. Baldwin—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Judges, Ezra, Nehemiah, Esther, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Micah, Nahum, Habakkuk, Zephaniah and, later, revised Job and Daniel. Rev. S. F. Woodin—Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Haggai, Zechariah, Malachi, and Psalms with Rev. L. B. Peet. Rev. J. E. Walker, twenty years after the first translation, revised and newly translated Proverbs.

Methodist Mission.—Rev. S. L. Baldwin—Judges and Daniel. Rev. S. R. Maclay—Job.

The C. M. S. Mission.—Rev. J. R. Wolfe—Joshua. Rev. L. Lloyd—Hosea, Joel, Amos, Obadiah, Jonah. The C. M. S. also revised and newly translated Psalms.

* Mr. Hartwell wrote many papers on the subject in the *Chinese Recorder*.

ENGLISH TITLE.	DIALECT.	AUTHOR.	YEAR.
Map of the World, Hemispherical ...	Wên-li.	S. F. Woodin.	1861
Catechism of Sacred Learning ...	Colloquial.	C. C. Baldwin.	1863
Daily Spiritual Food ...	"	S. F. Woodin.	1869
Dictionary in Foochow Dialect, Chinese and English ...	Wên-li and Colloquial.	R. S. Maclay and C. C. Baldwin.	1870
Manual of the Foochow Dialect, Chinese and English..	"	Mr. and Mrs Baldwin and R. S. Maclay.	1871
Church Creed and Covenant ...	"	C. Hartwell.	1871
Story of the Two Friends ...	"	"	1871
Catechism of Astronomy ...	"	J. Doolittle and C. Hartwell.	1873
Rhymes for Youth ...	"	"	1873
Ten Exhortations to Villagers ...	Wên-li.	"	1873
Fifteen Local Superstitions exposed...	Colloquial.	"	1874
Elementary Four Character Classics ...	"	"	1874
Common School Arithmetic, Gibson's	"	S. F. Woodin with additions.	1874
Forms of Prayer ...	"	D. W. Osgood, Misses Woolston and Payson.	1874
A Child's Monthly Paper ...	"	"	1874
Trimetrical Classic of Truth ...	"	C. Hartwell	1875
Hymn Book ...	"	Burns, Maclay and Hartwell.	1875
Condit's Geography with maps and additions ...	"	Mrs. C. C. Baldwin.	1876
Life of Christ, Diatessaron ...	"	S. F. Woodin.	1876
Scripture Lessons for Responsive Reading ...	"	D. W. Osgood.	1877
Scripture Selections ...	"	Miss Payson.	1877
A Catechism on Miracles ...	"	"	1878
Jessica's First Prayer ...	"	"	1878
Map of the World, Mercator's Projection ...	Wên-li.	Mrs. Baldwin.	1878
Map of the World, Hemispherical ...	"	"	1878
Map of the Chinese Empire ...	Colloquial.	C. Hartwell.	1880
Annual Thanksgiving Rhymes ...	"	"	1881
New Year's Rhymes ...	Wên-li.	"	1881
A Catechism of Astronomy ...	"	D. W. Osgood.	1881
Gray's Anatomy, translation, 6 vols.	Colloquial.	C. Hartwell.	1882
Heirship Rhymes ...	Wên-li.	N. Sites and C. Baldwin.	1883
Astronomical Handbook, illustrated...	Colloquial.	Miss Newton, Mrs. Baldwin, Mrs. Walker	1884
Evening Lamp, Scripture and Hymns for Evening Worship ..	"	Miss Newton.	1888
Method of presenting Truth to Women ...	"	Miss Newton and J. E. Walker.	1889
New Hymn Book (with some M. E. M. Hymns) ...	"	S. F. Woodin.	1889
Manual for Enquirers, adapted from Dr. Nevius ...	Wên-li.	H. T. Whitney.	1889
Gray's Anatomy, revision ...	Colloquial.	Mrs. Baldwin.	1889
Primary Geography ...	"	Miss Newton and J. E. Walker.	1890
Sacred Songs, A. B. C. F. M. and M. E. M. Union Hymn Book ...	"	H. T. Whitney, M.D.	1890
Intermediate Physiology ...	"	"	1896
Primary Physiology ...	Wên-li.	"	1905
Gray's Anatomy, new translation, revision from latest English ...	Colloquial.	"	1906
Hymn and Tune book, much enlarged and revised ...			

JUSTUS DOOLITTLE. Social Life of the Chinese, 2 vols. (in English), 1865, since revised and reprinted. Wylie gives list of 26 Chinese titles by him.

English-Chinese.—A Vocabulary and Hand-book of the Chinese Language, Romanized in the Mandarin Dialect, 2 vols. (英華萃林韻府). Foochow, 1872.

Statistics of the Foochow Mission, A. B. C. F. M., 1906.

A. B. C. F. M. Foochow Mission, 1847-1906.			STATIONS.		Work begun.	Number of Missionaries,	Native Workers.	Church Members.	Organized Churches.	Adherents.	Theological Schools	Pupils.	Colleges.	Pupils.	Boarding-schools.	Pupils.	Day-schools.	Pupils.	Hospitals.	Dispensaries.	Patients.
Ponasang	..	...	1847	7	52	686	9	1,123	...	...	1	21	1	85	16	307	1	1	14,113		
Foochow City	...	...	1862	14	67	596	9	463	...	...	1	5	1	46	2	211	25	653	1	1	11,386
Pagoda Anchorage and Dionghoh			...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Inghok	...	...	1863	7	83	686	34	1,811	...	...	...	...	...	...	2	46	47	680	...	1	3,913
Shaowu	...	...	1865	4	31	225	11	665	...	...	...	...	...	...	2	62	3	24	1	1	1,320
Admitted to church in 1906*	...	...	1873	7	87	808	25	2,990	...	...	...	...	...	...	2	60	29	238	1	2	9,290
	...	...	...	...	...	83	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	...	...	39	320	3,084	88	7,058	2	11	2	67	9	464	120	1,902	4	6	39,022		

* Two places not reported.

II. North-China Mission A. B. C. F. M.

ITS FIELD.—When this Mission was commenced in 1860, at Tientsin, the entire provinces of Chihli and Shansi, with the adjacent regions of Inner Mongolia, the north-western parts of Shantung and the northern and eastern parts of Honan, all accessible from Tientsin and containing in the aggregate more than seventy-five millions of human beings, were thrown open to the labors of Christian missionaries, and the Churches were invited to enter in and reap the harvest. No more interesting and important field was ever offered for missionary labor.

The *seven stations of the North-China Mission* extend along an irregular line of some five hundred miles in length from north-west to south-east and one hundred and ten miles south-west from Tientsin. They are located in a populous region of country, in which the people all use the same language, and are everywhere accessible to the Gospel. They include Tientsin, the entrepôt of trade for all this region; T'ungchou, at the head of navigation of the Peiho; Peking, the capital of the Empire; Kalgan, a centre of Mongolian and Russian trade; Paotingfu, the provincial capital of Chihli; the country station of P'angchuan in North-west Shantung, south of the important city of Têhchou; and Linch'ing, south of Têhchou, a departmental city on the Yüho at its junction with the Grand Canal. The opportunity of reaching large multitudes of the Chinese from these seven stations, Mongolians also from one of them, is sufficient to satisfy the most sanguine desires.

Tientsin Station (天津).

The port of Tientsin, Chihli, is situated at the junction of the "Grand Canal" (Wei River) and the Peiho or North River, and about thirty miles direct from where the latter empties into the Gulf of Pechili. The first visit of a Protestant missionary to the place was made by the Rev. Charles Gützlaff in a Chinese junk in the summer of 1831. Beyond distributing a few books, little could be done.

The treaty of 1858 opened Tientsin to foreign trade and residence, but the reactionary course of the Chinese government prevented its being occupied till after the capture of the Taku Forts by the allied English and French forces in 1860.

PIONEER.—The Rev. Henry Blodget,* of the A. B. C. F. M., was the first missionary to begin work at Tientsin. He arrived in Shanghai in 1854, followed later by Mrs. Blodget, where he labored till the late autumn of 1860. Failing health compelled the return of Mrs. Blodget to the U. S. in 1859. In the spring of 1860, Mr. Blodget was attacked by a chronic trouble, and hoping to be benefited by a northern climate, he carried out his cherished desire of opening work in this new field, and followed the allied forces to Tientsin in a supply ship, reaching Tientsin September 28th, 1860. He lived for a time in the Temple of the Goddess of Mercy, near the East Gate, and later in the barracks of the English soldiers. He immediately began religious services for the soldiers, and from both officers and men received much substantial assistance and encouragement in opening mission work. Other foreign residents began to attend the English service, and a large upper room in the temple, where he first lived, was rented, the idols removed, and services were held there till the end of May, 1864. Other missionaries on arrival gladly took part in these services. In June, 1864, the services were removed to the home of the Rev. Jonathan Lees, near the British Concession, where they were held till Union Church was built and dedicated, August 14th, 1864.

On May 25th, 1861, Mr. Blodget removed to a rented house on East-and-West street, a little east of the centre of the city. Hi-

* HENRY BLODGET (白),—Born in Maine, U. S., 1825; died 1903. For forty years a missionary of the A. B. C. F. M. in China and for eight years a corporate member of the Board. Graduate of Yale in 1848. Reached Shanghai 1851. For ten years at Shanghai and Tientsin, but in 1864 located at Peking, where he remained until 1894, when he retired to America. For nearly ten years gave his strength to the translation of the N. T. into Mandarin along with other colleagues; also translated 194 hymns. Other works: Catechism of Doctrine, Jonathan Edwards' Resolutions, and smaller tracts.

therto he had preached and distributed books in temple courts and on the streets; now a chapel was opened, the first in the city, and very near the centre.

In the summer of 1862, the present property of the American Board was purchased by S. Wells Williams, LL.D., Secretary of the U. S. Legation, and rented to Mr. Blodget for the Mission. The following year it was purchased by the Board.

Rev. Justus Doolittle removed from Foochow to Tientsin in 1862, but returned to Foochow early in 1863. (See Foochow A. B. C. F. M., pages 254, 255).

The first appointments made by the Home Society directly to the North China Mission were Rev. and Mrs. C. A. Stanley. They sailed from Boston, July 1st, 1862, and reached Shanghai, December 24th, where they were compelled to winter, and reached Tientsin, March 13th, 1863.

PEKING OFFSHOOT.—In 1864, Mr. Blodget removed to Peking, leaving Messrs. L. D. Chapin and C. A. Stanley in charge of the work at Tientsin. Up to this time Mr. Blodget had preached almost daily in the chapel, assisted by native Christians, and had taken charge of a day-school taught by a church member. On departure to Peking the work was divided, Mr. L. D. Chapin taking charge of the school, and Mr. Stanley, of the chapel services and evangelistic work. Rev. and Mrs. Mark Williams came in 1866.

PANGCHUANG.—In the winter of 1866-7 Messrs. Stanley and Williams made a tour to Têchou, Shantung, about 160 miles to the south, and later Messrs. Stanley and Goodrich made the same trip. This was done at the request of five men from the village of Tichi (No. 7), some fifteen miles south of Têchou. They had come into our chapel, and becoming interested in the truth, they invited Mr. Stanley to visit their village. This was the beginning of the great work in that region, now connected with the Pangchuang (龐庄) station. From this time forward semi-annual visits were made to this field.

KALGAN.—In February, 1867, a special meeting was held in Tientsin. In addition to the members of the station—the Doolittles, Stanleys, Chapins, and Williams—there were present Messrs. Blodget, Goodrich, and Mr. and Mrs. J. T. Gulick. At that meeting Mr. and Mrs. Mark Williams were located at Kalgan "for one year," as companions for the Gulicks, awaiting developments.

TUNGCHOW.—Mr. Chapin left the station November 4th, 1867, to open a new station in Tungchow, a city fourteen miles east from Peking. In November, 1868, Mr. Doolittle resigned his connection with the Board on account of failing health and returned to Foochow, not, however, in connection with that Mission. This left Mr. Stanley alone. He was temporarily reenforced by Rev. and Mrs. J. L. Whiting; but the next April Mr. Whiting joined the Presbyterian Mission in Peking and Mr. Stanley was again left alone, and he was obliged to give up the boys' school. All other work was carried on as usual till the complete failure of Mr. Stanley's health compelled them to take a vacation in June, 1872. This left the station vacant. On their way home they passed Rev. A. H. Smith (明) and Rev. Henry D. Porter, M.D., mid ocean, on their way to Tientsin. Messrs. Smith and Porter remained at Tientsin till 1880, when they moved to Pangeluang (龐庄) with Mrs. Porter added to the original trio.

Since that time several persons have been at Tientsin for a short time; among them Dr. Stanley's three daughters—Mary, Helen, and Gertrude—Miss Patterson and Dr. and Mrs. Shapleigh. Mr. and Mrs. Bostwick came in 1887, and later Miss Bostwick. Mr. Bostwick was the Treasurer and Business Agent of the Mission until 1896. After his return to America Mrs. Frances D. Wilder was the Acting Treasurer of the Mission for two or three years, living at Tientsin.

Mr. and Mrs. J. H. McCann joined the Mission in 1902, since which time Mr. McCann has been the Treasurer and Business Agent of the Mission.

In 1900, during the Boxer trouble, one dwelling house was practically destroyed, the chapel in the city was burned, and the native Church greatly suffered. Since that time the chapel has been rebuilt. In February (1904) a large piece of ground was bought at Hsiku, on the outskirts of Tientsin, and two dwellings and some other buildings have been erected. Meanwhile a considerable section through the heart of the old compound has been sold to the French Municipality for a broad street, and plans are maturing for the sale of other property at the Settlement, and the removal of all the evangelistic and educational work of the station, except that in the city, to the new site.

EDUCATIONAL.—There is a boys' school, which is a feeder for the college at Tungchow, where there are three Tientsin students in theology. In the country are two boys' schools.

COUNTRY WORK.—In the Chiaoho (交河縣) and Hsienhsien (獻縣) districts the church members are scattered and in need of careful shepherding.

In the city of Chinghaihsien (靜海縣) the long residence of Mr. Nieh has produced a good impression and the people seem friendly. In the autumn a

new chapel was built, part of the funds being provided by Dr. Stanley, and at the dedication in December the district official and many prominent citizens gave visible tokens of their good wishes. A bookstore adjoining the chapel is occupied by a bookseller employed by the American Bible Society, who gives valuable assistance in the chapel preaching.

At the village of Yangch'eng Chuangtzu, eight miles east of Chinghai, there are a chapel, a company of thirty church members, and numerous adherents.

At the large market town of Tuliu (獨流), six miles west of Chinghai, a theological student will be located for the coming summer with the hope of reviving a languishing work formerly in the charge of the London Mission.

In the southern half of the Wuch'ingsien (武清縣) district there are a large number of church members, the majority of whom live in Huchiaying and Chienying. At the latter place a temple has been remodeled and made into a very attractive chapel, which will be ready for dedication in May. The expense of this work has been borne in part by the church members.

Peking Station. American Board Mission (1864-1906).

The Peking Station was opened in 1864 by the Rev. Henry Blodget. He had come from Shanghai to Tientsin the year before. When the way opened for the residence of missionaries in Peking, he was ready to embrace the opportunity, and had long years of service here before he took his first furlough.

Mr. Blodget came to the capital with weakened body, but strong heart, in his early manhood; but the second member of the station, who laid the foundations upon which many others have built, was already past her prime, an elderly widow, *Mrs. E. C. Bridgman*,* whose name is happily preserved in that of the school which she opened, and which has from that time been one of the important branches of the educational work. *Mrs. Bridgman* had labored for years with her husband in Shanghai, and came to Peking in 1864 after a two years' rest in America. Her love for the needy Chinese, however, was not weakened by disease or loneliness, and it was with money from her private resources that the fine property on Tengshihkou, in the Tartar city, in a residence district, not far from the east gate of the Imperial city, was purchased.

Later she made an additional gift for the lot and building near by, which were used for many years as the street centre for preaching to outsiders. The main compound was a fine old Chinese establishment, with two notably well built houses and many smaller ones. These, altered and enlarged as the years went on, were the homes of the workers and their pupils until they were destroyed by the Boxers in 1900. Another widow, left desolate in northern Wisconsin by the

* Author of *Daughters of China*, 1852, also life of Dr. E. C. Bridgman under title "The Pioneer of American Missions in China."

death of her last near relative, gave money for the building of the first Christian church in Peking, in memory of her only daughter. Twenty years later, when this was outgrown by the congregation, funds from her estate provided the second such edifice for the station, and more recently the Woman's Union College was erected with gifts from the same source.

It is a noticeable fact that so large a part of the property of the Board in the station has come, not from its general treasury but from these *widows'* gifts. The names of Mrs. Bridgman and Mrs. Tank should be ever held here in grateful remembrance. In the near future a "Prayer Hall," the name by which she herself loved to call a chapel in her own home in Wisconsin, will be added to the plant, to be known as *Tank Hall*.

Dr. Blodget's chief service, although he was a laborious pastor and made many country tours, was as a translator of the Scriptures and many of the standard hymns of the church. These are a part of the permanent possessions of the Christian community, and with them his name will be connected when the constantly dwindling number of those who felt his personal influence have all passed away. The third addition to the working force of the station was the Rev. Chauncey Goodrich, who here laid the foundation of that knowledge of the Chinese language and people, which he has used as preacher, teacher and translator with such loving zeal for more than forty years. Although much of his later work has been done elsewhere, he is now again in Peking, in the Union Theological School, having been Dean of the American Board's branch of it while that was located in Tungchow. Dr. Treat was in this station for a year or more. In 1868, Mr. Chester Holcombe joined it and remained until 1876, when he became Secretary of the U. S. Legation, in which capacity he served for several years. (Author of several books on China). Other laborers were here for brief periods before going to other stations of the Mission, but it was not until Mr. and Mrs. W. S. Ament came in 1880 that there was a permanent addition to the evangelistic force of the constantly growing station. Dr. Ament entered enthusiastically into the country fields and carried forward, with great energy, the work begun by Dr. Blodget in many villages and larger centers in this province, as well as that in the city itself. In 1901, Mr. W. B. Stelle became his associate, and these two remain the only foreign pastors to guide and direct the staff of native helpers and look after the interests of this large field.

THE PRESS.—In 1869 Mr. Phineas Hunt was sent to Peking to establish a printing press.* He had been for a quarter of a century in the service of the American Board in India. In Peking he found no such skilled help as he could command there, and did real pioneer work in introducing movable type and a Western press in this region. The Mandarin New Testament, translated by the Peking Committee, was first printed and published here. Mr. Hunt's work went into the hands of Mr. Willis C. Noble, in connection with the care of the treasury of the Mission, and passed from his into those of Mr. John H. Mateer. Mr. Noble was later connected with another station as a physician, but while in Peking was in the Press department. Mr. Mateer further enlarged and developed the work of his predecessors, and only laid it down when called away by death in the spring of 1900. Mr. and Mrs. Hunt and Mr. Mateer are the only members of the station who have died on the field during the years since its establishment, although not a few once numbered with us have passed into the other life since leaving the station. In 1900 the Press was wiped out and will not be rebuilt.

EDUCATIONAL WORK.—So also from the beginning the educational work for both boys and girls was emphasized, while station classes for both city and country men, of longer or shorter duration as circumstances permitted, have brought the pastors into intimate association with "all sorts and conditions of men."

On the retirement of Mrs. Bridgman in the autumn of 1868, the care of the girls' school came to Miss M. H. Porter, who had been on the field for but a few months. Her connection with it continued until she was transferred to the Shantung field in 1882. In the meantime Miss J. E. Chapin, after a year in Tungecho, came to its aid in 1872, and Miss Ada Haven in 1879. Miss Chapin was at the head of this work from Miss Porter's leaving until she went to the U. S. on furlough in 1900, and Miss Haven rendered it invaluable service from her arrival until after the Boxer storm, when she joined the Presbyterian Mission as Mrs. Calvin W. Mateer. In 1899, the first of the daughters of the Mission came to strengthen the force of the school faculty—Miss M. E. Sheffield. It was given to her, with the aid of Miss Grace Wyckoff, of Pangchuang, to gather the pupils who had passed with them through the siege at the British Legation, into a temporary home and carry on the first few months of its renewed life. Miss Porter returned in the spring of 1901 to the Bridgman school after twenty years' absence. Miss Chapin rejoined the station in the autumn, and in the following year Miss Bertha P. Reed was transferred from Paotingfu to give her aid in building up the *Academy and Union College* which, seen long in vision by some of the teachers, was soon to become a reality. This

* The money for the Press was first given to the American Board by the Bleecker Street Church in New York, and Dr. S. W. Williams was the first printer, at Canton. After the destruction of the Press at Canton by fire in 1858, the Press at Peking was established in 1869 by money received as indemnity for the same.

consummation was reached under the leadership of Miss Luella Miner in 1904. Miss Miner came to take charge of this work from years of experience in connection with the North China College in Tungchow, and became a member of the Peking Station in 1903. In 1905, the buildings for the Woman's Union College and *Angell Memorial Bible Training School* were erected. In both of these are now found pupils from several different missions. A live *kindergarten* is in operation in a special building.

WOMAN'S WORK.—In the early days, when workers were few and all the ladies connected with schools, it was only occasionally, in vacations, that country trips were practicable, and there was sad lack of instruction for the women in the families of Christians. When Miss N. N. Russell joined the station in 1890, fresh from city missionary work in Chicago, a new day dawned for the women under our care. From that time until now she has been indefatigable in reaching out after inquirers, and nurturing those who have found the light. Mrs. Ament also in recent years has been able to do much in such service. The result is a well instructed corps of Bible-women, who are the right arm of the woman's work in both city and country. Happily, in spite of the sad losses of 1900, there have been such women ready to meet the peculiar opportunities of the last year or two. Familiar lectures in one of our chapels bring together large companies of those until now unfamiliar with Christian truth, and not a few of these accept invitations to our churches, to gain some acquaintance with better things than it has been thought best to introduce into these secular lectures. Duke Tê and some princesses were regular attendants.

In 1900, the entire plant of the station, including the Press, both here and in its out-stations, was destroyed by the Boxers. This took away forever the quaint, picturesque native courts, with their dividing walls and oriental seclusion. In their stead we have attractive foreign houses with upper stories and an unoccupied space between the houses which are on either side of the large enclosure. This gives possibility of free movement of air, and with the upper story rooms, such conditions for healthful life as were unattainable under the old order.

Our beautiful church, built with the indemnity for the two earlier ones and other gifts from friends, is the central object in the remodeled compound, and is worthy of its place as the House of Prayer. These great external changes are but the signs and

suggestions of the deeper ones in the hearts and lives of the growing Christian community about us.

Two hundred and fifty of those connected with the Peking Station were among the victims of Boxer fanatical hate. Now not a few who were then among the Boxers are known as themselves Christians, and the general sentiment of the region has changed. There are still many and bitter adversaries, but the new life of China is felt in every part of our field, and we may well hope for steady and wholesome growth.

MEDICAL.—The station has been singularly without aid from the medical work, which has been so large a factor in the upbuilding of most of our mission centers. Miss Dr. V. C. Murdock did excellent service in dispensary work and on country trips for a few years, and others have aided for shorter periods, but it was not until the coming of Dr. C. W. Young in 1904 that any gentleman physician has been a regular member of the Station. He was located here with especial reference to work in the Union Medical College in connection with the London Mission.

CHRISTIAN LITERATURE.—The bookstore adjoining the Gospel chapel in Peking acts as agent for the Christian Literature Society, and does a general business in religious and educational books, amounting to \$2,000 (gold) a year. Dr. Ament is the honorary agent of the North-China Tract Society, and from this bookstore are distributed all the publications of that Society. Sixteen colporteurs of the Bible Societies are also directed by the station. The large sale of Bibles and tracts, heretofore reported, has not abated. An earnest colporteur sells six thousand Gospels and tracts in a year, and in addition spends half his time in preaching.

CHRISTIAN ENDEAVOR SOCIETIES.—There are a number of these societies in connection with the station. They are all alive and increasing in numbers and in spiritual power.

COUNTRY WORK.—Cho-chou (琢州), S. of Peking, is wholly self-supporting, but one-half comes from property income. Shunhsien (順義縣), N. of Peking, raised \$70 (gold) toward chapel repairs, and now proposes to pay part of the preacher's salary. Nanmeng supports its own school and plans to pay three months of the preacher's salary. Suchia-ch'iao, under Pastor Wang's leadership, is just becoming organized for giving, but already stands second on the list. Lianghsiang is the banner station for contri-

butions, having a yearly average per member of over \$4. In the entire church membership of both city and country the average annual contribution per member amounts to over a week's wages of a day laborer.

PEKING STATION.

Rev. Henry Blodget, D.D., 1864-1894.
 Mrs. Henry Blodget, 1870-1894.
 Rev. Chauncey Goodrich, D.D. and wife, 1865-1871.
 Mr. and Mrs. Phineas Hunt, 1868-1878.
 Rev. Gilbert Holcombe, 1869-1870.
 Rev. and Mrs. Chester Holcombe, 1869-1876.
 Rev. and Mrs. J. L. Roberts.
 Mr. and Mrs. W. C. Noble, M.D.
 Rev. E. E. Aiken, 1885-1890.
 Mr. and Mrs. J. L. Mateer, 1894-1900.
 Rev. W. S. Ament, D.D., and wife, 1880-1885, 1888.
 Rev. and Mrs. Chas. Ewing, 1895-1900.

Rev. W. B. Stelle, B.A., B.D., 1901.
 Mrs. W. B. Stelle, 1903.
 Dr. Chas. W. Young and wife, 1904.

Women.

Mrs. Elijah Bridgman, 1865-1868.
 Miss M. H. Porter, 1868-1882, 1901.
 Miss M. E. Thompson, 1869-1872.
 Miss J. E. Chapin 1872-1905.
 Miss Ada Haven, 1879-1900.
 Miss N. N. Russell, 1890.
 Miss V. C. Murdock, M.D. 1892-1900.
 Miss M. E. Sheffield, 1899; married 1903.
 Miss B. P. Reed, 1902.
 Miss Luella Miner, 1903.
 Miss Jessie Payne, 1904.

Tungchow Station (通州).

Tungchow city is situated upon the River Peiho, and owed its former importance to its being the river port of Peking, fifteen miles away to the west. The great bulk of traffic and travel to the capital passed through its thronging streets and over the famous old stone road connecting the two cities.

The first preaching of the Gospel in this city was done by Mr. Goodrich (富), who rented a chapel and visited it from Peking. In 1867, the American Board Mission opened it as a station, transferring Rev. and Mrs. L. D. Chapin thither from Tientsin. The next year Miss Andrews joined them, and the two ladies began the woman's work which has developed so successfully in later years. The boys' boarding-school, although small at first and of primary grade, became the nucleus of the future Mission College. That year saw the first converts baptized, and the Tungchow Church was established. One of those first converts became a useful preacher, and one of the women a Bible woman.

In 1869, Rev. and Mrs. D. Z. Sheffield (謝) joined the station, and in 1871, Miss Jennie Chapin, who remained but a short time in Tungchow, and was transferred to Peking.

In 1871, the Mission voted to establish a *Theological Seminary* (Gordon Memorial) for the training of native preachers, and two years later Mr. Goodrich was transferred to this station, that

he might take part in that work. That same year Miss Jennie Evans joined her sister, Mrs. Chapin, and for thirty years gave valued help in the boys' school and woman's work. The following year Mrs. Goodrich passed away.

In 1876, a deep *revival* visited the church, and the work of the Spirit, which before had shown itself in the conversion of individuals, was at this time manifested in a church baptized with power. That year the church and school were removed to the western part of the city, where larger space gave greater opportunity for enlargement.

In 1878, Mrs. J. E. Wheeler Goodrich became a member of the station, but died after one month. In 1880, Mrs. Sarah B. Clapp Goodrich was welcomed to the work, to which she gave a strong helping hand for twenty-five years.

MEDICAL WORK.—Unprofessional medical work had been done from the opening of the station, but in 1882 Dr. Marianna Holbrook was appointed a physician to the station. She built the hospital and dispensary for women, and for six years carried on an ever increasing work. At the end of that time, being compelled to leave China, she was succeeded by Dr. and Mrs. J. H. Ingram. Dr. Ingram enlarged the buildings and the scope of the work to include men patients.

In 1883, Mr. and Mrs. Chapin and family returned to the United States. Owing to failing health they were unable to return to China. The impulse of the faith and love and devotion of these pioneers of the station has been permanent in the church and schools established by them. The year of their departure saw Rev.* and Mrs. Harlan P. Beach appointed to the station, where they did six years of earnest work, but were obliged to withdraw when in the height of their usefulness. In 1889, the first native pastor was ordained to the care of the church.

EDUCATIONAL.—In 1889, there was also an advance step in educational lines. The Tungchow High School became the North China College, with Dr. Sheffield as its President. The advancing of the grade had been the slow work of years, and nearly all the members of the station had assisted in teaching. Miss Miner had been specially appointed for this work the previous year, and in 1890 Rev. and Mrs. E. G. Tewksbury were appointed to assist in the College. When three years later a new college plant was built on a new site outside the city, Mr. Tewksbury gave efficient help in its construction and became Professor of the Scientific Department.

* Since Educational Secretary of Student Volunteer Movement in U. S. and author of *Atlas and many Mission study books.*

In 1893, Miss Abbie G. Chapin returned to her childhood's home to engage in work for women and girls.

In the spring of 1894, the church was again blessed with a *great revival*, which extended to students of College and Seminary. The influence of the revival was felt by many outside, who listened with wonder to words of confession and repentance and praise. Many converts were added to the Church. The strength of the station had been given so largely to educational work for the whole Mission that its own country field had been but slightly developed. Rev. Geo D. Wilder and his mother, Mrs. Frances W. Wilder, came the autumn after the revival, and the evangelistic work of the station was committed to his care. Under his efficient leadership the growth of the Church in city and out-stations was greatly promoted. The next spring Miss Gertude Stanley became his wife, and the work for women and girls was much strengthened.

In July of 1895, Dr. Sheffield was attacked by two desperadoes near the College, and after a struggle was left for dead. Thirty-five wounds were inflicted, and his life was despaired of. But after four months he completely recovered, and soon resumed work.

In 1896, Rev. and Mrs. Henry Kingman joined the station, but in three years ill health again robbed the Mission of valued workers, as they were obliged to retire from the field, and Rev. and Mrs. Howard S. Galt were sent to fill the vacant place.

IN 1900.—In the spring of 1900, a *revival* of Pentecostal power swept the church and college. It was a baptism unto coming suffering. Already the Boxer uprising was working northward from its source in Shantung, and it reached Tungchow at the close of the Annual Mission Meeting. The missionaries and as many native Christians as chose to go, escaped to Peking. Every building of the station was destroyed—church, hospital, seminary, college, and homes, all were levelled to the ground. More than a hundred and forty men, women and children suffered martyrdom. The most of the remainder passed through the Siege of Peking.

With the coming of the foreign troops Tungchow city was nearly destroyed. It seemed impossible that it could ever become again a centre of work. During the winter of occupation by the foreign army, however, a railroad was built from Peking to Tungchow, and this led to the decision to rebuild the college at its old centre and to reopen the Tungchow Station.

In 1901, a great funeral service for the martyrs was held, which was attended by the highest officials in the city. The U. S. Minister and his wife were also present, with other friends from Peking.

For two years the colony of Tungchow people resided at Peking. The church held its regular services with ever increasing numbers. The college was reorganized and a class graduated.

March of 1902 saw the first ground broken for new buildings upon a new site, where city and college compounds were united into one. That autumn all returned from Peking, and church and college work began once more in Tungchow. The next year saw two college buildings, seven dwellings, hospital, and church completed, and the work advancing at more rapid strides than ever before. In that year *a union in educational work* was effected with the Presbyterian and London Missions, and the college became the North China Union College. Mr. and Mrs. Biggin were sent to the station by the London Mission to assist in the college. As a part of the union scheme, the Theological Seminary* was transferred to Peking, where its buildings were erected by the Presbyterian Mission, and Dr. and Mrs. Goodrich were located at that place, that he might continue his work as Dean of the Union Theological College. Miss Miner had already been transferred to Peking to become President of the Woman's Union College.

PRINTING PRESS.—The Peking Press was destroyed in 1900, and it was resolved to develop a press in connection with the North-China Union College. A beginning has been made, and student labour is utilised.

In 1905, Miss Alice Browne joined the station to take charge of the newly-established Girls' Intermediate School, and to aid in woman's work. In that year two native pastors were chosen by the church: one to assist in the country and one in the city. The number of church members has passed that before the Boxer murders; and church, day-schools, hospital, college, and out-stations are in the full tide of prosperity, through the good hand of our God upon us.

COUNTRY WORK.—There are out-stations at Yunglotien, Niu-paot'un, Yenchiao, Niuchiafu, and Hsichi.

LITERARY WORK.—Dr. Sheffield and Dr. Goodrich have worked on the revision of the Bible in Mandarin and Wên-li, besides other work. (See list below). A revision of Williams' Dictionary by a company was well on the way when the Boxers destroyed everything. Mr. L. D. Chapin's Geography, revised by G. D. Wilder, has been adopted by the Chinese Government.

* Professors: Dr. Wherry, Mr. Meech, Dr. Fenn, Dr. Goodrich.

Paotingfu Station (保定府)

In the summer of 1873, Rev. Isaac Pierson and Dr. A. O. Treat, with helper Feng Ko, came to Paotingfu from Yüchow. They were not allowed to stay in any inn within the city, but were received by one in the west suburb. They preached on the streets and sold small books. After a few months they won their way into the city, and lived in an inn in the T'ang Chia Hu T'ung.

In those early days there came to the inn as visitors two men from Tang-feng (near Shenchow)—Chang T'ai-yuan and Meng Ch'üan-chen. They had become interested in the Gospel by a visit of Rev. Wm. C. Burns to their place in 1886. This visit was made at the invitation of a thief who heard Mr. Burns preach in Peking. (This man was baptized, preached the Gospel, was expelled from the church, became leader of a band of robbers, and was beheaded! What a record!)

Messrs. Chang and Meng remained some time, and later (1874?) were baptized. Some time after, the oldest son of Mr. Meng went to Tungchow for study. He was ordained in 1888, the first native pastor. Although absent from the city at the Boxer uprising, he returned, and with three children, met his death here.

At the second visit of Mr. Pierson to the station, he brought back a wife and his sister. The city inn was now rented, and the Meng family came and occupied it with the missionaries. Mission work at this time was on the lines of friendly intercourse, with the addition of tea, cakes, quinine, and santonine, *pro re nata*. "Many people did not dare to drink the tea."

Rev. and Mrs. Wm. S. Ament came in 1877, in time to help in the famine relief work. In 1880, came Dr. A. P. Peck and family. A place across the road was rented and used as a dispensary. Rev. Wm. Shaw and wife also joined the station in 1880.

Steady efforts to buy land outside the city resulted in the purchase, in 1884, of eight mow in the south suburb. Several one-story buildings were erected by Mr. Pierson. They were at first used by missionary families, then for the medical work, and now for the boys' school, and for the family of the pastor.

The next few years several missionaries came in something like the following order:—Miss Flora Hale (afterwards Mrs. Pierson), Dr. and Mrs. Merritt, Rev. and Mrs. Winchester (1887), Rev. and Mrs. Fraser (1887), Miss Luella Miner (1887), Dr. and Mrs. Noble, Miss Mary Morrill, Rev. and Mrs. Perkins, Miss Annie Gould, Rev. and Mrs. G. H. Ewing, and Rev. and Mrs. H. T. Pitkin.

In 1887, the western part of the present compound was purchased. In 1898, the brother of the native pastor was ordained, and is now the pastor of the church. During the first twenty-five years the preaching, teaching, and medical work had been carrying some knowledge of Christianity into the outlying regions.

IN 1900.—In 1900, of an adult membership of 254, 37 were killed directly by the Boxers, or indirectly, as by disease, from imprisonment, etc. Three others, who were not members, but closely related, bring the total to forty. The three missionaries who remained here—Mr. H. T. Pitkin, Miss M. Morrill, and Miss A. Gould—were killed.

In 1901, the middle section of the present compound came into our hands, and twenty-three graves were made on the northern edge of the lot and marble slabs erected on each by the Chinese Government. At this time a large public funeral was held, attended by some of the leading Chinese and by quite a number of missionaries.

The reconstruction of our work has been characterized by a close federation with the American Presbyterian station and by giving full responsibility to the native church. Under the first head we have to record (1) the division of the field, by which we have agreed to limit ourselves to the region south of an east and west line running through the city, while they work on the north of the same line; (2) the Union School for girls, under the management of the Presbyterian Mission; and (3) the medical work for the whole field at present provided for by them.

Under the second head we notice the erection of the South Suburb Congregational Church, largely through the efforts of the native Christians, and the assumption of all the work of the street chapel in the city. The native church is also at the present time carrying on the boys' school. One member supports a country preacher and a country Bible-woman.

We have in the country three or four centres where the membership is sufficiently large to deserve the name of a church. There are about thirteen towns and villages where there are Christian groups (定州, 唐縣, 望都, 新樂).

Pangchuang Station (龐家庄).

The opening of this field was the outgrowth of country work from Tientsin, as mentioned in the sketch of that station. Pangchuang is a Shantung village of not more than 110 families, about

140 miles south of Tientsin, six miles from the Grand Canal (運糧河), in the district of Ehsien and near the north-western angle of the province. In the great famine of 1877-78, relief was given from early in the latter year for a period of five months, beginning with a few villages and ending with about 150 villages in a radius of six or seven miles from the headquarters at Pang-chuang. In this way about \$10,000 (silver) was distributed among more than 18,000 persons, and many lives were saved. The impetus thus gained led to the opening of the station (April, 1880) in the village rather than in a city. It is worth noting that the only other rural stations of Protestant missions then in this part of China were opened about the same time, that of the English Methodist Mission two days' journey to the north-east (Laoling, see p. 106), and another, of the London Mission, one day's journey to the west (Hsiao-chang, see p. 12). To the Shantung work were appointed Dr. and Mrs. Henry D. Porter, Rev. and Mrs. A. H. Smith (明), from Tientsin, and Miss Mary H. Porter, from Peking, but it was two years later before suitable dwellings were ready for occupation and the members of the station removed thither.

Three years later the Williams* Hospital was built, soon attracting thousands of patients. It is estimated that during the twenty-five years following the first small beginnings, more than 300,000 treatments had been given, and 12,000 surgical operations performed, placing the dispensary and hospital among the seven largest in attendance in all China. Although almost entirely rural, the population of this region is dense, according to the best estimates varying from about 460 to the square mile to more than 2,000 to the square mile. The medical thus became and continued the most important agency in extending the evangelistic work.

FIELD.—By successive delimitations in agreement with neighboring missions, this station at present comprises the whole of the counties (districts) of Ch'ihping (清平), Ehsien (恩), Hsia-chin (夏津), Kaot'angchou (高唐州), Pingyuan 平原), and Têchou (德州), with parts of Linghsien (陵) and Wuch'eng (武城), all in Shantung; as well as portions of Wuch'iao (武橋), Kuch'eng (故城), Chingchou (景州), in Chihli. Several of these counties contain about 800 villages each, and the total population within the area named cannot be much under 2,000,000.

* So called in memory of S. Wells Williams, who bequeathed his Dictionary to the Mission. The sale of the Dictionary largely built the Williams Hall of the old Tungchow College.

Evangelistic work has always been prominent. That for women has been largely conducted by a system of station-classes extending through a considerable part of the year. A boys' school was expanded (1897) into an academy, which fits students for the Union College at Tungchow, and has at present about thirty students. A girls' school, begun on a small scale in the early nineties, has now more than fifty pupils. The Boxer troubles began in Shantung several months before they were felt elsewhere. Although but two members were killed, a great number were pillaged and some were driven by official orders to "recant temporarily."

The plant at Pangchuang, in a more exposed situation than any other in the Mission, was one of a very small number between the Yellow and the Amur rivers that in 1900 escaped entirely uninjured. According to the latest report the number of church members was 783, of whom seventy-eight were added in 1905. In 1884, Dr. and Mrs. A. P. Peck were transferred to Pangchuang from Paotingfu, to which Dr. Peck returned (from America) in 1901.

Misses H. G. and E. G. Wyckoff arrived in 1887. Dr. Porter's failing health (largely through the strain of the Boxer troubles) compelled his retirement in 1900, at which time Miss Porter returned to Peking. Dr. Francis F. and Dr. Emma B. Tucker joined the station in the late autumn of 1902. After almost twenty-five years with no reinforcements of preaching missionaries, Rev. C. A.* and Mrs. Stanley arrived in 1904. In the winter of 1905, Miss Lucia E. Lyons reinforced the woman's work.

Linch'ingchow Station (臨 清 州).

This city (which governs three counties), situated on the Wei river (the so-called Grand Canal) at its junction with the real canal connecting with Hangchow, is about forty-five miles south-west of Pangchuang. It was practically destroyed during the troubles which followed the great T'ai-p'ing rebellion, with immense loss of life. Though not a large city it is still an important center for the trade of an extensive and thickly populated district. It was opened as a station in 1886 by the appointment of Rev. and Mrs. F. M. Chapin, from Kalgan, who made their home for two years in Pangchuang while dwellings were in preparation. They were joined by Rev. and Mrs. H. P. Perkins, and (1889) by Dr. and Mrs. E. R. Wagner, who opened the medical work. After spending a winter in Kalgan they returned to the U. S. in 1899. During the Boxer

*Son of Dr. Stanley, of Tientsin.

upheaval some of the church members were murdered and many plundered. Of the three dwelling-houses two were entirely destroyed and the other much injured. The latter was repaired, but the former have not yet been rebuilt, the work of reorganizing the church being carried on from Pangchuang as a base by Mr. Chapin alone.

During the past four years there has been in this field a general readiness to inquire into Christianity and a friendliness hitherto unknown. The reasons for this were various, but the leading one was apparently a revulsion from the oppression of the Roman Catholic Church in that region, and a desire to find some safe method of antagonizing them.

This necessitated extreme caution; yet within those four years the membership (including probationers) increased from a little over an hundred to 550. Owing to the great extent of the field, which covers fourteen entire counties as well as parts of six others (with a population proportionally greater than that of Pangchuang), it has been impossible to shepherd this widely scattered flock. Much help was given by the native pastor from Pangchuang (until his untimely death, September, 1906) and especially by the ladies of Pangchuang. In the autumn of 1906, Mr. Chapin was obliged to return to the U. S.; Rev. and Mrs. Emery W. Ellis, who had spent nearly two years at Pangchuang, were assigned to Linch'ing, together with Miss Dr. Susan Tallmon, who reached Pangchuang in December, 1905.

Kalgan Station (張家口).

In 1865, Rev. and Mrs. John T. Gulick came to Kalgan, seeking health in these high lands. They were so impressed with the great opportunities for missionary work in this place that they persuaded the Mission to locate them here, and to open Kalgan as the third station of the North China Mission.

In 1867, they were joined by Rev. and Mrs. Mark Williams, and in 1868 by Rev. T. W. Thompson.

About 1870, Yüchow (蔚州) was opened by Rev. Isaac Pierson, Dr. A. O. Treat, and Rev. and Mrs. Chauncey Goodrich. After two years this place was turned over to the Kalgan station.

Mr. Thompson did a good deal of book distribution over a large part of this section of the country, touring on horseback. Mr. and Mrs. Gulick were from the first greatly interested in the *Mongols*. In the first year they were driven out of their rented

house by a mob and found refuge with friendly Mongols forty miles to the north. They soon rented a better home in Kalgan. They studied the Mongolian language, and went on to the plains every summer to preach to the Mongols. While the Gulicks were in America, in 1872, they secured, especially for Mongol work, another missionary family, Rev. and Mrs. W. P. Sprague, who arrived in Kalgan in 1874. In 1876, Mr. Thompson and Mr. and Mrs. Gulick were compelled to leave on account of sickness, never to return. The Mission then urged Mr. Sprague to lay down the Mongol work temporarily, and assist Mr. Williams in the growing Chinese work. He reluctantly consented, and has never been able to resume that work.

The first convert was Mr. Gulick's cook. He persuaded Mr. and Mrs. Gulick to go with him to his home in Yüchow, ninety miles away, and tell his parents the "Good News." They also soon believed and burned their idols, and were baptized not long after by Mr. Blodget, who happened to be touring in that region.

In three other places on the road between Kalgan and Yüchow one or two families early came into the Church, so that from the first the missionaries were called to tour far from Kalgan. The country people have been more responsive to the claims of the Gospel than the Kalgan city residents. Hence the greater number of church members in the country.

Our first native helper was a converted Buddhist priest named Chao. He had come to visit his friends, and found them studying Christian books. He listened, read, believed, and was baptized. He studied the Bible with Mr. Williams and became a faithful preacher. For fifteen years he spoke in the street chapel, nearly every day until his death. His memory is still fragrant. Two or three others, after studying with Mr. Williams, went to Tungchow and took the course in theology and became effective preachers.

The Gulicks very early started a boys' day-school, and it proved a great help in overcoming prejudices and gaining the favor of the people. It was continued nearly thirty years. A boys' boarding-school was started by Mr. Roberts in 1889. The girls' boarding-school was begun in 1881 by Miss Garretson, with the assistance of Mr. Williams, in a room of Mrs. Williams' house. In 1884, Miss Garretson left to join the Foochow Mission, and Miss Diamant then took charge of the school until her death in 1898. Miss Enggh, a Swedish lady from the Alliance Mission, was invited

to the station in 1898, and conducted the school till 1900. Again the school was started under the care of Mrs. Roberts in 1904, but is now closed.

Mrs. Gulick and Mrs. Williams did much good work in visiting the women at their homes and returning their calls. From this there grew up the custom of having meetings in the homes of such as were willing.

MEDICAL WORK.—From the first there has been considerable giving of medicines by the missionaries. But of the forty-one years of the station we have had a physician here less than fifteen years. Miss Dr. Murdock came to Kalgan in 1881, and in spite of lack of hospital and conveniences, she had many patients, and won much favor with the people. She cured many opium users of the habit. In all cases she was indefatigable in her efforts, both as physician and nurse, and also in trying to lead them to Christ. Her work was very helpful in reaching families with the Gospel. She taught a woman's class and prepared two or three for service as Bible-women. She was transferred to Peking in 1889. Dr. McBride arrived in 1889 and died in 1890. Dr. Waples arrived in 1894. He did much ingenious work and built a small hospital, but he was obliged, in 1898, to leave China on account of his wife's poor health.

BUILDINGS.—The first seventeen years the missionaries lived in the city in very unsanitary surroundings, in such native houses as they could rent. In 1882, Messrs. Roberts and Sprague built two houses on a good lot outside the city. In 1885, there was added a chapel and a house for single ladies; also girls' school house. In 1890, Mr. Williams built a house for a physician and donated it to the Mission. In 1886, was built a dispensary; in 1896, a small hospital; and in 1893, the boys' school house.

In one out-station the native Church have built a good chapel and school room. In another place they have meetings and a school in the home of a church member.

In 1900, more than thirty Christians were killed by the Boxers. From the beginning, upwards of 500 have been baptized into full membership, a large number of whom have passed away. At present we have only about half that number on our church rolls. In the boys' boarding-school there are now fifteen pupils, and four in the Academy or College at Tungchow. In the Bridgman School at Peking there are two girls from Kalgan.

LITERARY WORK, NORTH CHINA MISSION, A. B. C. F. M.

In English.

Discussion on the Word for "God" in Chinese ...	Dr. Henry Blodget.
Biography of Mrs. Jeremiaah Porter ...	Miss Mary H. Porter.
Two Heroes of Cathay ...	Miss Luella Miner.
China's Book of Martyrs ...	Do.
Across the Desert of Gobi ...	Mark Williams.
A Flight For Life ...	James H. Roberts.
Chinese Characteristics... ..	Arthur H. Smith.
Village Life in China ...	Do.
China in Convulsion ...	Do.
Proverbs and Common Sayings of the Chinese ...	Do.
Henry Cary Dickinson.—In Memoriam ...	Do.
Rex Christus ...	Do.
The Message of the World's Religions—Confucianism ...	Do.
The Uplift of China ...	Do.
America and China. (In Preparation) ...	Do.

List of Books in Chinese.

Thomas à Kempis, 遵主聖範 ...	{ Translated by Henry Blodget.
Henry and his Bearer, 亨利實錄 ...	
Volume for Responsive Readings, with Forms ...	Do.
New Testament, 官話 ...	{ Translated by Blodget, Burdon, Edkins, Martin, Schereschewsky.
Chinese History, 鑑史輯要, by Chu Ke, 諸葛巨川, under the direction of D. Z. Sheffield. With Maps Prepared by Geo. D. Wilder ...	
Church History to the Reformation, 聖教史記 ...	By D. Z. Sheffield.
Systematic Theology, 神道要論 ...	Do.
Ethics, 是非要義. In Press ...	Do.
Universal History, 萬國通鑑 ...	Do.
Political Economy, 理財學 ...	Do.
New Testament, 新約譯文 ...	{ Revised by Sheffield, Wherry, Pierce, and Lloyd.
Old Testament Typology, 舊約預表 ...	
Pocket Dictionary (Chinese-English) ...	Mrs. J. H. Sheffield.
A Character Study in Mandarin Colloquial, 官話萃珍 ...	Chauncey Goodrich.
The Greatest Thing in the World, 至美之德, 文理和官話. (Drummond's) ...	Do.
Trimetrical Classic, 三字經 ...	Do.
Chinese Hymnal, 頌主詩歌 ...	Blodget and Goodrich.
Chinese Hymnal ... Musical Editor	Chauncey Goodrich.
New Testament, 新約官話, in Mandarin. ...	{ Revised by Mateer, Goodrich, Baller, Owen, and Lewis.
Physiology, 修身指掌. Henry D. Porter. ...	
A Primer of Doctrine, 聖道初階 ...	Revised by Mary H. Porter.
Hare's Practical Therapeutics, 療學... ..	Luella Miner.
Geography of the World (large quarto), 地理志略. L. D. Chapin ...	Dr. J. H. Ingram.
Important Scripture Passages, 聖經要言 ...	{ Revised by D. Z. Sheffield and Geo. D. Wilder.
Primer, 訓蒙摘要 ...	
Light for Beginners, 入門之光 ...	Mary E. Andrews.
The Holy Spirit, 論聖靈 ...	Mrs. Arthur H. Smith.
	Do.
	Do.

Extermination of Giants, 除霸傳 ...	...	...	Miss M. Porter.
Christie's Old Organ, 安樂家 ...	...	...	Do.
Poetical Homily, 勸善良言 ...	...	...	J. H. Roberts.
Antithetical Sentences for New Year ...	...	...	W. S. Ament.
Heaven, 天堂論... ..	...	...	H. D. Porter

Statistics of the North China Mission, A. B. C. F. M. 1905.

	Totals.	Tientsin.	Peking.	Kalgan.	Tungchow.	Paoingfu.	Pangchuang.	Linch'ing.
<i>When established</i>		1860	1864	1865	1867	1873	1880	1886
<i>Population of Field in Millions</i> ...	17	2	3	2	1	1.5	4	3.5
<i>Missionaries.</i> Ordained ...	17	2	2	2	5	2	3	1
Physicians and others ...	4	1	1	0	1	0	1	0
Married women ...	20	3	3	2	5	2	4	1
Unmarried women ...	11	0	4	0	3	1	2	1
<i>Native Helpers.</i> Ordained ...	8	0	3	0	2	1	2	0
Unordained ...	55	5	14	6	6	9	5	10
Teachers and others ...	88	9	27	7	19	6	17	3
Bible-women ...	26	1	7	1	1	2	12	2
Total ...	177	15	51	14	28	18	36	15
<i>Chow ches.</i> Preaching Places ...	102	7	17	5	7	28	18	20
Communicants ...	3,508	263	1,001	232	243	510	783	476
Additions, 1905... ..	720	56	234	11	50	103	78	188
<i>Education.</i> Students in The Sem. ...	16	3	3	0	2	3	3	2
Students in College and Acad. ...	83	12	14	4	20	21	12	0
Boys' Boarding Schools ...	9	1	3	1	2	1	1	0
Pupils ...	215	22	85	16	30	32	30	0
Girls' Boarding Schools ...	8	1	3	1	1	1	1	0
Pupils ...	298	22	157	9	35	28	47	0
Day Schools, etc. ...	34	3	9	2	6	5	7	2
Pupils ...	442	23	137	24	105	65	70	18
Kindergarten Pupils ...	50	0	50	0	0	0	0	0
Total under instruction ...	1,155	87	461	57	201	156	171	22
<i>Hospitals and Dispensaries</i> ...	2	0	0	0	1	0	1	0
Number of Patients ...	723	0	0	0	120	...	603	0
Number of Treatments ...	23,735	0	1,219	400	15,942	...	6,174	0
<i>Native Contributions</i> (gold) ...	\$3,061	\$25	\$1,130	\$25	\$232	\$1,433	...	\$216

III. Shansi Mission, A. B. C. F. M.

ORIGIN.—The initial force of workers under the A. B. C. F. M. in Shansi came from the "Oberlin Band," an association of men in the upper classes of the Theological Seminary at Oberlin, Ohio, U. S. A., in 1881. The suggestion for such a band came from the class in the study of Church History under the instruction of Rev. Judson Smith, D.D. In the study of the work done in the various monasteries in Europe, the question arose, why not establish, with some modification, a similar institution in China?

After much consultation and prayer, the "Oberlin Band" of ten or twelve men was formed to establish a mission somewhere in China or Africa. Shansi was the field finally chosen, and the first to visit the field was the Rev. M. L. Stimson who came out in 1881,

followed by others the next year, viz., Mr. and Mrs. Atwood, Mr. and Mrs. Tenney, and Mr. C. M. Cady.

The original idea was to found a college, etc., but later the plan was abandoned, and the work now proceeds on the usual lines.

The Mission was organized on the field in 1883 with the following as Charter Members :—

Rev. I. J. Atwood and Mrs. Atwood,
Rev. M. L. Stimson and Mrs. Stimson,
Rev. C. D. Tenney* and Mrs. Tenney.

Recent recruits have also come from Oberlin College.

FIELD.—The field comprises a strip across the province, one hundred miles wide and 213 miles long from east to west as already reached by its former workers, and having a population of 480,000. It lies in the central third of the province, including the T'aiyuen (太原府) plain and the mountainous districts both to the east and to the west. T'aiku (太谷縣), the first station, is on the east side of the plain, and its out-stations extend 240 *li* in the eastern mountains in the departments of Yüshih (榆社), Liao-chou (遼州), and Hsianghsien—Hsiyingchen being the most distant out-station on the east.

From this station of T'aiku to Fenchoufu in a straight line is a distance of 160 *li*. Fenchoufu (汾州府), the second station of the Mission, includes a prefecture commonly called by the Chinese "Pachouhsien" (the Eight Chou and Hsien cities), though it happens that there is but one Chou city and seven Hsien cities. The Chou city is Yungningchou (永寧州) at the extreme west and bordering on the Yellow River. The out-station farthest to the west is the market town of Liulinchen, fifteen *li* (five miles) from the Yellow River, in many respects unique and of special interest. This whole region was, in olden times, the centre of extensive sericulture, and even now the occupation of the women is spinning and the weaving of a coarse grade of satin and silk fabrics, of which they fashion with their own hands their own wardrobe.

CURSES OF SHANSI.—According to the decennial census taken in 1904, the decrease in the population of the province of Shansi for the last ten years was fifty per cent !

Famine, opium, foot-binding, consumption, infanticide and the yearly holocaust of maternity sacrificed at the altar of ignorance of

* Mr. Tenney (LL.D.) soon resigned and moved to Tientsin. He was for some years principal of the Tientsin University, and latterly Inspector of Schools in Chihli, but has now gone to America in charge of a party of Chinese students.

the laws of physiology and sanitation,—these are some of the items in the long list of needless and nameless causes of the cheapness of the life that now is, in the Shadow of the Darkness of superstition in regard to that which is to come !

NATURAL RESOURCES.—Between this out-station, Liulinchen, and Fenchoufu stretch the iron-ribbed and coal-lined mountains, a distance of 240 li. Not far from Liulinchen is one long rocky gorge where mountain freshets have undermined the rocks, and numerous veins of strictly pure iron-ore stand revealed, some veins as thick as 16 feet, underlaid with coal and limestone. And in places great avalanches have fallen and fields of great cubes of iron-ore 16 feet square lie piled in great yards, as if some titanic demiurge had been at work preparing the way for the coming era and the dawn of the new day for China, when foreign direction should turn the latent energy of Chinese industry into the channels of sagacious enterprise, and Shansi become the wonder and admiration of the world.

COMING OF THE RAILWAY —This event introduces new factors into the problem of the redemption of the Shansi people. Already there are 200 foreigners, resident or transient, connected with the railroad on the first half of the road, and before the Road is completed and after it is done, and the mining of the vast coal fields and other mineral is developed, the number of foreigners employed must be more than doubled, even supposing that these enterprises can be kept under Chinese control.

Martyrs in 1900.

AT TAIKU.—Mr. and Mrs. Clapp, Miss Louise Partridge, Mr. G. L. Williams, Miss Rowena Bird, Mr. F. Davis.

AT FENCHOUFU.—Mr. and Mrs. C. W. Price, Miss Florence Price, Mr. and Mrs. E. R. Atwater, Miss Bertha Atwater, Miss Celia Atwater.

There were over eighty Chinese martyrs in the uprising. A handsome memorial arch has been erected at Oberlin at a cost of \$20,000 Gold.

There are many facts about the Boxer Troubles in the Shansi Mission in the books by Miss Luella Miner, of Peking, viz., "Two Heroes of Cathay", "China's Book of Martyrs", and one by Dr. Edwards, viz., "Fire and Sword in Shansi".

AFTER 1900.—It should be said, in passing, that the year witnessed an exhibition of Christian beneficence in Shansi in many respects unique in the history of missions.

In the place of wholesale executions for the massacre of missionaries and native Christians, the strange sight of Christian philanthropy dispensing food and clothing to thousands of starving and perishing, who a few short months before had at least stood by and given their consent to the massacre, was an argument that took a strange possession of the hearts of the people and whose power it will require generations to efface. The distribution of relief, and of Government indemnity at the hands of the missionaries, the holding, in widely scattered villages, of Christian funerals, the burial of the famine-stricken victims in the Christian potter's field, the rebuilding of mission premises, and rehabilitation of dispensary and hospital and school, and the reinforcement of the field by new recruits to take the place of those so brutally slain,—all these things were object lessons in God's great kindergarten, not planned by man, by which at length the minds of men were opened that they might understand the Scriptures and the purposes of God and His plans of love for all mankind.

The station at Fenchoufu has suffered much from want of missionary residence and supervision; the premises stand just as they were left that ominous morning in August, 1900, when the Atwater and Price families set out with escort as if for some place of safety, and were shot in cold blood by those to whom their escort betrayed them. The buildings remain, but with many an injury and the steady depreciation consequent on the want of care. So the Christian community has not disappeared, but its soundness and vitality have been sadly assailed and suffered loss. The return of the missionaries is in each case the only radical remedy; the sooner it comes the less the loss. Two ordained men and a physician, with their families, and one or two single women are precisely what this station requires. Until recently Dr. Atwood has been alone since 1900.

NAMES OF STATIONS AND OUT-STATIONS.

Stations	{ T'aiku (opened in 1883) 太谷. Fenchoufu (opened 1886) 汾州府.
Principal	{ Chingyüen (清源) Hsiyingchên (西營鎮) Liaochou (遼州)
Out-stations	{ Yüshih (榆社) Liulinchen (柳林鎮) Shangtats'un (上達村)
	{ T'aiku Station. Fenchoufu Station.

Statistics of the Shansi Mission, A. B. C. F. M.

TAIKU.—Rev. Paul L. Corbin, *Ordained*; Willoughby A. Hemingway, M.D., *Physician*; Mrs. Miriam L. Corbin, Mrs. Mary E. Hemingway, Miss Flora K. Heebner.

FENCHOUFU.—Rev. I. J. Atwood, M.D., *Ordained*; Mrs. Annette S. Atwood.

2 stations.	4 native teachers, one a woman.
2 out-stations.	1 high school for boys : 14 pupils.
2 ordained men, one a physician.	1 boarding-school for girls : 9 pupils.
1 physician.	2 common schools : 25 pupils, nine of them girls.
3 wives.	2 hospitals : 8 in-patients.
1 single woman.	2 dispensaries : 500 out-patients.
2 churches.	
267 members.	
6 native preachers.	

Since 1900 the membership has risen from 125 to 267.

IV. The South China Mission, A. B. C. F. M.

(SEE EARLY WORK OF A. B. C. F. M., pp. 251-253).

ORIGIN.—This Mission was opened on the 30th of March, 1883, when Rev. C. R. Hager landed in Hongkong as the first missionary. For a number of years the Mission was called "The Hongkong Mission", but the name was changed to that of the South China Mission in the year 1893. For eight years Dr. Hager was the sole member of the Mission, and occupied himself by opening a number of grant-in-aid schools in Hongkong and three or four chapels in the interior, whence the American Chinese come, on whose account the Mission was opened. Long itinerating tours were also made, and the general field, now occupied by the Mission, explored and Christian literature distributed.

In 1890, Rev. J. R. Taylor and wife joined the Mission and settled at Canton, where they were joined in 1882 by Rev. C. A. Nelson and wife. In the same year a chapel was opened in Canton. In the year 1894, Miss N. M. Cheney joined the Mission, and opened a girls' boarding-school in 1896. A day-school for girls had been opened some years previously by Mrs. Nelson.

In 1894, Dr. Hager was married, and for a time took up his residence at Canton, but after the death of his wife in 1895, he removed again to Hongkong, where a Church was organized in 1897, which has been self-supporting from the beginning. In 1895, Rev. C. A. Nelson started a Training School for preachers, which was discontinued in 1900, but which will be re-opened in the near future.

THE FIELD.—Since the organization of the Mission in 1883, the work has not only been extended over the seven districts occupied by the homes of the American Chinese, but to-day work is carried on in ten districts, not including the work in Hongkong. The whole length of the field is about 200 miles, embracing a population of six to seven million people, a field in which there are numerous markets, some of which contain 100,000 to 500,000 inhabitants; with eleven walled cities, the least of which has 10,000 and the largest over 1,500,000 souls, while the villages number from 5,000 to 10,000. It is true that some other missions share in this work, but there are several districts where the South China Mission is the sole representative.

MISSION FORCE.—The Mission has never had more than nine workers throughout its history; four have left the Mission on account of ill-health or otherwise, while one has been translated to service on high. The entire time of all the missionaries with the Mission represents seventy-two years of service, nearly one-third of which was performed by Dr. Hager alone.

STATIONS.—At fifty distinct places (see list below) the work of preaching or teaching the Gospel has been carried on; the Mission Chapels numbering about forty-two, while the day-schools, with a membership of over 400 pupils, number at least eighteen or twenty, besides the Ruth Norton Boarding-school for Girls in Canton under the direction of Mrs. C. A. Nelson, which has an enrolment of about forty-five pupils. English is taught in this School, for which extra fees are charged. Rev. C. A. Nelson is planning to re-open his Training School for men, probably on the federated plan with the London and the United Brethren Missions. Besides this work he has three chapels under his care; one in Canton and two in the country.

Dr. Hager has made so much of the evangelistic work that the stations under his care number about forty-five, where the Gospel is preached or taught in some form.

“It is an interesting fact that some thirty-seven persons were baptized at Kwonghoi, some of whom, at least, came from the island of St. John, where Francis Xavier, the great Jesuit missionary, breathed his last, and where there has been a Catholic church for these many years. I trust that in time we shall be enabled to do an aggressive work on this Island, which I once explored, and which lies in the China sea.” (Dr. Hager).

SELF-SUPPORT.—Three Churches have assumed self-support, and the membership of the various stations, according to the report for 1905, numbers 3,815 with a native contribution of \$10,000.

“What would Dr. Morrison or Dr. Bridgman have said at the intimation that nearly six hundred would be added to the churches of a single mission in a single year, or 1,600 in two years? And yet doubtless they who labour now are reaping where those pioneers and heroes sowed in faith.” (A. B. C. F. M. Report of 1905.)

In this work the *Chinese California Missionary Society* of San Francisco have taken a prominent part, and five stations or preaching places are supported entirely by that Society, which carries on its work in Canton and four outlying districts. Rev. Joe Jet is the leading spirit. Perfect harmony exists between the workers of the Society and those of the Mission, and no distinction is made between the members of the different stations. In Canton this Chinese Society does its work by a Christian Reading-room, where the Gospel is explained to those who come to read.

Nearly all the Day-schools are self-supporting; the Mission expending very little money aside from the Girls' School and the Training School. There is only one English School for boys taught in Hongkong, which is entirely self-supporting. Of the forty-two chapels which the Mission occupies, some seventeen have been built or are owned by the Mission, while the remainder are leased. Within the last six or seven years nine chapels or schools have been erected, while the remaining eight chapels owned are simply Chinese shops fitted up for other work. It is safe to say that the value of the Mission property is at least \$100,000, while the total sum expended by the Board has been about \$200,000, \$60,000 of which has been raised by the missionaries and the Chinese themselves, so that the Board has actually paid \$40,000 Mexican for the last twenty-three years for sustaining the work, in paying the salaries of its missionaries and for general work, which would be less than \$2,000 a year.

Itinerating missionary work has been done by Dr. Hager, as far as time and opportunity permitted.

The Mission is firmly planted, and is engaged in every department of missionary work, and could employ twice as many men and women.

Literary Work.

Tracts translated or issued by the various missionaries have been: "Looking unto Jesus", "Bible Questions and Answers", "Yearly Calendar", "Duties of Christians" by Rev. C. R. Hager, M.D., D.D.

Physiology for Schools, Mrs. C. A. Nelson. Study of the Old Testament, Rev. C. A. Nelson.

Statistics.

Number of Missionaries and their wives	...	...	4
,, Native Pastors	...	...	3
,, Other Preachers	...	...	42
,, Teachers	...	...	29
,, Bible Women	...	...	7
,, Schools	...	...	20
,, Boys' Schools	...	...	14
,, Girls' Schools	...	...	6
,, Boys in Schools	...	...	340
,, Girls in Schools	...	...	120
,, Communicants	...	...	3,815
,, Adherents	...	...	4,500
Total amount raised in 1905	...	...	\$10,000 Mexican.

STATIONS AND OUT-STATIONS.

1. Hongkong 香港	} Station.	23. Shantsing 深井.
2. Canton 省城		24. Suitam 小挺.
3. Fatshan 佛山.		25. Lunting 倫定.
4. Sanui 新會城.		26. Hoiinkai 海宴街.
5. Sanning 新寧城		27. Siu Village 蕭村.
6. Cheungsha 長沙.		28. Samchou 三洲.
7. Cheungshatong 長沙塘.		29. Kwonghoi 廣海城.
8. Szkau 四九.		30. Tiutau 田頭.
9. Hoiping 開平城.		31. Tungku 銅鑼.
10. Makong 馬崗.		32. Chikkai 赤溪.
11. Hokelau 鶴洲.		33. Namtsun 南村.
12. Sanhing 新興.		34. Nganmishan 牛尾山.
13. Tungon 東安.		35. Hoihou 海口埠.
14. Yeehing 義興.		36. Miupin 廟邊.
15. Yanping 恩平.		37. Samkop 三合.
16. Nolang 那龍.		38. Tsingwali 清華里.
17. Hopshan 合山.		39. Shuipo 水步.
18. Tinpun 田坪.		40. Waon 華安.
19. Ningnungkan 檳榔嶼.		41. Taikau 大溝.
20. Kamkaishui 金雞水.		42. Heungshan 香山.
21. Chunghou 沖口.		43. Lampin 監邊.
22. Chikshui 赤水.		

Statistics of the China Mission of the A. B. C. F. M., 1904-1905.

FIELD.	MISSIONARIES.							NATIVE LABORERS.							CHURCH STATISTICS.							EDUCATIONAL STATISTICS.									
	When established.	Stations.	Out-stations.	Ordained.	Physicians and men not ordained.	Single women	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession, 1904.	Adherents.	Sabbath schools.	Sabbath school membership.	Theological schools.	Students for the ministry.	Colleges.	Students.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	Native contributions.	
Foochow	1847	5	96	71	4	17	8	36	11	80	131	104	326	167	88	2,940	374	8,317	79	2,417	2	12	2	70	8	385	123	2,290	2,757	G. \$5,638	
South China	1883	2	36	2	...	...	2	4	3	37	13	7	60	44	3	3,435	585	3,925	3	250	...	...	...	...	1	42	12	386	430	2,300
North China	1854	7	50	19	4	14	22	59	5	65	69	45	184	95	10	2,931	685	5,000	16	1,800	1	8	1	41	12	353	51	570	1,397	2,604	
Shansi	1882	2	2	1	1	3	7	7	...	6	4	...	10	...	2	267	40	2	23	2	25	48
Totals		16	184	30	9	32	35	106	19	188	217	156	580	307	103	9,573	1,684	17,242	98	4,467	3	22	3	111	23	833	188	3,271	4,632	G. \$10,542	

THE AMERICAN CHURCH MISSION (聖公會).

(THE MISSION OF THE PROTESTANT EPISCOPAL
CHURCH IN CHINA.)

Headquarters: 281 Fourth Ave., New York. *Secretaries:* Rev. A. S. Lloyd, Rev. J. Kimber, Mr. John W. Wood. Entered China, 1835.

Fields: Shanghai and Hankow, each with a Bishop. *Missionaries,* 83 active staff. *Communicants,* 1,840.

HISTORICAL REVIEW.—The work of the Protestant Episcopal Church in China was begun in 1835, when two missionaries—H. Lockwood and F. R. Hanson—were sent to Canton. Being unable to effect an entrance there, they established themselves in Batavia, the Capital of Java, and began a work among the Chinese there. The Mission was reinforced in 1837 by the Rev. W. J. Boone, M.D. In 1842, as soon as the ports in China were opened, the Mission was removed to Amoy. In October, 1844, Dr. Boone, who had returned home for reinforcements, was consecrated bishop. He returned to China in 1845 with a party of nine missionaries. Amoy was abandoned, and in June, 1845, he took up his residence in Shanghai, which was henceforth the centre of the Mission. The first convert and the first clergyman was Wong Kong-chai (1851-1886).

Work was afterwards started in Chefoo and in Peking, but was withdrawn later from both places, and the field of operations became and has remained the provinces in the lower valley of the Yangtze. In 1868, work was begun at Wuchang and Hankow, whence it expanded to Ichang on the west and Wuhu on the east. The work radiating from Shanghai also developed during the same period, so that it had grown to such proportions in 1901 that the Mission was divided into two Missionary Districts—Shanghai and Hankow. The Missionary District of Shanghai consists of the Province of Kiangsu, that of Hankow of the Provinces of Hupeh and Nganhui with the parts of Human and Kiangsi adjacent to the Yangtse River. The Missionary Bishops who have presided over the work are as follows:—

Bishops of Shanghai and the Lower Yangtze Valley.

1844-1864, Rt. Rev. W. J. Boone, M.D., D.D.* (1st).

* Was appointed on Committee of Delegates in 1847 to translate the Bible, but disagreed over the "Term Question", in which he took a very prominent part. In 1848, he published a book of 228 pp. in favour of 神. Wylie gives a list of nine works in Chinese, chiefly in the Shanghai dialect, including the Prayer Book. Died 1864.

1866-1874, Rt. Rev. C. M. Williams, D.D. (Afterwards Bishop in Japan).

1877-1883, Rt. Rev. S. I. J. Schereschewsky, D.D.

1884-1891, Rt. Rev. W. J. Boone, D.D. (2nd).

1893, Rt. Rev. F. R. Graves, D.D.

Bishops of the Missionary District of Hankow.

1902-1903, Rt. Rev. J. A. Ingle, D.D. (Ob. 1903).

1904, Rt. Rev. L. H. Roots, D.D.

The Missionary District of Shanghai.

Work in the Province of Kiangsu is carried on at six main stations—Shanghai, Soochow, Wusih (無錫), Kiading (嘉定), Kiangwan (江灣), and Tsingpoo (青浦), each of which is a center for work in sub-stations in the surrounding districts. In Shanghai there are four large churches, situated at Jessfield, Sinza, Hongkew, and in the native city of Shanghai.

METHODS.—The methods of Mission work are as follows: There is a body of ten foreign and twelve Chinese clergy, who are assisted by a staff of catechists and school-teachers. Those who desire to become Christians are first enrolled as inquirers, and after a time of waiting to test their sincerity, are admitted by a public service as catechumens. They then enter upon a course of instruction, which lasts a year. At the end of this time those who are faithful and sufficiently instructed in Christian doctrine and morals are admitted to baptism. They then enter upon a further course of training for two years before confirmation, and are then admitted to the Holy Communion.

The Mission has always placed great reliance upon its Chinese clergy, who are carefully trained in a theological school before ordination, and who have proved most valuable workers.

Work for women is carried on by the ladies of the Mission, by the aid of a body of Bible-women who have been educated for the work in the Training School at Jessfield.

EDUCATIONAL WORK.—The principal educational institutions are situated at Jessfield.

St. John's College, now under Rev. F. L. Hawks Pott, D.D., (1886), as Principal, was founded in the year 1879, by the Rt. Rev. S. I. J. Schereschewsky, D.D., at that time Missionary Bishop of Shanghai. Previous to that date there had been in connection with the missionary work of the Protestant Episcopal Church in Shanghai, two boarding-schools; one called Baird Hall and the other Duane

Hall. These two institutions were amalgamated to form the new St. John's. After he raised the money, the present site, five miles from Shanghai, known as Jessfield, was secured and the first college building erected. The corner stone was laid on Easter Monday of the year 1879. It opened with about seventy students in attendance, who were instructed entirely in the Chinese language. In 1880, an English Department, under the management of Miss E. A. Spencer, was added.

In 1892, the original College building was replaced by the present, large, substantial and handsome quadrangle. This was erected at a cost of \$20,000 gold, all of that sum, with the exception of \$1,000, having been raised in the United States.

In 1896, funds were secured for the erection of another much-needed building—the Science Hall, or Collegiate Building proper. As an evidence of the increased interest of the Chinese in enlightened education, it is interesting to note that Tls. 4,000 of the sum needed for this building was raised in China. The balance, \$13,000 gold, was contributed in America. The corner stone of this building was laid on November 19th, 1898, and the building was formally opened on July 20th, 1899.

In 1902, the pressure of an increasing demand for education on the part of the Chinese led to steps being taken for the erection of a third building. Subscription lists were circulated by members of the Alumni Association, among the officials and gentry of China, with the result that a sum equivalent to \$7,000 gold was secured. In the United States \$22,000 gold were contributed. The corner stone of this building was laid on the 24th of October, 1903, and it was formally opened on October 1st, 1904. The building was named "Yen Hall" in memory of the late Rev. Y. K. Yen, M.A., who did so much for the College as head master, in the days of its inception. The Assembly Hall was named the "Alumni Hall", in recognition of the splendid work of the members of the Alumni Association in obtaining funds for the building. The Library was named the "Low Library", in honor of Seth Low, Ex-Mayor of New York City, and his brother, W. A. Low, who have been generous contributors to the College.

In January, 1906, the College was incorporated under the laws of the United States in the District of Columbia as St. John's University, and is now, by its Charter, authorized to confer upon its graduates the degrees conferred by universities in the United States.

There are 263 students in all departments.

In St. John's College there are two distinct Departments—the Western and the Chinese. In each of these Departments there is a Collegiate Course and a Preparatory Course. In the Western Department the Collegiate Course comprises three schools :

- I. The School of Arts and Science.
- II. The School of Theology.
- III. The School of Medicine.

The first extends over four, the second over three, and the third over five years.

The Preparatory Course extends over four years, and is intended to prepare students to enter upon the Collegiate Course.

In the Chinese Department both the Collegiate Course and the Preparatory extend over four years.

OTHER INSTITUTIONS.—At Jessfield is St. Mary's Hall for the education of girls, a boarding-school with 120 pupils. There are also the Orphanage with about seventy children, and the Training School for Bible-women. At Sinza there is a Training School for catechists, and at Soochow and Wusih boarding-schools for boys and one for girls. In addition the Mission has nineteen day-schools.

MEDICAL WORK.—Our best known Hospital is St. Luke's (同仁醫院) on Seward Road, Shanghai. On September 30th, 1906, it celebrated its fortieth anniversary. Dr. H. W. Boone,* the Nestor of Medical Missions, assisted by foreign and native doctors and nurses, is at the head. The present handsome buildings were in part erected by Chinese givers, but the last was built by Chas. P. B. Jefferys, Esq., of Philadelphia. It is estimated that over half a million sick have been treated from the beginning, and at least fifty or sixty thousand lives saved. The Venerable Archdeacon E. H. Thomson, D.D. (1859) is Chaplain. In 1905-6, there were 9,704 medical cases and 1,396 operations. There were 490 cases of opium-poisoning.

At Sinza, there is St. Elizabeth's Hospital for Women, as well as dispensaries at Kiangwan, Jessfield and in the native city. The foreign doctors are assisted by Chinese doctors trained in our medical school and by a body of Chinese nurses—men and women. There are also two foreign ladies, who are trained nurses, working in these institutions.

NOTED NATIVE CLERGYMEN.—The Rev. *Wong Kong-chai*, for thirty-five years a faithful worker. The elder Bishop Boone took him, when a youth, to America. His children have devoted themselves to the work of the Mission ; and his daughter, now Mrs. F.

* Son of the first Bishop Boone.

L. H. Pott, was the originator of St. Mary's Orphanage. *Rev. Y. A. Yen* (1868-1898), for over thirty years in the work, graduate of Kenyon College, Ohio. He was twelve years at Wuchang; eight as professor in St. John's College and twelve as pastor of the Church of Our Saviour, Hongkew. He translated various scientific and educational books into Chinese, and was a member of the Committee for the revision of the Prayer Book. Mr. Yen's intellectual abilities, combined with his sincere and stainless character, made him one of the greatest leaders of the native Christian community.

Miss Lydia Mary Fay (1851-1878).—She built up the Boys' School, from which St. John's College grew. "She became a Chinese scholar, whose attainments were admired by missionaries and even by the most learned Chinese." Her knowledge of the Classics was remarkable, and Dr. S. Wells Williams mentions her with commendation in the preface to his Dictionary. She was the first American single lady to come to China.

LITERATURE.—The most important work of translation is that which has been done by Bishop Schereschewsky (died 1906). He translated the entire Old Testament into Mandarin while he was in Peking, where he resided for thirteen years, from 1862-1865. For this work he was eminently fitted, being by birth a Polish Jew and a distinguished graduate of the General Theological Seminary, New York. This translation has been the one in common use to this day. In 1865, in conjunction with Dr. Burdon, afterwards Bishop of Victoria, he translated the Prayer Book into Mandarin. In 1879, he translated the Prayer Book into Wên-li. In 1881, while working in Wuchang, he was stricken with paralysis, and soon after resigned the Bishopric, but by the aid of a typewriter went on with his work of translation and revision of his Old Testament. Then he produced a complete translation of the Bible into easy Wên-li, which was first issued in Japan and finally by the American Bible Society. He next prepared a complete set of References for Old and New Testaments for the American Bible Society. For twenty-five years he worked at Bible translation after his stroke, and lived to finish the work of his life, one of the most remarkable examples of perseverance against difficulties and sublime faith in God, witnessed during the century.

Various other works have been done by other members, for which see list below.

American Church Mission, District of Hankow.

UNDER BISHOP L. H. ROOTS SINCE 1904.
PREVIOUSLY UNDER BISHOP INGLE.

ORIGIN.—The Missionary District of Hankow was set apart from that of Shanghai by the General Convention which met in San Francisco, October, 1901. The first Bishop of Hankow, the Right Rev. James Addison Ingle, M.A., was consecrated at Hankow on February 24th, 1902, and his death, on December 7th, 1903, was deeply mourned both in America and in China. The present bishop Rev. L. H. Roots was elected at the General Convention in Boston and consecrated on November 14th, 1904.

STAFF.—The foreign staff (including five on furlough) on June 30th, 1905, consisted of fourteen clergymen, besides the Bishop, five physicians (one woman and four men), two laymen (teachers), four single women, and twelve married women. The Chinese staff consisted of thirteen clergymen, thirty-six catechists, fifty-nine school teachers, and sixteen Bible-women.

FIELD.—Work is prosecuted in four Provinces—Hupeh, Hunan, Kiangsi, and Nganhuei—twenty-two of the thirty stations where there are resident workers being in Hupeh. The names of the several stations, in Chinese and in English, appear in the accompanying Table of Statistics.

EVANGELISTIC WORK.

The direct Evangelistic work of the Mission is carried on mainly by the Chinese clergy and the catechists and Bible-women who work under their direction. The Table of Statistics will show its general proportions and extent. The larger centres have been occupied for several years.

A foreign clergyman was first sent to live in Kiukiang (where the work had been begun by a Chinese deacon in August, 1901) in February, 1905.

The work in Changsha, Hunan, was begun by a Chinese clergyman in July, 1902, and has been continued up to the present time (June, 1906) by him; land having been purchased inside the city in April, 1905.

At Shasi, where work has been conducted for many years by the resident Chinese clergyman, a foreign clergyman was added to the resident staff in October, 1905.

WORK FOR CHINESE STUDENTS IN JAPAN.—In February, 1906, one of the Chinese clergy was sent to Tokyo, partly for his own

enlightenment and partly to help in Christian work among the Chinese students now resident there. He is attending a school where his chief study is the Japanese language, and out of school hours does what he can for his fellow-countrymen and fellow-students in connection with the work of his own Church in Tokyo, and also in connection with the Young Men's Christian Association.

WORK FOR FOREIGNERS.—At Hankow the clergy of the Mission have for many years conducted services for the foreign community in the English Church of St. John the Evangelist. Since 1902, about half the time of one foreign clergyman has been given as Chaplain to the foreign community. The old church was torn down, and a new church, built by the subscriptions of the community, was completed in 1904.

In other ports where the Mission has work, the clergy unite with other missionaries in helping to supply the religious needs of the foreign communities.

EDUCATIONAL WORK.

BOONE COLLEGE.—(Teachers : Rev. J. Jackson, H. Richards, Pearson Bannister, and R. A. Kemp).

Boone College is the outgrowth of Boone School, which was begun in a very small way in 1871 and which had thirty-four students in 1896. English has been taught in the School since 1891. The proportion of Christian to non-Christian boys has for many years been about one to two ; but the former have always predominated in the higher forms of the school. In January, 1906, there were about 170 students in the School. A class was carried through the sixth form, for the first time, in 1903. The first class of graduates from Boone College (seven men) received their diplomas in January, 1906.

BOONE DIVINITY SCHOOL.—The Chinese clergymen of the Mission were all trained at this School, or at St. John's College, Shanghai, after having completed such courses as existed in the other schools of the Mission. In February, 1906, six students were admitted to the first year of a three years' course of study in theology. Of these three were graduates from Boone College. The other three have completed the first year in the College and continue their collegiate and theological studies simultaneously. Lectures in the Divinity School are in the English language.

BOONE MEDICAL SCHOOL.—The Faculty of Boone Medical School, on which physicians of several Missions in Wuchang and

Hankow co-operate, was organized in April, 1906. Instruction is to begin in February, 1907, and lectures are to be in the English language.

BOARDING-SCHOOL FOR GIRLS.—St. Hilda's School, at Wuchang, is the only Boarding-school for Girls in the mission. The course occupies about four years, and the number of pupils in February, 1906, was seventy-five, almost all of whom are daughters of Christian parents. The School has had many vicissitudes, but for the past seven years has been steadily improving.

CATECHETICAL SCHOOL.—The Catechetical School was developed out of a series of experiments in the training of evangelists, about ten years ago. Candidates must be communicants, whose wives have been baptized, and who can pass a fair examination in the Chinese language. The course is two years long, and there are at present nine students. Almost all the thirty-six catechists in the Mission have been trained in this school at Hankow.

NORMAL SCHOOL.—The Normal School, which was begun tentatively at Hankow in 1901, has been conducted since 1903 at Ichang. Requirements for entrance are met mainly by a fair education of the old style in Chinese. The course requires two years of study, and is intended to prepare teachers for primary schools.

TRAINING SCHOOL FOR WOMEN.—The special training of women for women's work in this District was begun in the Training School for Women at Jessfield, Shanghai, but distance and language proved such great barriers that this work was tentatively begun in Hankow in the spring of 1903. The School was definitely organized in 1904, with the intention of making the course one year. It was found advisable to extend the course to two years. A graduate of the Women's Training School at Jessfield became matron of the School. A Chinese clergyman has regular duties connected with the School, and one of the foreign married women teaches daily and gives general oversight and direction. Candidates must have been in some way connected with the Church, and show promise of usefulness as Bible-women, but the standards of admission are as yet necessarily low. The first class to complete the two years' course consisted of six women, who were given their certificates and appointed to work in the Mission in January, 1906.

ELEMENTARY EDUCATION IN CHINESE.—The twenty-six day-schools for boys, with their 635 pupils, as reported in the Table of

Statistics, are all purely Chinese schools, but more than half of them are taught by former students of the Normal School, and all lay the chief emphasis on reading and writing simple Chinese, geography, arithmetic, and elementary science, as contrasted with the old style curriculum, which latter has been in process of displacement in these schools for the past eight years.

The twelve day-schools for girls, with their 252 girls, are a recent development. We had only three such schools in 1902. The course is still very simple and incomplete, but is steadily improving.

ELEMENTARY EDUCATION IN ENGLISH.—The demand for English is so great that in addition to the similar instruction given in the lower forms of Boone School, several day-schools (in some cases taking also a few boarders) have been formed in stations where we have foreigners to supervise and help teach the English classes. In 1902, there were five such schools. In February, 1906, there were ten such schools in the Mission; two of them being established by volunteer societies of Christian young men. These schools not only pay most of their running expenses, but have proven useful in removing prejudice and in bringing many persons otherwise inaccessible under the influence of the Church.

MEDICAL WORK.

The Hospitals for Men and for Women in Wuchang have been established for many years, and are to-day more popular and efficient than ever.

At Gankin (Anching), Medical Work was begun in 1896, and has been continuously carried on since 1899. A semi-foreign building was erected for a Hospital in 1901, and the work has been most successful in removing prejudice and gaining popular support. A new Hospital was begun in 1905, and is to be completed in 1907 at a cost of about (gold) \$25,000.

Literary Work.

Book of Common Prayer.—Wên-li, Mandarin and Shanghai dialect.

Church Hymnal.—354 Hymns; Wên-li and Mandarin.

Epistles and Gospels for the Church Year.—Mandarin.

Bishop GRAVES:

Bingham's Antiquities.

Commentary on Isaiah.

Commentary on Psalms.

Church Doctrine—Bible Truth (Sadler).

Office for Admission of Catechumens.

Church Catechism Explained; Wên-li, Mandarin, Shanghai dialect.

Lessons of Apocrypha.

Bishop PARTRIDGE :	Transfiguration of Our Lord. Joseph, a Type of Christ. Tract on the Liturgies.
Rev. Y. K. YEN :	Church History. Mental Philosophy.
Rev. H. SOWERBY :	Teaching of the Christian Year. Rites and Ceremonies of the Church. Teaching in Preparation for Baptism.
Rev. F. L. HAWKS POTT :	Life of Christ ; Chinese History, Summary. Preparation for the Kingdom ; Physical Geography. Extension of the Kingdom. Parables of Christ. Normal Teaching.
Mrs. POTT :	Women of Christendom.
Rev. J. L. REES :	Universal History, 3 vols. Education of Mankind. Manual of Christian Doctrine. Book of Private Devotions. Set of Parish Registers.
Rev. J. A. INGLE :	Harmony of the Gospels.
Rev. C. S. HUANG :	Manual for Confirmation. Four Tracts.
The PSALTER :	Arranged for Church Services ; Wên-li, Mandarin, and Shanghai dialect.
Rev. T. H. TAI :	Four Tracts.
Rev. JAMES JACKSON :	Commentaries on Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Ecclesiastes, Job, Ro- mans, 1 Corinthians, Ephesians, Philippians.
Rev. L. T. WANG :	Commentary on Lord's Prayer.
Rev. D. T. HUNTINGTON :	Chinese Primer. Practice of the Presence of God.
Rt. Rev. W. J. BOONE :	The Sacraments. Commentary on Psalms.

Statistics of the American Church Mission.

District of Shanghai.

THE FOREIGN STAFF.

	Shanghai and the Lower Yang-tsz Valley.										Shanghai.				January, 1906.
	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.	1902.	1903.	1904.	1905.		
Bishop	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Resigned Bishop ...	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Clergy: Priests ...	7	7	7	6	6	10	12	16	16	6	9	9	9	9	9
Deacons ... ..	...	...	...	2	3	3	5	...	...	...	...	...	...	...	1
Total	7	7	7	8	9	13	17	16	16	6	9	9	9	10	10
Deaconesses ...	...	...	...	...	1	1	1	...	...	...	...	1	1	2	2
Doctors	4	4	4	3	3	3	4	6	7	4	5	3	3	4	4
Nurses	1	1	1	1	1	1	1	...	...	...	...	...	...	...	2
Teachers: Men ...	1	1	2	2	2	3	3	2	4	3	3	3	3	4	4
Women	3	5	3	4	4	3	6	9	9	6	9	9	10	8	8
Total	4	6	5	6	6	6	9	11	13	9	12	12	13	12	12
Treasurer ... ..	...	...	...	...	...	...	...	...	...	1	1	1	1	1	1
Other Women Workers (including wives) ...	9	9	9	10	9	10	9	12	15	10	12	11	12	13	13
Total Active Staff...	26	28	27	29	30	35	42	46	52	31	40	37	39	45	45

NOTE.—The figures given show the actual membership of the District on the 30th day of June of each year.

American Church Mission.

DISTRICT OF SHANGHAI. SUMMARY OF REPORTS: JULY 1ST, 1904, TO JUNE 30TH, 1905.

THE AMERICAN CHURCH MISSION.

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STATIONS.	Hongkew.	St. Luke's Hospital.	Ying-zhang-kong.	Shanghai City.	Shina.	Woosung.	Tsing-p'oo.	Kiangwan.	San-ting-ko.	St. John's College.	Kiadling District.	Zangzok.	Wusih.	Soochow.	San-dang.	Totals.	Services for Foreigners	Grand Totals.
Catechumens (Total)	9	...	...	8	27	25	86	...	...	...	36	37	72	3	...	303	...	303
Baptisms, Infant	11	...	...	1	23	3	14	7	...	2	17	12	...	2	...	95	5	100
Baptisms, Adult	7	1	...	1	9	8	9	7	...	10	10	8	...	3	...	93	...	93
Confirmations...	10	...	...	3	12	...	8	...	...	21	8	1	2	6	...	71	...	71
Marriages	1	...	...	...	...	...	...	1	...	...	1	2	...	1	...	6	1	7
Burials	2	...	...	2	4	...	3	1	...	2	1	...	...	...	...	16	3	19
Baptized Christians (Total)	201	...	8	53	229	33	66	111	41	41	68	31	22	34	7	1,179	150	1,329
Communicants (Total)	120	...	...	32	111	4	14	42	24	24	143	31	4	13	3	550	41	591
Holy Communion	20	...	...	35	101	16	19	43	37	71	44	35	31	56	...	508	47	555
Other Services	566	320	...	154	536	192	217	100	90	2,558	126	412	687	447	15	6,420	516	6,936
Classes and Meetings	173	241	...	229	208	53	334	171	50	247	459	323	576	473	145	3,682	30	3,712
Day-schools, Boys'	1	...	...	1	1	1	2	1	1	1	2	1	1	1	1	16	...	16
Day-schools, Girls'	1	...	...	1	1	...	1	1	...	...	...	...	...	...	...	6	...	6
Number of Scholars	108	...	...	77	75	20	64	36	34	58	38	18	32	36	24	620	...	620
Boarding-schools	...	...	...	...	...	...	...	...	...	4	...	...	1	1	...	6	...	6
Number of Scholars	...	...	...	...	...	...	...	...	...	410	...	...	8	20	...	438	...	438
Teachers	5	...	...	4	3	1	4	2	1	31	2	2	2	5	1	63	...	63
Catechists and Assistants	2	...	...	...	...	1	1	1	1	...	1	1	...	1	...	11	...	11
Bible women	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9	...	9
Contributions	591.96	...	...	49.76	212.57	15.64	34.02	163.15	38.05	624.56	35.30	38.90	108.17	31.02	.25	1,943.36	...	...
Expense of Station (Mex. \$)	63.60	...	...	28.00	149.05	12.50	5.00	...	...	805.62	24.00	90.48	70.40	143.10	...	3,335.11	2,946.31	6,281.42
	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	193.36	...	...
	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3,528.47	...	6,474.78

Woman's Auxiliary

American Church Mission.

DISTRICT OF SHANGHAI. THE CHINESE CHURCH.

	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.	1902.	1903.	1904.	1905.
Clergy: Priests	...	4	4	4	4	4	3	4	4	4	5	6	6
Deacons	...	10	10	10	10	9	10	10	10	10	5	5	6
Total	14	14	14	14	13	13	14	14	14	11	11	12
Catechumens (Total)	11	16	41	42	44	117	176	303
Baptisms, Infant	...	31	23	21	29	31	37	18	27	42	47	47	95
Baptisms, Adult	...	18	15	21	23	9	12	16	24	29	29	87	93
Confirmations...	...	46	22	40	27	32	35	28	44	25	44	48	71
Marriages	...	4	3	10	5	6	8	9	9	4	12	10	6
Burials	...	21	18	17	14	21	23	17	15	20	17	15	16
Baptized Christians (Total)	...	†	†	†	†	621	661	729	717	733	863	998	1,179
Communicants (Total)	...	281	274	305	334	327	365	405	384	397	457	495	550
Day-schools, Boys'	...	41*	52*	43*	54*	54*	17	16	16	15	11	14	16
Day-schools, Girls'	7	7	5	4	5	5	4	6
Number of Scholars	...	595	538	599	578	595	495	483	385	432	412	456	620
Boarding-schools	...	3	3	3	3	4	4	4	4	4	5	5	6
Number of Scholars	...	140	144	171	209	235	265	290	280	341	342	371	438
Teachers	...	52*	64*	69*	65*	44	40	38	38	51	59	63	63
Catechists and Assistants	...	13*	16*	15*	19*	8	8	7	10	7	6	11	11
Bible Women	...	6*	15*	10*	10*	4*	6	6	4	4	5	6	9
Contributions	...	608.64	768.02	730.86	809.84	879.11	1,102.12	1,583.04	1,911.87	2,685.85	2,461.30	1,902.54	1,943.36
Foreign	1,021.32	1,391.75
Mexican Dollars
Women's	177.50	193.36
Auxiliary

* Statistics for the present District of Shanghai above are unavailable.

† No statistics available.

Statistics of American Church Mission, District of Hankow.

For the Year Ending June 30th, 1905.

HUPEH PROVINCE.

STATIONS AND CLERGY.	St. Paul's Cathedral Rev. S. H. Littell, Rev. L. T. Wang.	St. Peter's Rev. Alfred A. Gilman, Rev. Y. T. Liu.	Hanyang The Same.	St. John's Rev. Alfred A. Gilman, Rev. T. H. Yü.	Chapel of the Resurrection The Same.	The Holy Nativity Rev. James Jackson, Rev. T. Y. Chü (D.)	St. Mark's Rev. R. E. Wood, Rev. C. H. Hu.	St. Andrew's The Same.	St. Saviour's The Same.	Hanchuan Rev. R. E. Wood, Rev. T. F. Nieh	Ts'en Hwang Kang. The Same.	Ts'atien The Same.	Huangpi Rev. S. H. Littell, Rev. L. T. Wang.	Hsintu Rev. S. H. Littell, Rev. T. H. Fu (D.)
Catechumens	44	34	21	68	17	12	30	9	13	57	48	14	92	59
Baptisms, Infant	12	2	2	21	..	2	1	..	6	2	..	4	4	7
Baptisms, Adult	26	14	2	21	..	4	4	5	6	16	1	6	29	15
Confirmations	9	11	1	19	..	28	..	1	5	9	12	6	6	2
Marriages	4	4	..	1	..	1	..	2	2	1	1	..	..	19
Deaths	6	3	1	2	..	3	3	2	3	3	2	..	..	2
Bapt'd Members	373	555	23	287	82	221	59	27	56	302	55	28	87	122
Communicants	187	126	4	76	18	144	29	6	24	89	24	24	16	58
Holy Com- munion	83	28	..	29	..	86	52	4	59	23	6	7	4	2
Other Services	422	612	217	597	585	730	547	526	615	353	139	520	733	564
Classes and Meetings	246	202	197	203	190	148	173	126	195	160	97	165	139	88
Day (Boys' Schools (Girls'	2	1	1	1	1	..	1	1	2	1	1	..	1	1
Number of Scholars:	1	1	..	1	..	..	1	1	1	..	..	..	..	1
Boys	60	15	16	29	25	..	24	30	59	23	25	..	20	21
Girls	14	24	..	24	..	..	24	24	34	..	..	..	..	10
Boarding (Boys' Schools (Girls'	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Number of Scholars:	1	..	..	..	..	1	..	..	..	..	..	..	..	..
Boys	30	..	..	..	..	160	..	..	..	..	..	..	..	..
Girls	..	..	..	..	..	60	..	..	..	..	..	..	..	..
Catechists	2	1	1	2	1	..	1	1	1	1	1	1	3	1
Teachers	6	2	1	2	1	11	2	2	4	1	1	..	1	1
Bible Women	3	2	..	1	..	3	1	..	..	2	..	..	..	1
Weekly Contri- butions:														
Chi. (Mex. \$)	118.70	36.68	15.62	49.58	9.74	61.33	10.41	5.42	17.53	55.90	22.37	10.06	10.45	33.30
For. (Mex. \$)	123.35	..40	..	..60	..	1.25	4.45	8.10	4.40	1.40	..	..	..	..
Communion Alms:														
Chi. (Mex. \$)	37.55	6.47	..	4.98	1.45	16.97	4.30	..31	15.03	5.70	..43	..78	..	..20
For. (Mex. \$)	25.20	7.90	..	..	..	55.70	30.00	1.00	30.00	3.60	..	..30	..	1.00
School Fees \$	1,980.50	139.63	..	93.11	39.55	11,833.50	39.58	78.64	475.88	23.50	..	..	8.00	24.00
Other Contribu- tions:														
Chi. (Mex. \$)	119.25	54.23	31.51	56.40	19.63	160.00	8.59	19.66	23.30	65.00	311.24	4.56	64.20	15.50
For. (Mex. \$)	90.00	7.00	..	7.00	..	..	..	..	..	..	..	..	..	..
Catechetical Students	12	..	..	..	..	..	..	..	..	..	..	..	..	..
Normal Students	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Student Bible Women	6	..	..	..	..	..	..	..	..	..	..	..	..	..
	漢口聖保羅座堂	漢口聖彼得堂	漢陽天道堂	漢口聖約翰堂	漢口復生堂	武昌聖誕堂	武昌聖馬可堂	武昌聖安得烈堂	武昌救世主堂	漢川	城隍港	蔡甸	黃陂	新隄

Statistics of American Church Mission, District of Hankow.

STATIONS AND CLERGY.	HUPEH PROVINCE 湖北省.								HUCAN	KIANGSU	NGANHUEL.			
	Chihho Rev. S. H. Littell, Rev. T. H. Fu (D.).	Losan (2 Quarters) The Same.	Ichang Rev. D. T. Huntington, Rev. A. Goddard, Rev. T. F. Tsen.	Shasi Rev. D. T. Huntington Rev. M. P. Kuei.	Chinisco The Same.	Chiaowei The Same.	Heokang The Same.	Shayang The Same.	Changsha Rev. S. H. Littell, Rev. S. C. Hwang.	Kukiang Rev. A. R. Van Meter, Rev. T. K. Hu (D.).	Gankin Rev. C. F. Lindstrom, Rev. E. J. Lee, Rev. M. K. Hwang.	Taihu The Same.	Wuhu Rev. F. E. Lund, Rev. T. P. Maslin Rev. Y. M. Li.	Nanking The Same.
Catechumens.	38	4	78	18	4	12	15	29	11	32	21	44	10	25
Baptisms, Infant.	3	6	5	1	...	7	2	5	1	2	2	...	8	...
Baptisms, Adult.	5	...	15	17	11	4	7	6	6	6	5	3	6	5
Confirmations.	...	...	12	...	...	5	14	7	...	13	5	...	1	...
Marriages.	...	...	...	...	...	...	1	...	...	1	...	...	1	...
Deaths.	...	...	...	6	...	...	2	...	...	1	...	...	3	...
Bapt'd Members.	31	9	211	296	17	66	42	47	39	74	75	44	97	31
Communicants.	5	...	107	120	3	24	17	16	20	27	48	1	42	18
Holy Com- munion.	1	...	27	45	...	6	4	4	24	16	14	...	32	9
Other Services.	515	46	559	408	252	100	100	116	496	928	528	412	508	184
Classes and Meetings.	69	36	141	144	84	88	88	71	224	109	119	95	216	99
Day Schools.	1	1	2	1	1	...	1	...	1	1	1	...	1	1
Boys' Schools.	...	...	2	1	...	...	...	...	...	1	...	...	1	...
Girls' Schools.	12	10	88	33	18	...	5	...	12	29	40	...	13	28
Boarding Schools.	...	...	48	18	...	...	5	...	3	17	...	...	7	...
Number of Scholars:	...	...	1	...	...	...	...	...	...	...	...	...	1	...
Boys.	...	...	18	...	...	...	...	...	...	...	...	...	24	...
Girls.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Catechists.	1	1	2	1	1	1	1	1	1	1	3	1	1	1
Teachers.	1	1	7	3	1	...	1	...	1	3	2	...	3	1
Bible Women.	...	...	1	1	...	...	...	...	...	1	...	...	...	...
Weekly Contri- butions:	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chi. (Mex. \$)	8.80	3.50	102.31	38.10	7.64	6.64	10.88	40.54	24.88	36.68	62.16	36.61	59.80	25.71
For. (Mex. \$)	...	...	...	...	...	...	...	...	2.00	18.93	67.00	...	67.20	...
Communion Alms:	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chi. (Mex. \$)	.05	...	4.56	4.39	...	...	...	...	7.64	6.32	10.85	...	...	...
For. (Mex. \$)	1.00	...	...	...	...	...	...	...	2.00	5.25	17.00	...	...	...
School Fees.	18.00	...	279.65	20.51	...	...	3.45	...	15.50	89.10	610.00	...	557.20	135.00
Other Contribu- tions:	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chi. (Mex. \$)	1.10	...	47.67	136.73	14.95	27.64	469.12	115.15	121.00	15.00	21.38	50.00	380.34	...
For. (Mex. \$)	...	...	3.00	...	...	...	248.23	...	...	14.63	36.00	...	201.00	...
Catechetical Students.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Normal Students.	...	...	10	...	...	...	...	...	...	...	...	...	...	...
Student Bible Women.	...	...	...	...	...	...	...	...	...	...	...	...	...	...

朱 螺 宜 沙 荆 蛟 后 沙 長 九 安 太 蕪 南
河 山 昌 市 州 尼 港 洋 沙 江 慶 湖 湖 陵

Statistics of American Church Mission, District of Hankow.

STATIONS AND CLERGY.	NGAN-HUEI.			Provincial Totals.				Grand Totals (Chinese).		English Services.			
	Fauchang Rev. F. B. Lund	Rev. T. P. Maslin Rev. Y. M. Li	Lukang The Same.	Hupeh.	Hunan.	Kiangsi.	Nganhuei.	Grand Totals (Chinese) 1904-5.	Grand Totals (Chinese). 1902-3.	Grand Totals (Chinese). 1903-4.	The Cathedral. St. John the Evangelist. Hankow.	Kiukiang, including Kuling.	Ichang. Wuhu.
Catechumens . . .	17	8		716	11	32	125	884	713	807			
Baptisms, Infant . . .	...	...	...	110	1	3	11	125	140	130	1		
Baptisms, Adult . . .	...	...	...	236	5	8	30	279	203	235		2	
Confirmations . . .	3	...	...	180	8	12	16	216	125	81			
Marriages . . .	...	...	...	20	1	2	1	24	12	13	2	1	
Deaths . . .	...	...	...	42	...	1	4	47	57	46			
Bapt'd Members . . .	34	16	3,079	39	74	300	3,492	2,962	3,304	3,304		11	
Communicants . . .	8	5	1,111	20	27	122	1,280	992	1,058	1,058	20	8	
Holy Com- munion . . .	8	...	...	470	24	16	63	573	530	554	41	24	
Other Services . . .	184	184	9,256	496	928	2,000	12,680	12,169	13,552	13,552	2	49	
Classes and Meetings . . .	60	105	3,050	224	109	694	4,077	3,544	4,130	4,130	23	49	
Day (Boys' . . .	...	...	...	21	1	1	3	26	22	24			
Schools (Girls' . . .	...	...	...	10	...	1	1	12	7	10			
Number of Scholars . . .	...	...	...	...	...	...	...	...	...	...	...	...	...
Boys . . .	...	...	...	513	12	29	81	635	531	668			
Girls . . .	...	...	...	225	3	17	7	252					
Boarding Schools . . .	...	...	...	4	...	...	1	5	4	4			
Number of Scholars . . .	...	...	...	...	...	...	...	...	...	...	...	...	...
Boys . . .	...	...	...	208	...	...	24	232	217	241			
Girls . . .	...	...	...	60	...	...	...	60					
Catechists . . .	1	1	26	1	1	8	36	29	27	27			
Teachers . . .	...	...	...	49	1	3	6	59	43	53			
Bible Women . . .	...	...	...	15	...	1	...	16	12	13			
Weekly Contri- butions . . .	...	...	...	...	...	...	...	...	...	...	...	...	...
Chi. (Mex. \$) . . .	4.16	...	...	675.50	24.88	36.65	188.44	925.47	806.63	76			
For. (Mex. \$) . . .	...	...	...	143.95	2.00	18.93	134.20	299.08	217.14	10			
Communion Alms . . .	...	...	...	...	...	...	...	...	...	...
Chi. (Mex. \$) . . .	...	...	...	103.17	7.64	6.32	10.85	127.98	126.85	...			
For. (Mex. \$) . . .	...	...	...	150.90	2.00	5.25	17.00	181.15	365.88	...			
School Fees \$ . . .	...	...	...	15,057.50	15.50	80.10	1,302.20	16,464.30	1,090.01	...			
Other Contribu- tions . . .	...	...	...	...	...	...	...	...	...	...
Chi. (Mex. \$) . . .	...	...	...	1,765.43	121.00	15.00	451.72	2,353.15	588.60	...			
For. (Mex. \$) . . .	...	...	...	355.23	...	14.63	237.00	606.86	151.86	...			
Catechetical Students . . .	...	...	...	12	...	...	...	12	12	12			
Normal Students . . .	...	...	...	10	...	...	...	10	11	10			
Student Bible Women . . .	...	...	...	6	...	...	...	6	3	7			
Grand Totals (English).													

Statistics of Foreign Staff, 1905.

HANKOW DISTRICT, AMERICAN CHURCH MISSION.

Bishop	...	...	...	...	...	...	...	1
Resigned Bishop (same as for Shanghai District)	...	...	...	...	...	...	...	1
Clergy :—Priests	...	...	...	...	...	...	14	
Deacons	...	...	...	...	...	...	0	
							—	
Total	...	...	...	...	...	...	...	14
Deaconesses...	...	...	...	...	...	...	...	1
Doctor :—Men	...	...	...	...	...	...	4	
Women	...	...	...	...	...	...	1	
							—	
Total	...	...	...	...	...	...	...	5
Nurses	...	...	...	...	...	...	...	2
Teachers :—Men	...	...	...	...	...	...	3	
Women	...	...	...	...	...	...	2	
							—	
Total	...	...	...	...	...	...	...	5
Treasurer (same as for Shanghai District)	...	...	...	...	...	...	...	1
Other Women Workers (including Wives)	...	...	...	...	...	...	...	14
							—	
Total Active Staff	...	...	...	...	...	...	...	44



SOUTHERN BAPTIST CONVENTION.

Headquarters: 1103 Main St., Richmond, Va. *Secretaries:* Rev. R. J. Willingham, Rev. E. E. Bomar. Entered China, 1836.
Fields: South China, Central China, North China.
Missionaries: 53. *Communicants,* 3,761.

I. South China Mission.

ORIGIN.—The first American Baptist Missionary sent to China was Rev. J. Lewis Shuck,* of Virginia, who was sent out in 1835 by the Baptist Triennial Convention, and arrived in Macao in 1836. In connection with Rev. I. J. Roberts (see p. 332) who was sent out by a local society, he laid the foundation of the Baptist work in South China. When the Baptists in the North and South in U. S. divided their missionary work and were organized as the Baptist Missionary Union (North) and Southern Baptist Convention (South), the latter sent out their first missionaries to South China, Revs. S. C. Clopton and George Percy, in 1845. These were both Virginians and graduates of Columbia College, Washington, D. C. Clopton died of small-pox soon after his arrival in Canton, and Percy's health broke down, and he was transferred to Shanghai. Rev. T. C. Johnson soon followed, and after a stay of a few years went home in broken health. He was succeeded in 1847 by Rev. B. W. Whilden, who resigned in 1854 and returned to America. His daughter, Miss L. T. Whilden, has rendered efficient and faithful service on this field for over thirty years. Another daughter, Mrs. N. B. Williams, spent several years on the field and returned home in poor health. She has since died.

After some interruptions to the work, Rev. C. W. Gaillard† and wife arrived in 1854 and was followed by Rev. R. H. Graves in 1856. Since then the work of the Mission has gone on without any interruption, until we now have twenty-six men and women from America at work on the field and a number of Chinese preachers and ordained pastors, who with the Bible women and teachers make quite an efficient force of native workers.

STATIONS.—Canton City, Shuihing (肇慶), Wuchow (梧州), Yingtak (英德). Native workers.—Twelve ordained pastors, forty preachers and colporteurs. Work is done in Cantonese, Hakka, and Mandarin. See full list in table of Statistics, p. 316.

* In 1854, he went as missionary to the Chinese in California.

† On July 27th, 1862, a terrific typhoon blew down his house, and he perished in the ruins. His widow afterwards married R. H. Graves.

CANTON.—The Mission has bought some twenty acres of land about a mile east of Canton city, and will move its work thither shortly. A *Home Mission Board* was organized in 1905. Chinese in America have helped to build several fine chapels in the country. Dr. E. Z. Simmons has just retired after thirty-five years' service, while Dr. Graves has celebrated his Jubilee and is still with us.

KWANGSAI (Kuangsi).—For some years in charge of Dr. Thos. McCloy, just retired. The open port of Wuchow on the West River is where our missionaries reside. There are six sub-stations.

HAKKA FIELD.—There are four organized churches, with centre at Yingtak, and fourteen out-stations.

THE THEOLOGICAL SCHOOL has had an encouraging year with more students than hitherto. R. H. Graves has given five days, nine hours a week, to instructing the men. Brother Ue Sui-wan the same, while Brother G. W. Greene has given lessons for three days in the week. There have been some thirty names on the roll, while the average attendance has been about twenty-four. Three of these have completed their course and received diplomas. The Old and New Testaments, Biblical Introduction, Christian Ethics, Scripture Doctrines, Homiletics, and Polemics have been the chief subjects studied. Thirteen of the students spent a month of their summer vacation in working as colporteurs. They reported 149 towns and villages visited, with nearly 5,000 hearers, 1,137 of whom made inquiry about the doctrine. The sales of tracts and Scriptures amounted to \$17.58. Some of the young men have been engaged in evangelistic services nightly in the city chapel for over two months. These were undertaken by the students themselves, aided by the preachers; they also assumed the responsibility and collected the money for the lights and other expenses.

CO-OPERATION.—Among the Baptist forces in South China we are glad to recognize The Bible Missionary Society, under Rev. S. C. Todd, as well as the Baptist churches in Hongkong and Canton, which have sprung from our Mission.

The Hongkong church has met with special encouragement in its work among young men, one hundred of whom are in their V. M. C. A., and has recently opened a new out-station. Nine have been baptized, and the present number is seventy-six.

The Hingwa church in Canton, under the pastorate of Bro. Fung Chak, has entered upon a time of prosperity and is putting up

a chapel in a most eligible site at a cost of some \$10,000, which has been raised by the Chinese here and in America. They have one hundred and twenty-two members; thirty-eight have been baptized and five excluded during the past year.

These churches are members of our Association. Their pastors and members, though not strictly members of our Mission, are identified with us in all our general meetings and Christian enterprises.

THE BAPTIST PUBLICATION SOCIETY.—This Society was founded as a Joint-stock Company in 1899 by members of the A. B. M. U. and our Southern Baptists. Between thirty and forty men are employed, and the publications are nearly 100 titles, including the "True Light Monthly," and a S. S. Series of Lessons. Twelve thousand copies of the Gospel Hymns were printed, a total of over two million pages for this alone. Nearly a million copies of books and tracts have been issued since the beginning. The plant is now worth \$75,000.00.

Literary Work.

R. H. GRAVES, D.D.:

Teachings of Jesus, 3 vols.	868 pp.
Homiletics	108 "
Church Hymn Book	110 "
Paraphrase of Paul's Epistles.	
Romans	86 "
I Corinthians	64 "
II Corinthians	34 "
Galatians and Ephesians	38 "
Philippians, Colossians and I. and II. Thessalonians	52 "
I. and II. Timothy and Titus	40 "
Hebrews	42 "
Footsteps of the Saviour	150 "
Parables of Jesus	220 "
Truth about Baptism	30 "
Analyses of Old and New Testament	120 "

In English: Forty Years in China. Baltimore, 1905.

E. Z. SIMMONS:

Bible Catechism	168 "
Church Directory	100 "
Catechism for the Young	92 "

G. W. GREENE, D.D.:

Outlines of Christian Doctrine	86 "
Gospel for the Heathen	24 "

Miss E. LOWRY:

Bunyan's Holy War	186 "
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Statistics of South China Mission of the Southern Baptist Convention, 1905.

CHURCHES.	Missionaries.	Out-stations.	Chapels.	Baptized.	Received by Letter.	Dismissed by Letter.	Died.	Excluded.	Pres. No.	Sunday Schools.	Scholars.	Day-schools.	Scholars.	Contribu- tions.
Canton, 1st (廣州城)...	3	54	4	46	3	1	457	3	190	5	179	\$656.58
Tsungfa (從化)...	...	2	2	2	...	...	1	...	46	...	...	...	...	100.65
Sainam (西貢)...	...	1	2	14	1	1	1	1	51	...	...	1	28	204.69
Tailenng (大良)...	1	11	25	...	1	3	29	...	...	...	...	200.00
Kutising (古井)...	...	2	2	6	...	...	...	...	82	...	...	...	...	105.00
Hokshan (鶴山)...	2	19	6	...	...	2	67	...	...	...	...	230.40
Tsingyuen (清遠)...	...	2	3	3	...	4	2	1	66	...	...	1	30	180.25
Shiuhing (肇慶)...	2	13	4	1	3	...	148	2	121	4	89	433.83
Wuchow (梧州)...	...	4	1	73	...	...	...	...	183	...	...	...	...	227.37
Shekt'ong (石塘)...	...	6	3	33	...	...	...	...	280	...	...	...	...	...
Tseungchan (肇州)...	...	4	...	44	...	...	...	...	276	...	...	...	...	284.50
Tsaiha (濟寧)...	...	3	...	16	...	...	...	...	585	2	35	1	14	100.00
Langtien (龍田)...	...	4	...	77	...	...	2	...	431	...	...	1	15	164.00
Yangshek (羊石)...	...	4	...	44	...	...	3	14	321	1	18	1	22	94.77
T'ongtsuen (鴨村)...	3	...	26	...	...	1	16	8.00
Sankong (三坑)...	...	2	2	2	...	...	...	...	72	...	...	...	...	20.00
Hingwa (興華)...	...	2	...	38	...	...	...	5	126	...	...	...	...	...
Macao (澳門)...	...	2	...	17	1	...	...	...	28	...	...	...	...	140.00
Hongkong (香港)...	...	4	...	9	1	3	4	...	72	1	45	2	101	200.00
Total...	26	44	20	475	25	55	23	27	3,352	9	408	15	494	\$3,229.94

12 ordained pastors, 40 preachers and colporteurs, 14 Bible-women.

II. Central China Mission.

Stations: Shanghai, Soochow, Chinkiang, Yangchow, Chêngchow (Honan).

ORIGIN.—Rev. and Mrs. Matthew T. Yates, Wake Co., N. C., destined to be the builders of the Mission, were the first on the ground in Shanghai. They arrived September 12th, 1847. Rev. and Mrs. J. L. Shuck* arrived October 27th, 1847. He had been in Canton for ten years previously. Two native preachers—Yong and Mui—were brought from Canton.

SHANGHAI.—November 6th, 1847, a Baptist Church of six foreigners and four natives was organized at Shanghai.

Dr. J. S. James, M.D., and wife, were appointed to this Mission. Having reached Canton "they took passage for Shanghai in the schooner *Paradox*." April 15th, 1848, entering Hongkong harbor, the schooner was capsized by a sudden squall, and our beloved missionaries, with the vessel, went down and were drowned. On account of ill-health in Canton Rev. and Mrs. Percy joined the Shanghai Mission, but they returned home in 1885.

In May, 1850, a building for teaching and preaching was completed, and the first Protestant station owned permanently in the interior was opened at Okadjau, twelve miles south-east of Shanghai.

In 1852, Rev. and Mrs. T. P. Crawford and Dr. G. W. Burton re-inforced the Mission, and early in 1853, Rev. and Mrs. A. B. Cabaniss arrived, but went back to America in 1860. In the city there were three schools and six places of worship. During the year there were eighteen public services *per week*, with an average attendance of two thousand five hundred souls; five day-schools, with an average attendance of one hundred pupils. This year was signalized by the first baptism of a Chinese woman.

SHANTUNG OFFSHOOT.—In 1859, Rev. and Mrs. J. L. Holmes came to Shanghai, and the next year were settled in Shantung province. This year Rev. and Mrs. J. B. Hartwell arrived also, and in 1860, they joined Mr. and Mrs. Holmes in Shantung. In 1861, Dr. G. W. Burton went home, not to return. This left Rev. and Mrs. M. T. Yates and Rev. and Mrs. T. P. Crawford on the field.

*In 1851, Mr. Shuck went home, and never returned.

†Mr. Crawford invented a new phonetic character for Chinese, and at least four books were printed in it in the Shanghai Dialect. Those interested can see the system in the *Chinese Recorder*, March, 1888. For Life see p. 331.

But in 1863, Rev. and Mrs. T. P. Crawford also joined the Shan-tung Mission. Thus the work here fell into the hands of Rev. and Mrs. M. T. Yates. For more than twenty years they held the fort. Serious obstacles were encountered. The chapel inside the city wall was burnt by rebels, but re-built without help from home. The Shanghai community contributed three thousand one hundred taels in aid of this. Mr. Yates lost his voice, and had to travel to Europe and America to restore it, while Mrs. Yates and the native pastor took charge of the work. For a time Dr. Yates took the office of American Vice-Consul and interpreter, spending his spare time and the emolument of the office in building our present Old North Gate Chapel. In 1859, the membership was twenty-two. In 1879, the membership was more than seventy.

QUINSAN, CHINKIANG AND SOOCHOW.—In 1879, a church of sixteen members was organized at Quinsan (崑山), fifty miles north-west of Shanghai (now worked from Soochow). In 1883, mission work was begun in Chinkiang. Rev. and Mrs. W. J. Hunnex,* formerly of the China Inland Mission, were stationed there. The same year a church was organized in Soochow.

Early in 1886, Rev. and Mrs. D. W. Herring came to Shanghai. At the same time Chinkiang was reinforced by Rev. and Mrs. R. T. Bryan. Dr. and Mrs. Yates greatly rejoiced in these missionary children. Dr. Yates lived to introduce them to the work, not going to his reward till March 17th, 1888. Mrs. Yates was spared, a mother to the Church and young missionaries till March 24th, 1894.† A boarding-school for girls, which was opened early in the Eighties, was closed in 1889, and an attitude of doubtfulness as to the advisability of schools was maintained during the next six years.

GOSPEL BAPTIST MISSION OFFSHOOT.—In 1892, while in America, Rev. and Mrs. D. W. Herring resigned their connection with our Board, and with others, founded the *Gospel Baptist Mission*. (See p. 330).

In 1889, Rev. and Mrs. E. F. Tatum came to Shanghai. The same year Rev. and Mrs. T. C. Britton went to Soochow, and Rev. and Mrs. L. N. Chappell to Chinkiang.

* Now Editor of *North-China Herald*, Shanghai.

† Their daughter, Mrs. J. F. Seaman, worthily carries on the traditions of her parents. See below.

YANGCHOW.—In 1891, a station was opened at Yangchow from Chinkiang, and Rev. and Mrs. L. W. Pierce stationed there. Yangchow now has two out-stations: Chuyung (句容) and Kuochow (瓜州). In 1892, Rev. and Mrs. R. T. Bryan were transferred to Shanghai. In 1894, Misses Lottie Price and W. Kelly were added to the Shanghai force. At the same time Rev. W. W. Lawton went to Soochow and Miss Julia K. Mackenzie to Chinkiang.

KIANGSU BAPTIST ASSOCIATION.—The Kiangsu Baptist Association was organized with the Shanghai, Quinsan and Soochow churches in May, 1895. A Home Mission Board and an Educational Board were appointed at the same time. Afterwards the Chinkiang and Yangchow churches united with the Association. Now (1906) there are nine churches within our bounds with a membership of about four hundred.

SCHOOLS IN SHANGHAI.—In 1906, a school was opened by the Educational Board of the Association with twenty-five boys and Dr. R. T. Bryan, President. This boarding-school continues with increased attendance. A boarding-school for girls was also opened with six pupils, Miss L. W. Price conducting it. In 1906, there are sixty girls in this school. On account of Miss Price's absence on account of illhealth, Miss W. H. Kelly is in charge of this work.

1897.—Mrs. W. W. Lawton was added to our Chinkiang station, coming from the Methodist Episcopal Mission and at the earnest solicitation of Rev. W. W. Lawton.

The Old North Gate Church, Shanghai, passed its Jubilee November 6th. A Second Church was organized, which was transferred later to Rifle Butts.

1898.—Old Deacon Wong Yueh-san was called and ordained pastor of the North Gate Church, which relation continued till his death three years later. There had been two native pastors before him, and this is still the only church in the Association that has its native pastor. In the Eighties, Deacon Wong built a chapel inside the West Gate and preached there for years at his own charges.

MOVE TO RIFLE BUTTS.—The old lot and dwelling houses at the Old North Gate having been sold, and a new and much larger lot bought near the Rifle Butts, the three mission houses

and a school building were completed and occupied in October, 1899. 'The girls' school was quartered there for four years, when it was removed to the North Gate and gave way to the boys' school.

Miss Alice Parker and Rev. and Mrs. W. E. Crocker were added to the Mission the same year. In less than a year Mrs. Crocker died while on a visit to Japan.

YANGCHOW.—On September 28th, 1901, Dr. P. S. Evans, Jr., and Mrs. Evans arrived in Shanghai and afterwards located in Yangchow, with the view of beginning medical work in that city.

On May 18th, 1902, Rev. and Mrs. Chas. G. McDaniel arrived in Shanghai for the Soochow station. On October 15th of the same year Rev. and Mrs. Frank Rawlinson arrived and located in Shanghai. Mr. Rawlinson has charge of the boys' school, 177 N. Szechuen Road, near Rifle Butts.

MEMORIALS OF DR. AND MRS. YATES. 1903.—The building for the *Eliza Yates Memorial School for Girls*, erected at Rifle Butts by Mrs. J. F. Seaman, was exchanged for a new building at the Old North Gate, which had been erected by Dr. R. T. Bryan.

The *Yates Home*, next door to the Old North Gate Church, Shanghai, was built by Mrs. J. F. Seaman for the single ladies of the Southern Baptist Mission of Shanghai.

The *Smith Bible School for Women* was built with money given to Miss W. H. Kelly by Hon. W. T. Smith, Birmingham, Ala., U. S. A., and is a house which has proven to be well adapted to, and useful in, the work.

HONAN; THE INTERIOR CHINA MISSION.—In 1904, Rev. W. W. Lawton, and Rev. W. Eugene Sallee, recently arrived, took a trip through China with a view to locating a new mission, and in the autumn of the same year, Mr. Lawton and family and Mr. Sallee located in Chêngchow, Honan (鄭州). This is reached by rail from Hankow (Peihan R. R.); population 15,000, fifteen miles south of Yellow River, forty-five west of Kaifengfu, from which a branch line is being built to Honanfu, which will cross at Chêngchow. The Mission looks toward Kaifengfu. Miss Sallee,* Dr. A. D. Louthan, A. Y. Napier and Miss Jenkins have since joined the station.

The Yangchow boarding-school for girls was started by Mrs. Pierce, March, 1904. Buildings for a Ladies' Home, the Girls' School, and one for women's work have been erected since. Rev.

* Since transferred to Shanghai.

and Mrs. T. F. McCrea, Chinkiang, and Miss Moorman, Yangchow, and Rev. and Mrs. T. M. Thomas, Soochow, and Rev.* and Mrs. H. W. Provence, Shanghai, arrived the same year.

UNION COLLEGE, 1905.—For some years the missionaries and Boards of the American Baptist Missionary Union and the Southern Baptist Convention, U. S. A., have been considering the subject of establishing a Union College and Seminary in Central China. A Board of Trustees have been elected, and they have elected a President, Dr. R. T. Bryan, and a Professor, Rev. F. J. White, of the Seminary, and have bought 165 *mow* of land near Shanghai and will erect buildings for the institutions. Arrangements have been made to open the Mission Seminary in rented quarters in the Autumn of 1906.

Our dispensary building at Yangchow, Dr. P. S. Evans, Jr., in charge, was formally opened on April 7th. Funds for that purpose have been contributed, and the building for a hospital has been begun.

Mandarin and Cantonese work are now carried on in Shanghai.

Miss Dora Lee Cain was added to the working force in Shanghai, but has asked to be allowed to return home on account of ill health.

1906.—The Bible Class begun by Dr. R. T. Bryan in 1900 has grown into a Bible School with over twenty students. Some or all of these men are expected to enter the Union Seminary before the year closes. On February 14th, Rev. G. C. McDaniel opened a boys' school in Soochow.

GENERAL POLICY.—Although more attention is given to schools and medical work than formerly, yet preaching and teaching the Word and distributing evangelical literature are still considered the main work of the missionary, and nearly all who are sufficiently advanced in the language are engaged in preaching the kingdom of God and teaching the things concerning Jesus Christ.

MATTHEW T. YATES.—Born in North Carolina, 1819; died in Shanghai, 1888. Arrived in Shanghai, 1847, as missionary of the Southern Baptist Convention. Here he laboured for more than forty years, in spite of wars, famines, perils, sickness and manifold trials. A part of the time he supported not only himself, but also other missionaries by his labour as American Vice-Consul. In this way the crisis of the Home Church, owing to the Civil War, was tided over. He translated the N. T. into the Shanghai dialect. Life by C. E. Taylor, Nashville, Tenn.

* Mr. Rawlinson and Mr. Provence have often preached to foreigners in the Free Christian Church, Shanghai.

Statistics of the Central China Mission of the Southern Baptist
Convention, 1906.

STATIONS.	Missionaries.	Native Helpers.	Churches.	Membership.	Baptisms.*	Inquirers.	Sunday Schools.	S. S. Scholars.	B. S. Students.	Preaching Chapels.	Outstations.	Pupils Boarding-Schools.	Pupils Day-schools.	Chinese Contributions.*	Dispensaries.	Students of Medicine.
Yangchow and Out-stations ...	7	5	1	51	20	...	1	75	2	3	5	33	\$35.84	1	4	
Chinkiang and Out-stations ...	4	1	1	83	37	200	1	50	3	4	...	50	\$34.74	...	...
Soochow and Out-stations ...	6	2	3	90	30	...	3	40	7	3	...	10	\$5.00	...	...
Shanghai and Out-stations ...	10	9	4	185	41	13	4	250	30	6	1	85	...	\$360.00	...	...
Totals ..	27	17	9	409	128	213	9	415	30	18	11	90	93	\$435.58	1	4

* Since last Mission meeting

III. North China Mission.

ORIGIN.—On December 31st, 1860, Rev. Messrs. J. Landrum Holmes and J. B. Hartwell, both of whom had nearly spent two years in Shanghai, arrived with their families at Chefoo. No consul of any nationality had yet arrived, nor had the Custom House under European management been established. Mr. Holmes had visited the port during the autumn, and rented and repaired a house for a home. He remained in Chefoo, and Mr. Hartwell proceeded to Tengchowfu, arriving there with his family on March 1st, 1861. Tengchow (登州府) was the port opened by the several treaties, but, because the harbour was not commodious, "Tengchowfu" was, by common consent, interpreted to mean Chefoo (芝罘, now 烟台) which, at that time, was little more than a large fishing village.

Street preaching was commenced in Tengchow on the first Sunday after the missionary's arrival. The gentry of the city held a council to discuss the kind of reception they should give the stranger. It was feared that if one were kindly received others would come, and the quiet of their poor but proud and aristocratic city would be disturbed. It was therefore decreed that no house in the city other than that already occupied should be rented or sold to any stranger. This social ostracism by the gentry continued for many years, rendering it exceedingly difficult to secure property,

though the missionaries were always on visiting terms with the mandarins.

DEATH OF MR. HOLMES.—In the autumn of 1861, this part of the province was overrun by an immense horde of robbers, called by the natives Nien-fei (捻匪), who burned and slaughtered without regard to age or sex.

Rev. H. M. Parker, of the American Episcopal Mission, and Mr. Holmes, of the S. B. M., went out from Chefoo to meet them, hoping to dissuade them from such reckless murder and cruelty as had marked their advance, and, especially, to secure Chefoo from attack. These Nien-fei were supposed, at first, to be a detachment of the Taiping rebels. Mr. Holmes, with two others of his Mission, had visited the Taipings in Soochow (the first Europeans who ever visited them) and later, Mr. Holmes with only a Chinese attendant, at their headquarters in Nanking, and had been courteously received by them. He hoped, therefore, to effect something with this supposed detachment. The two missionaries were ruthlessly murdered and their bodies partly burned. They were found a week later by a search-party of Europeans, led by Mr. Matthew Holmes, a merchant brother of the missionary, and were buried on French Island, near the entrance to Chefoo harbour.

In the vicinity of Tengchow the heavens were nightly illuminated with the glare of burning villages. The city gates were barricaded, and hundreds of refugees from the country—men, women, and children—were hauled up over the wall; the missionary taking an active part in the work. Assistance being offered to some who received bruises in scaling the wall, the news spread that the foreigner had medicine to heal wounds.

For a fortnight after the city gates were opened, the chapel became a hospital, and the missionary, without any knowledge of surgery and with no facilities for such work, sewed and bound up wounds. A gracious Providence healed the poor sufferers most wondrously. For the next ten years every missionary in Tengchow (we had no missionary physician) was obliged to prescribe for every kind of disease. The results were marvellous, in the cures effected, in the removal of prejudice against foreigners, and in opening the way for the Gospel all through the country.

In 1862, cholera raged through this region, and Mr. Hartwell, suffering from the effects of such an attack, removed to Tengchow, leaving Chefoo without a Baptist Mission.

On October 5th, 1862, the Tengchow Baptist Church was organized, the first Baptist Church, and it is believed the first Protestant church of any denomination, north of Shanghai. There were eight constituent members. Three others were baptized the day of organization.

IN THE COUNTRY.—Mr. Hartwell began early to preach much in the country, securing preaching places at Tashiintien, in Hwanghien City (黃縣) and, later at Pema and Hwangsankwan, in all which places, with the assistance of native helpers, he held services regularly.

The first convert baptized in Hwanghien was from Shangtswong, a rural village in Chaoyuenhien (招遠). This man, full of zeal, took the Gospel to his home and brought his mother, his wife, and two sisters-in-law and a brother to Tengchow for instruction; the whole party on foot, except the old lady, eighty years old, who rode the whole distance (seventy English miles) on horseback. They remained two months, at their own charges, drinking in the Gospel from the lips of Mrs. Hartwell who taught them daily. They were, ultimately, all converted, and formed the nucleus of a little Christian community in Shangtswong (上莊), fully 200 *li* from Tengchow.

The number of converts during the early years was not large, but most of them proved sincere Christians, some of them continuing to the present (September, 1906) faithful witnesses for Jesus. Some have fallen on sleep.

In 1863, Mr. and Mrs. T. P. Crawford, in feeble health, after eleven years of labour in Shanghai, removed to Tengchow. When they attempted to occupy a home they had secured through a Chinese agent, a gong was beaten through the streets by order of the gentry, a mob assembled, and violence became imminent. Happily the U. S. Consul was present, and by his negotiation with the Prefect, Mr. Crawford was put into peaceful possession of the property. Since that time property has not been so difficult to secure.

THE CIVIL WAR.—While the Civil War was raging in America (1861-1865), the southern parts of U. S. A. being blockaded, communication between the missionaries and their Boards was interrupted. Funds failed. The missionaries were obliged to find other support, and mission work was impeded. The Hartwells went to Shanghai in 1864, took charge of the Shanghai Mission, supporting themselves, while Dr. and Mrs. Yates were in Europe, and returned in 1865; Mr. and Mrs. Crawford meantime taking their place in Tengchow. For a number of years after the war closed, the Board were unable to reinforce the Mission, Mr. Hartwell being supported by a personal friend in America.

In 1866, Mr. and Mrs. Crawford and Mrs. Holmes began a new interest in another part of the city, which resulted in the organization of the Monument St. Church, which has since become the Tengchow Baptist Church; the original Tengchow church being removed, during Dr. Hartwell's eighteen years' absence to America, to Shang-tswong village in Chaoyuen Hsien.

In 1867, the country was again ravaged by the Nien-fei, and again the missionaries laboured for the relief of the sufferers, who crowded the city, at the same time sowing the seed of Gospel truth.

Mrs. Hartwell's death in 1870 was a serious blow to the Mission work, and the same year, on account of the excitement occasioned by the Tientsin Massacre and the threatening aspect of things in Tengchow, all the missionaries, Baptist and Presbyterian, withdrew for some months to Chefoo, causing serious interruption to mission work.

In anticipation of Mr. Hartwell's visiting the U. S. with his motherless children, on November 27th, 1870, Mr. Woo Tswun-chow was ordained into the Gospel ministry and became pastor of the Tengchow Church; the church supporting him at a salary, at first of 108,000 cash per annum, and later of 150,000 cash per annum.

In 1863, Mrs. Hartwell opened a small boarding-school (never more than eight pupils at any one time), which was interrupted by her going to Shanghai in 1864, but was reopened after her return. Of the girls converted from that little school, four are now (1906) active workers in the Mission and one is a teacher in the Viceroy's High School in Tientsin. So, too, of the pupils taught in Mrs. Crawford's school for boys so long ago, five are to-day in the employ of the Mission. The schools taught by Mrs. Holmes and Miss Moon have had similar happy results.

In 1872, a chapel in foreign style was built near Mrs. Crawford's residence. In this year, Miss E. Moon reached the field, but after four years returned home in impaired health. Miss L. Moon arrived in 1873.

In 1875, Mr. Hartwell worked in Chefoo, and in 1875, on account of severe illness in his family, returned to the U. S. and finally settled in San Francisco, where he laboured fourteen years, organizing there the first Chinese Baptist Church in the U. S.

Mrs. Holmes left for America in 1881. The following missionaries reached the field and returned to U. S. or died as indicated:—

			ARRIVED.	RETIRED OR RETURNED.	DIED.
Rev. N. W. Halcomb	...	...	1882	1886	
Rev. C. W. Pruitt	...	...	1882		
Mrs. Ida Tiffany Pruitt	...	...	1882		1884
Miss Mattie Roberts (later Mrs. N. W. Halcomb)	}	...	1883		1885
Rev. E. E. Davault	...	...	1884		1887
Mrs. Davault	...	...	1884	1888	
Rev. J. M. Joiner and wife	...	...	1884	1888	
Mrs. Anna Seward Pruitt	...	...	1889		
Rev. T. J. League and wife	...	...	1889	1893	
Rev. G. P. Bostick	...	...	1889	1893	
Mrs. Bostick	...	...	1889		1890
Miss Laura Barton	...	...	1889	1894	
Miss M. J. Thornton (later Mrs. G. P. Bostick)	}	...	1890	1893	
Miss Fannie E. Knight	...	...	1889	1893	
Rev. W. D. King	...	...	1891	1893	
Rev. Wm. H. Sears	...	...	1891		
Mrs. Effie J. Sears	...	...	1891		1904

In 1885, Messrs. Joiner and Davault succeeded in getting a house at Hwanghien, but Mr. Davault dying in 1887 and the Joiners going to U. S. in broken health, the work was interrupted till reopened by Mr. Pruitt in 1888, Mr. and Mrs. League joining him in 1889.

Much preaching was done in the vicinity of Pingtu as early as 1882 by Messrs. Pruitt and Halcomb.

In 1885, Miss Moon began regular work in Pingtu, where she was joined by Miss Knight in 1889.

During these years (1883-1893), the policy of the Mission was practically changed; no native assistants being employed, and, from 1883, all Mission schools being closed. The theory of the missionaries was, that by withholding all possible extraneous motive for professing Christ, they would be able to establish a spiritual Christianity which would, in time, support its own ministry and develop its own schools and Christian institutions.

GOSPEL MISSION OFFSHOOT.—In 1893, Rev. Messrs. Bostick and League with their wives, Rev. W. D. King and Miss Fannie Knight withdrew from the Mission, and united with Dr. and Mrs. Crawford (who had withdrawn some time before) and others to form the Gospel Mission. (See their Sketch).

In 1893, Dr. Hartwell returned from San Francisco to Tengchow with his family, and Rev. Peyton Stephens and wife joined the Hwanghien station. In 1895, Miss Anna B. Hartwell was transferred to this Mission from Canton.

The following missionaries have since joined the Mission:—

Rev. H. A., Randle, M.D., and wife,	1891, P'ingtu.	Retired 1898.
Rev. and Mrs. J. W. Lowe ...	... 1899, P'ingtu, later Laichowfu.	
Rev. J. C. Owen ...	... 1899, Tengchow, later P'ingtu.	
Miss Mattie Dutton ...	... 1900, " " "	Retired 1904.
Miss Emma B. Thompson ...	... 1900, Hwanghien.	
Miss Rebecca Miller, marrying Rev. J. C. Owen ...	} 1900, T'engchow, later P'ingtu.	
T. W. Ayers, M.D., and wife	... 1902, Hwanghien.	
Miss M. D. Willeford ...	... 1902, Laichowfu.	
Miss Jessie L. Pettigrew ...	... 1902, Hwanghien.	
Rev. W. C. Newton and wife	... 1903, T'engchowfu.	
Rev. W. B. Glass and wife ...	... 1903, Laichowfu.	
J. M. Oxner, M.D., and wife	... 1904, P'ingtu.	
Rev. S. Emmet Stephens and wife	1904, Hwanghien.	
E. M. Huckaby, M.D., and wife	... 1905, Laichowfu.	
Rev. E. L. Morgan and wife	... 1905, Hwanghien; 1906, Chefoo.	
Miss Ida Taylor ...	... 1905, T'engchowfu.	
Miss Ella Jeter ...	... 1905, T'engchowfu.	
Rev. Carl Vingren and wife	... 1906, T'engchowfu.	
Mrs. Belle Boyd Sears ...	.. 1906, P'ingtu.	

In 1894, Mrs. Hartwell opened a boarding-school for girls in Tengchow, which has risen to be a school of high order. It was managed by her till her death in 1903, since which time it has been in charge of Miss Anna B. Hartwell till her later removal with her father to Hwanghien. Graduates of this school occupy useful positions in the Mission. It is now in charge of Miss L. Moon.

PINGTU (平 度).—Work in Pingtu region has had signal success. Mr. and Mrs. Sears took up residence there in 1891. Mrs. Sears, after earnest, faithful and successful labour, entered her heavenly rest in 1904. Mr. and Mrs. Lowe joined the station in 1899 and continued there till 1902, when they opened a station in Laichowfu. Misses Dutton and Willeford also laboured there for a short time, and Dr. Randle did there a most successful medical work for about four years. Churches were organized in that region as follows: Saling, 1889; Pingtu city, 1895; Wutswong, 1896, Hwoasan, 1898. In 1899, Mr. Li Sheo-ping was ordained into the Gospel ministry and chosen pastor of all those churches.

A church was organized in Laichowfu (萊 州) in 1903; present membership seventy-nine. At this station also there is a boys' boarding-school, with fifteen pupils. In 1906, Rev. Messrs. Peyton Stephens and E. L. Morgan opened again the long-closed station at Chefoo, and on October 21st, organized a church there with twenty-four constituent members, and every prospect, with the divine blessing, of a successful mission.

During the year 1906, churches were also organized at Pema (馬). The churches of this Mission and also those of the Swedish Baptist Mission are associated together in an Association which meets annually for conference. For two years they have been employing an evangelist to labour for the Association. For the present they have employed three to labour in their bounds with instructions to their native Board of Missions, if the Holy Spirit furnishes the man, to open a mission in the regions beyond. Medical work is done in three of the stations—Hwanghien, Pingtu, and Laichowfu. Only at Hwanghien, as yet, is there a furnished hospital.

TRAINING.—In the matter of training men for the ministry, an effort was begun by the holding of classes in the Old and New Testament respectively at Tengchow, Pingtu and Hwanghien. In 1903, the Mission resolved to open a training school for preachers, asking Messrs. Pruitt and Hartwell to take charge. In the spring of 1904, such an institution was opened in Tengchowfu, temporarily, with the purpose that its permanent location should be Hwanghien. In 1905, Hon. J. E. Bush, of Mobile, Ala., in memory of his parents, donated \$10,000 Gold for the purchase of land and erection at Hwanghien of a building for the school and two residences for the teachers. At the request of the Mission Board the institution was named the Bush Theological Seminary. In 1906, buildings were erected under the direction of Rev. Dr. Pruitt, Rev. Mr. Newton supplying his place as teacher in the Seminary. The fall term of the Seminary was held in the new buildings at Hwanghien. The attendance of students was quite uniformly twenty-one men and three women; the latter being in preparation for Bible-women. The school will not hereafter be open to women students. Present attendance, seventeen.

In 1905, it was resolved that we should open a training school for women helpers, to be located at Laichowfu, and in charge of Miss M. D. Willeford. The first session of this school was held in the spring of 1906. Attendance, twenty-three. In Tengchowfu a boys' school is managed and supported by the native church. The support comes chiefly from the income from Taels 1,000 contributed by one member (now deceased) and invested for this purpose. In Hwanghien is an academy of high grade for boys, and at Pingtu a girls' school (pupils seventy) and "The Institute" with a normal department; seven native teachers and 110 students.

There are also, in connection with the different stations, numerous day-schools for children (see Statistical Tables).

Statistics of Southern Baptist North China Mission.

STATIONS.	Opened.	MISSIONARIES.			Churches.	Out-stations.	Members.	Contributions.
		Ordained.	Unordained Men.	Women.				
Tengchowfu (登州府) ...	1861	2	...	5	3	8	330	\$351.20
Pingtu (平度州) ...	1885	2	1	3	4	21	760	685.65
Hwanghien (黃縣) ...	1885	3	1	6	3	7	332	75.75
Laichowfu (萊州府) ...	1902	2	1	5	1	4	79	61.60
Chefoo (烟台) ...	1906	2	...	2	1	...	24	17.50
T'singtau (青島) ...	1906	...	...	...	1	...	14	.....
Totals... ..		11	3	21	13	40	1,539	\$1,191.70

School Statistics.

STATIONS.	Boarding-schools for Men and Boys.	Native Teachers.	Pupils.	Boarding-schools for Women and Girls.	Native Teachers.	Pupils.	Day-schools.	Native Teachers.	Pupils.
Tengchowfu ... ..	...	...	...	1	3	37	4	5	68
Hwanghien Station ...	1	2	46	...	...	...	4	4	58
Bush Theological Seminary	1	...	17	...	...	...	...	...	...
Laichowfu Station ...	1	1	15	...	...	...	...	...	...
Women's Triennial School	...	...	...	1	1	22	...	...	...
P'ingtu Station ... ..	...	...	...	1	3	70	21	21	273
The Institute, with Normal Department	1	7	110	...	...	...	...	...	...
Chefoo ... ..	...	...	...	...	...	...	2	2	33
Totals... ..	4	10	188	3	7	129	31	32	432

Literary Work.

Besides Dr. Crawford's works (pp. 317, 331). Dr. Pruitt has translated Meyer's Present Tenses of the Blessed life, also Lessons on Genesis; and Mrs. Owen has done Stalker's Life of Christ.



THE GOSPEL BAPTIST MISSION, SHANTUNG.

The Gospel Mission began about 1892 by the severance of relations of several missionaries from the Foreign Mission Board of the Southern Baptist Convention.

ORIGIN.—There were two main causes for this separation. The one on the field, which came first in point of time, was a deep desire on the part of the missionaries to cultivate a healthy self-support among the native Christians by keeping out of view, as much as possible, foreign money.

The other matter aimed at was to bring into a closer relationship the missionary on the field and his constituency at home; thus doing away with the large organizations, which the missionaries thought subversive of congregational church government, introducing centralizing tendencies not derived from New Testament precept or example.

Those who were separated from the Board were Rev. T. P. Crawford, D.D., G. P. Bostick and T. J. League, with their wives, and D. W. Herring, who in 1893 returned from America, accompanied by Messrs. T. L. Blalock, F. M. Royall and W. E. Crocker. In 1893, W. D. King and Miss Fannie Knight separated from the Board, joining the new movement. All remained for a time at Pingtu (平度州), Shantung, searching for a new field where they would not come in collision with the work of the Board. In 1894, some settled in Taianfu (泰安府), and a large market town to the east, and later the same year Mr. Herring led a party to open work at Tsiningchow (濟甯州).

In the spring of 1895, Mr. King and Miss Knight were married, but Mrs. King was soon called home to her reward. This same year the Mission was reinforced by the addition of Misses Humphries and Sullivan. The next few years Miss Divers (Mrs. Sims), Mr. Hudson, Mr. Sims, Miss Aulick (Mrs. Hudson) were added to the list of workers. In 1898, Mr. and Mrs. J. V. Dawes, Miss Rose Marshall and Mr. Chas. Tedder arrived. Several have left the Mission for the home land and not returned, some have associated themselves with other work and remained in China, while two—Dr. Crawford and Mrs. Bostick—have passed to higher service.

Since the Boxer year Miss Attie Bostick, Mr. and Mrs. W. D. Bostick, Mrs. Dr. King, Mrs. Tedder and Miss Walker have joined the work.

STATIONS.—At an early date trips were made into Honan and a church gathered at Kweitchfu (歸德府). Later a most encouraging work was opened in N. Anhwei, in the region of Pochow (亳州), Yungchung (永城縣) and Lou I (鹿邑縣). The Bosticks, Blalocks

and Mr. Tedder have labored much in this region, but the two last named families returned to America in 1906 on account of ill health.

The native Christians number about one hundred at our six centers. A few natives, bearing their own expenses, devote more or less of their time to Christian work. One of the churches owns its house of worship, another is about ready to build, and still another has its own hired house, while at other places services are held at the home of a missionary.

Literary Work.

Dr. Crawford's English works are: "Patriarchal Dynasties", "Crisis of the Churches", "Evolution in my Mission Views", and "A Poem for the Churches". In Chinese, a Phonetic Primer (early inventing a phonetic character for writing the Shanghai dialect and later adapting it to the Eastern Shantung dialect), a Hymn Book, an Epitome of Ancient and Modern History, a Mandarin Grammar, and a Catechism of General Information.

Mrs. Crawford wrote, "The Chinese Bride" in English; in Chinese—The Three Maidens, A Scriptural Catechism, a Doctrinal Catechism, an Epitome of Christianity, and Foreign Cookery Book—English and Chinese.

"Our Missionary Helper", published at Decatur, Georgia, U. S. A., is the official organ of the Mission, but several other religious periodicals have espoused and advocated the principles of this Mission. The workers and their support have been drawn almost entirely from the Southern Baptists.

Rev. T. P. CRAWFORD, D.D., a native of Kentucky, United States, was, early in 1851, appointed a missionary to Shanghai by the Foreign Mission Board of the Southern Baptist Convention, November 17th following, he sailed with his wife, reaching Shanghai March 30th, 1852. Here he labored zealously for about twelve years. He invented a character for writing phonetically the Shanghai colloquial, in which a number of books were printed, and which was learned by the native Christians and others. He afterwards adapted this to the Northern Mandarin. He also composed, translated and collected the first little hymn book at Shanghai.

In 1863, he removed to Têngchow, Shantung, where, in the city and surrounding regions, he labored assiduously more than thirty years, translated the Shanghai hymn book into Mandarin, added many more hymns to it—original, translated or selected—also published several books in Chinese and English.

Being strongly in favor of self-support, he felt constrained to sever his relations with the Foreign Mission Board, and in 1894, at the age of seventy-three, in connection with others of kindred views, now known as the Gospel Mission, removed to Taianfu, Shantung, where he continued his evangelistic labors until driven out by the Boxer outburst in 1900, reaching the United States in October of that year. Though vigorous on arrival, excessive work soon began to tell upon him, and he died suddenly of heart-failure April 7th, 1902, at Dawson, Georgia, aged eighty-one years.

AMERICAN BAPTIST MISSIONARY UNION.

(大美國浸禮會真神堂).

Headquarters: Tremont Temple, Boston, Mass., U. S. *Secretaries*: Rev. H. C. Mabie, Rev. T. S. Barbour. Entered China, 1842.

Fields in China: Swatow, Ningpo, Hanyang, West China. *Missionaries*: 41 male, 49 female. *Communicants*, 4,709.

I. South China—Swatow Field.

Churches, 83; members, 3,082; 11 ordained missionaries, 4 single women, 6 stations, viz., Swatow, Kiaying, Ungkung, Chaochowfu, Kiehyang, and Chaoyang.

EARLY WORK.—In 1833, Rev. J. T. Jones, of the Burma Mission, went to Bangkok in Siam. The first three converts there were Chinese. When China was opened in 1842, one of the missionaries, Rev. W. Dean, moved to Hongkong. But the first Baptist Church in China was formed in the Portuguese Colony of Macao in 1837. In 1843, the second Baptist Church was organized at Hongkong.

ISSACHAR JACOB ROBERTS.—Located in Hongkong in 1842, was present at the Conference of 1843 regarding the translation of the Scriptures. In 1844, he settled in Canton, where Hung Hsiu-ch'nan (洪秀全), afterwards so famous as leader of the Taiping rebels, visited him and remained a few weeks under his instruction. Mr. Roberts withheld baptism and Hung withdrew. In 1853, he received an invitation from Hung at Nanking to come up from Canton and help in the propagation of the Gospel. He came up, but failed to get into Nanking. But in 1860, he tried again and succeeded. He stayed with the rebels in Nanking for over fifteen months, when he left them in disgust. (Wylie, pp. 94-97, list of eight works by him.)

WILLIAM ASHMORE, D.D.—Born in Zanesville, Ohio, December 25th, 1824. Graduated at Granville College, now Denison University, and at the Baptist Theological Seminary, Covington, Ky. Pastor for a year or two at Hamilton, Ohio. Appointed missionary of the American Baptist Missionary Union in 1849. In Bangkok, Siam, engaged in work for the Swatow-speaking Chinese from arrival in 1850 till transfer to Hongkong in 1858. From 1863 located at Swatow. Was for about two years Home Secretary of the A. B. M. U., but chose to return to China in 1887. Left Swatow last in 1903. One of the prominent speakers at the Shanghai Conference of 1890 and the Ecumenical Conference in New York in 1900. For many years has been a prolific writer for the press on missionary topics, and when in the States has done a great deal of public speaking at missionary meetings.

The dialect used by the missionaries, both in Siam and at Hongkong, was that spoken in the prefecture of 'Tiechiu (Ch'ao-chou 潮州), of which Swatow is the port, north-east of Hong-

kong, and distant 180 miles. At the entrance of the bay on which Swatow is situated there is a small island called Double Island (孖嶼),* on which foreigners secured a foothold before the port was opened to the outside world. In 1858, Swatow, by the treaty of Tientsin, became an open port and the work was removed there from Hongkong.

STATIONS OPENED.—The town of *Swatow* (汕頭), population 30,000, Canton province, is on the north side of the bay and inland from Double Island five or six miles. The bay is one mile wide at this point, and the Baptist Mission compound is on the south side, which is called Kakchieh (角石); the English Presbyterians being on the north side. The settlement includes the consulates and a few foreign residences.

The work for which Swatow is the base of operations and the base of supplies, is divided into two departments: the *Tiechiu department* and the *Hakka* (客家) *department*.† The former includes the territory in which the Tiechiu dialect is spoken, and the latter that in which the Hakka dialect is spoken. The central station of the latter work is the prefectural city of *Kiaying* (嘉應), about 150 miles north-west from Swatow. Two dwelling houses have recently been built on the compound which has been secured at that place, and two Mission families and a woman physician are located there. A new chapel has been built to replace the old one ruined by a flood.

For more than thirty years the entire Tiechiu field was worked from Swatow as a base, but in 1893, a compound was secured in the large town of *Ungkung* (黃岡), some thirty miles north-east from Swatow, and that became a centre for work extending into the southern part of the Fukien province. In 1894, a family was located at *Ch'aochowfu* (潮州府), the capital of the prefecture, thirty-five miles north of Swatow.

Still later, Mission houses and a hospital were built at *Kieh-yanghsien* (揭陽), a district city, about fifty miles west from Swatow; and last year (1905) a family was located in the large district city of *Ch'aoyang* (潮陽), twelve miles south of Swatow. There are now, therefore, four distinct centres of work distant from Swatow, from twelve to fifty miles (not including Kiaying, the centre for work among the Hakkas), each having within easy reach

* The Chinese name is Mah-soo (媽嶼), where may now be seen the ruins of hongs, godowns, etc., long deserted for Swatow.

† For the Hakkas see *Notes and Queries on China and Japan*, Vol. I, No. 5, by Dr. Eitel.

hundreds of thousands of inhabitants, and having a large number of out-stations.

The territory in which the Tiechiu dialect is spoken extends along the coast 150 miles or more and inland an average of about fifty miles. It contains more than 6,000 towns and villages, and the population is variously estimated from three to five millions. In connection with the central station and the four inland stations, there are more than one hundred out-stations, at which congregations meet for worship, and at nearly all of which there are regularly organized churches, although few of them as yet have permanent pastors.

THE SWATOW FIELD.—Churches, 21; members, 834; out-stations, 39. Three of these are on the island of Namoa, twenty miles off the coast, population 30,000. A week of meetings is held at the beginning of each quarter in the year at which questions relating to the interests of the churches are discussed, and instruction is given to the native teachers and preachers who come in from the out-stations for that purpose. The principal educational plant is here. Dr. Wm. Ashmore organized the *Theological School*, which is now under Dr. S. B. Partridge, with an average attendance of twenty-five young men preparing for the ministry. There is also a boarding-school for boys (seventy-four pupils), with high school and primary departments, a boarding-school for girls, and a training class for women. There is also a large hospital with wards both for men and for women. All of the work is on strictly evangelistic lines, and especial emphasis is laid upon the work of preaching the Gospel to the heathen, to organizing churches of believers and to the establishment of such churches on an independent basis. Plans are laid for greatly enlarging the educational work. Land has been purchased and funds have been in part provided* for buildings and equipment suited to the present needs which have outgrown the present accommodations, and to meet the growing demands of the Chinese for a broader education.

STATIONS. *Kiaying* :—Churches, 7; Members, 153. *Ungkung* : Churches, 18; Members 771; 45 miles up the coast from Swatow. At times great hostility to the foreigner has been manifested, and the Christians have suffered persecution. Fifteen of the churches are self-supporting (average giving, \$4.00 per member).

* By Dr. Ashmore and his son. Dr. Ashmore, Sen., is now (1906) in his 81st year, living in America.

Chaochorafu:—Population, 200,000, Churches, 6; Members, 143. On the Han river, 30 miles N. W. of Swatow. *Kieh-yang*: Churches, 16; Members, 862, 25 miles W. of Swatow. A new woman's hospital is being erected. *Chao-yang*: Population, 300,000; Churches, 15; members, 319. French Jesuits are strong here. Christian *Coreans* have for several years contributed toward the support of a preacher in this region.

SELF-SUPPORT.—Last year \$12,199.26 were given to the work by the native Christians, who are increasing year by year; their contributions in some instances paying the preacher's salary and all the expenses of their station. They are increasing also the amount of the fees which are required from all the pupils in the schools. But the problem of self-support is not yet wholly solved; it is still one of the most perplexing problems before us. Our special need is more spiritual power. Our native congregations are not yet a spiritual force in the communities to which they belong. They are not yet a cause of such fear to the masses as to occasion violent opposition.

NATIVE MISSIONARY SOCIETY.—A native missionary society works in Weichow (惠州府), which extends along the coast west of Chaochow in the direction of Hongkong.

WOMAN'S WORK.—The early training of the women was conducted by Miss A. M. Fielde, who came to Swatow in 1873, after having served several years in Siam. It was her custom to gather the Christian women for instruction and to teach them one lesson from the Gospels,* and when they had learned it to send them out into the country, two by two, to tell it to their sisters. After a time they would come again to the station and receive another portion of truth, and having mastered this they would go forth again to tell the good news. Miss Melvina Sollman and Miss E. G. Traver are now in charge of this work.

The following dates are given:—

Appointed.		Appointed.	
Rev. J. W. Johnson and wife ...	1846	Rev. E. Bailey, M.D., and wife	1895
Rev. W. Ashmore and wife ...	1849	Miss Adele M. Fielde ...	1865
Rev. H. A. Sawtelle and wife ...	1859	Miss C. R. Daniells, M.D. ...	1878
Rev. S. B. Partridge and wife ..	1868	Mrs. A. K. Scott, M.D. ...	1889
Rev. W. K. McKibben and wife	1875	Miss A. M. Ross, M.D. ...	1891
Rev. W. Ashmore, Jr., and wife	1879	Miss J. M. Bixby, M.D. ...	1894
Rev. J. M. Foster ...	1887	Miss M. Grant, M.D. ...	1901
Rev. J. W. Carlin and wife ...	1889	R. E. Worley, M.D. ...	1903

* See her *Pagoda Shadows*, and *A Corner of Cathay*.

Missionaries who are at present (1906) connected with the work of the American Baptist Missionary Union in Southern China :—

TIECHIU DEPARTMENT.

Rev. Wm. Ashmore, D.D., and wife
(in U. S.).

Rev. S. B. Partridge, D.D., and wife.

Rev. J. M. Foster, D.D., and wife (in
U. S.).

Rev. J. W. Carlin, D.D., and wife.

Rev. H. A. Kemp and wife.

Rev. G. H. Waters and wife.

Rev. J. Speicher and wife (in U. S.).

Rev. A. F. Groesbeck and wife.

Rev. R. E. Worley, M.D., and wife.

Miss J. M. Bixby, M.D.

Miss M. Sollman.

Miss M. F. Weld.

HAKKA DEPARTMENT.

Rev. G. E. Whitman and wife.

Rev. J. H. Giffin and wife.

Miss M. Grant, M.D.

II. The East China Mission.

Stations: Ningpo, Shaohsing, Kihwa, Hangchow and Huchow. 22 Churches; 1,073 Members.

NINGPO (甯波).—Churches, 7; Members, 570. (The oldest station of the A. B. M. U. in China).

The East China Mission of the American Baptist Missionary Union was begun at Ningpo in 1843, by D. J. Macgowan,* M.D., who had the honor of establishing the first permanent mission work in this place. He was able, by his medical skill, to overcome in a measure the suspicion and opposition of the people and to prepare the way for evangelistic work. Rev. E. C. Lord (9 Chinese works) joined him in 1847, and two years later Rev. J. Goddard† was transferred from Bangkok to Ningpo, after eight years of missionary service in Siam. Rev. M. J. Knowlton arrived in 1854, and Rev. H. Jenkins in 1860, Rev. J. R. Goddard, son of the preceding, in 1868. The two latter are still in the work.

The work thus inaugurated has been gradually developed in its evangelistic, educational and medical departments without any serious interruption or remarkable advancement. The growth has been slow but continuous. Two churches have been organized in the city of Ningpo, and five in the surrounding country and on the island of Chusan (舟山), while chapels or preaching places are occupied as evangelistic centres in a number of villages where only a few converts have been gathered. A hospital with 32 beds, has recently been built, to take the place of the inconvenient and unsightly buildings in which our medical work has been carried on so long.

EDUCATIONAL WORK.—From an early period in the history of the Mission day-schools for boys and girls have been maintained.

* Wylie gives a list of four works by him. Also a vocabulary of the Tiehchiu dialect.

† Wylie gives a list of four works by him.

A very efficient boarding-school for girls, under the supervision of Miss Corbin, now Mrs. J. R. Goddard, has been sustained since 1872, many of the graduates, as wives of preachers or teachers, since doing excellent Christian work. A boys' boarding-school was opened about 1880 by the native Christians, and has been maintained almost entirely without expense to the Missionary Union. Native preachers were at first trained by each missionary, but in 1873, Dr. M. J. Knowlton began the training of a class of theological students. At his death the work was carried on by Dr. J. R. Goddard and Dr. E. C. Lord, and finally in 1887, was transferred to Shaohsing. An important advance move has recently been made in uniting with the missionaries of the Southern Baptist Convention in a UNION COLLEGE AND THEOLOGICAL SEMINARY in Shanghai. Land has been secured in an excellent location, and buildings will soon be erected. The seminary has already been opened in rented quarters; Rev. F. J. White being the representative of the Missionary Union on the faculty.

HANGCHOW (杭州).—Population 800,000. Church, 1; Members, 47. In 1866, Rev. C. T. Kreyer visited Hangchow and rented a place for chapel and residence, where he established himself and opened a new station. A church was organized of members of the Ningpo Church, and two or three out-stations were opened. But in 1870, Mr. Kreyer resigned to accept a position under the Chinese government. With the exception of two brief periods, when Rev. H. Jenkins and Rev. G. L. Mason lived in Hangchow, the work was in charge of a native preacher until 1899, when Rev. W. S. Sweet removed to that city, and has since resided there. A large building has been erected for our Wayland Academy, and Mr. Sweet and his colleague, Rev. W. H. Millard, who arrived in 1902, have been chiefly occupied with educational work. About eighty pupils are enrolled in the academy. Mrs. Sweet has a school for high class girls, with about twenty pupils.

KINHWA (金華).—Population, 50,000, 75 miles S. W. of Hangchow. Churches, 5; Members, 197.

Among the earliest converts at Ningpo was a Kinhwa man named Cü Teh-piao, who became a zealous and successful preacher. Through his influence some of his friends in Kinhwa were converted, and invited our missionaries to visit them. Several visits were made by Messrs. Lord, Knowlton and Jenkins, and a small church was organized. In 1867, Mr. Jenkins rented a

house and spent some months there. But a mob tore down the house and compelled him to leave the city. The work was left in charge of a native preacher till 1883, when Rev. Joseph S. Adams occupied the place. Since that time there has been an encouraging growth. In 1893, Rev. T. D. Holmes was put in charge, Mr. Adams having been transferred to Hanyang. The following year Dr. S. P. Barchet (now in American Consular Service) opened a hospital in the city, which was largely attended, and was the means of doing great good. During the Boxer troubles of 1900, the missionaries were obliged to flee, and one of the houses was thoroughly looted. At present Messrs. T. D. Holmes and C. S. Keen, with their wives, and Misses C. E. Righter, L. Minniss and S. Relyea are our representatives in Kihwa.

SHAOHSING (紹興).—Population, 450,000, on south side of Hangchow bay, 100 miles W. of Ningpo. Churches, 5; Members, 87.

After Mr. Jenkins was driven from Kihwa, as above stated, he went, under instructions from the home Board, to Shaohsing, where after long continued effort and many disappointments he secured land for a residence and a chapel. A church was organized in 1870. In 1887, the theological school, which up to that time had been maintained in Ningpo, was transferred to Shaohsing and placed under the care of Dr. Jenkins, who is still in charge. Messrs. Mason, Gould, Sweet and C. E. Bousfield have successively spent a few years each in charge of the evangelistic work, and out-stations have been opened in several of the outlying villages. F. W. Goddard, M.D., son of Dr. J. R. Goddard, and Misses H. M. Austin and C. H. Huntoon, with Dr. Jenkins, occupy this station at present. Mr. White is now one of the professors in the Union Bible School, Shanghai.

HUCHOW (湖州).—Population, 100,000, 125 miles W. of Shanghai and 60 miles N. of Hangchow. Churches, 4; Members, 172.

The literati of Huchow were bitterly anti-foreign. They frustrated attempts made by two different missions to open up Christian work in their city. But undeterred by these failures, Rev. G. L. Mason set his heart on preaching the Gospel in Huchow. After long and patient effort and many disappointments, he succeeded in renting a small room outside the city walls, where a native preacher was stationed. Later on, in 1888, a house was purchased just within the East Gate, and here Mr. Mason took up his abode with his family. More than once they were threatened by a mob, but the Lord kept them in safety. Prejudice gradually gave way, converts were

gathered, a prosperous work was established, and to-day the relations between our missionaries and the people are of the most friendly character. In 1897, Rev. J. T. Proctor joined the Mission. The following year Mr. Mason resigned and went to the U. S. Rev. M. D. Enbank, M.D., came in 1899, and Rev. J. V. Latimer in 1904. A large lot of land has been purchased in a central location, and the mission buildings are being transferred to it.

WOMAN'S WORK.—From the commencement of the Mission the wives of the missionaries have been most faithful and efficient workers, but home duties often seriously interfere with such labors. In answer to repeated appeals the Woman's Baptist Foreign Missionary Society of the West, in 1878 and 1879, sent out Miss F. B. Lightfoot and Miss Emma Inveen to Ningpo. They have been followed in the same station, at intervals, by Misses Stewart, Corbin, Parker, Barchet, Boynton, Goddard, Elgie and Covert, while the Woman's Baptist Foreign Missionary Society has sent Misses Dowling and Snowden to Shaohsing, and Misses Young, Righter, Minniss and Relyea to Kihwa. Miss Huntoon and Miss Austin are now at Shaohsing. The work done by these women has been felt in all parts of the Mission as a most helpful and efficient agency.

III. Central China Mission (Hupeh Province).

Churches, 3; Members, 337. Missionaries, 4 male, 5 female, at Hanyang (漢陽).

ORIGIN.—Messrs. J. S. Adams and Gray arrived in Central China in 1892, but it was not till 1894, that definitely organized work was begun, a location secured and native buildings purchased in Hanyang.

FIELD ASSIGNED.—Part of the Hanyang prefecture, Kiayu (嘉魚) and Puchi (蒲圻)—embracing the whole of the south bank of the Yangtse as far as the Hunan border—160 miles long by 100 wide.

CENTRAL STATION.—The large chapel, which on occasion can hold 700, but ordinarily 450, is called "Tolman Hall", adjoining which is a large and healthy compound with three foreign houses, and a hospital with fifty beds.

SUB-STATIONS.—No. 1. The Point, North Hanyang. Membership, 34. No. 2. Chiaok'ou (正橋口), or Hankow. This is the terminus of the Peking-Hankow R. R. Members, 38. No. 3. Tsihlímiao (七里廟), seven *li* from Hanyang, on the north. Membership, 42. No. 4. Kiukeo (金口鎮), population, 15,000, on south

bank of the Yangtse. No. 5. Kiayu (嘉魚), county city, one hundred miles from Hanyang, south side of river. Membership, 54. Large premises have now been bought, half at the Union expense and half paid for by the native church. No. 6. Puchihsien (蒲圻), population, 50,000. This city is the centre of the black tea industry.

PRESENT CONDITIONS.—There is now a staff of eight foreign missionaries, seventeen native helpers, three organized churches, with three hundred and seventy-five baptisms; three schools with one hundred boys, ten girls in boarding-school. The native giving for 1904 was \$901.00.

Rev. Joseph S. Adams is senior missionary, with Dr. G. A. Huntley in charge of the medical work.

HINDRANCES.—Roman Catholics and scalawags, who falsely borrow our name to shield themselves from the law.

IV. The West China Mission of the A. B. M. U.

Churches, 3; Members, 217.

The West China Mission of the American Baptist Missionary Union was opened in the province of Szechuan (四川) with one station at Suifu (叙州府), early in the year 1890. Early in 1894, two other stations—Kiating (嘉定) and Yachow (雅州)—were opened. In 1905, another station was opened at Ningyuanfu (寧遠府), making the present number of Central Stations operated by the Society, four.

SUIFU is a city of about two hundred thousand inhabitants, situated on the Upper Yangtse at the mouth of the River Min. The city is of much importance, because of its location, forming as it does an outlet for the great overland route from Burma across Yunnan into the rich province of Szechuan. During the high water, gunboats built for the upper reaches of the Yangtse can reach this point without any trouble. Much aggressive evangelistic work has been done throughout a vast surrounding territory, of which this is the only great centre. The church has a membership of 133. A hospital has been established and a good medical work is done. School work is done in this station with the purpose of fitting boys to enter the higher institutions of learning in the province. Suifu has been selected as the site for the new Theological School for West China, under Rev. C. A. Salquist.

KIATING has a population of about eighty thousand, and is beautifully situated at the confluence of the Min, Ya and Tung

ivers. It is noted for the good quality of its chief products, which are, white wax, coal, salt, and silk. It is also the chief center of the lumber trade of the province. Evangelistic work is energetically carried on in the numerous cities and towns round about. The church membership is fifty-nine. A limited dispensary work only is carried on in this station, because the Canadian Methodists have a hospital in the city that will amply supply its needs for some time to come.

YACHOW has a population of about forty thousand, and is noted chiefly as being the center of the great Tibetan tea trade. It is on the "Great Road" from Peking to Lhasa, about half way between the two capitals. The evangelistic work in this region is of an unusually interesting character. The people are very accessible and easily influenced by the Gospel. The church membership is fifty-five. School and medical work are very successfully carried on in this station. There is an industrial school.

NINGYUANFU is twelve days overland, over mountains and high passes, S. W. from Yachow, in the midst of the unexplored country of the Frontier Wild Tribes on the Tibetan border. This is the last *Fu* city in the province to be occupied by Protestants. No church has been organized yet, but adherents are very numerous, and many are willing to become Christians. From here the Mission hopes to stretch a line of stations towards Burma, to join their work there.

In twelve years the whole Mission has been driven out twice from the province, in 1895 and 1900, each time fleeing to the coast for safety. Although four central stations are all that are carried on, they are separated by long distances and cover a vast and populous territory.

WOMAN'S WORK in the Mission is progressing in a most satisfactory manner. In Suifu a girls' school has recently been established. Women's and girl's day classes are kept up in all of the stations of the Mission.

WORKERS.—Messrs. W. M. Upcraft and George Warner began in 1889. In 1891, came Mrs. Warner and Mr. and Mrs. R. Wellwood. At the end of the year a party of new workers brought new hope for the enlargement of the work—Dr. and Mrs. C. H. Finch, for medical work, Misses Bessie G. Forbes and Emma Inveen. Miss Inveen had had twelve years' experience in the Ningpo field.

The year 1893 witnessed strong re-enforcement of the Mission—five single men: Messrs. H. J. Openshaw, F. J. Bradshaw, C. A. Salquist, W. F. Beaman

and Dr. F. B. Malcolm; two married men and their wives: Mr. and Mrs. G. W. Hill and Mr. and Mrs. C. F. Viking; and two single women: Misses Bliss and Gardelin; also Mr. Silke. Since 1900, our staff has received Dr. Briton Corlies and Miss Corlies, M.D., and Dr. C. E. Tompkins for medical work. Besides these the following have come out: Rev. H. F. Rudd, Rev. and Mrs. C. G. Lewis, Rev. and Mrs. W. A. McKinney, Rev. Joseph Taylor, Miss F. P. Page and Miss Anna B. Cole. Of these Mr. and Mrs. McKinney and Miss Cole have been obliged to return to America on account of ill health.

Literary Work of A. B. M. U.

(IN ADDITION TO WYLIE'S LISTS).

Rev. JOSIAH GODDARD: New Testament (1853.)

First Three Books of Old Testament.

Rev J. R. GODDARD: In 1901, Old Testament in Romanized Ningpo Colloquial.

Miss ADELE FIELDE: Dictionary of Swatow Dialect,
Pagoda Shadows,
Corner of Cathay,

Statistics of the Baptist Missionary Union in China.

() MEANS COUNTED UNDER OTHER HEADS.

WORK AND STATIONS.	MISSIONARIES.						NATIVE WORKERS.							
	Ordained Men.	Unordained Men.	Wives.	Single Women.	Physicians, Men.	Physicians, Women.	Total Missionaries.	Ordained Preachers.	Unordained Preachers.	Preachers who are also Teachers.	Teachers—Men (not Preachers).	Teachers, Women.	Bible Women.	Other Native Workers.
WORK FOR CHINESE (South.)														
Theological Seminary	3	...	3	...	...	...	6	...	...	...	...	...	...	...
Swatow	1	1	1	3	(1)	(1)	6	2	25	(6)	8	5	8	4
Kiating	2	...	2	...	...	...	4	...	10	(3)	1	...	...	...
Ungkung	1	...	1	...	...	...	2	2	16	(1)	3	2	10	...
Shaochowfu	1	...	1	...	...	...	2	1	...	...	...	...	...	...
Kichyang	...	...	...	1	...	(1)	1	2	20	(5)	1	2	3	3
Chaoyang (East.)	1	...	1	...	...	...	2	...	10	(2)	...	...	...	...
Theological Seminary	2	...	2	...	...	...	4	...	...	...	...	...	...	...
Ningpo	2	1	3	2	(1)	...	8	2	12	...	5	2	9	...
Shaohsing	...	1	...	2	(1)	...	3	1	8	...	2	...	1	...
Kinhwa	2	...	1	1	...	...	4	...	4	...	5	1	3	4
Hanchow	2	...	2	...	...	...	4	...	4	...	7	...	...	3
Huchow (Central.)	2	...	2	...	(1)	...	4	...	7	...	3	...	2	2
Hanyang (West.)	4	...	3	1	(1)	...	8	...	7	...	3	...	1	6
Snifu	3	1	2	2	(1)	...	8	...	2	...	2	1	...	9
Kiating	3	...	3	...	...	(1)	6	...	3	...	1	...	...	5
Yachow	1	2	1	...	(1)	...	4	...	9	...	1	...	...	...
Missionaries at Home	5	...	6	3	...	(1)	14	...	...	...	...	...	...	...
Totals for China	35	6	34	15	(7)	(4)	90	10	137	(17)	42	13	37	36

CHURCH STATISTICS.										EDUCATIONAL STATISTICS.							
Total Organized Churches.	Churches Entirely Self-Supporting.	Church Buildings and Chapels.	Total Places for Regular Meetings.	Church Members.	Added by Baptism During Year.	Adherents so far as known.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools	Pupils in Theological Schools.	Colleges.	Pupils in Colleges.	High Schools.	Pupils in High Schools		Boarding Schools (other than Colleges and High Schools)
															Boys.	Girls.	
21	(10)	24	40	834	55	800	1,000	24	180	1	70	...	...	...	...	...	3
7	...	3	10	153	6	750	500	8	160	...	...	...	...	...	...	...	1
18	(15)	22	26	771	107	2,400	1,600	...	...	...	(5)	...	...	...	...	...	2
6	(6)	6	6	143	17	300	160	1	...	...	(1)	...	...	...	...	...	...
16	(10)	24	33	852	121	2,000	1,500	30	1,000	...	(14)	...	(2)	...	...	...	...
15	(6)	23	23	315	44	1,000	700	...	...	...	(3)	...	...	...	(2)	...	...
...	...	...	19	...	...	...	...	...	...	1	11	...	...	...	...	...	...
7	(1)	17	11	570	87	...	...	13	...	...	(3)	...	...	...	...	...	2
5	...	9	6	87	30	38	200	9	150	...	...	...	...	...	(2)	...	...
5	...	6	4	197	37	86	210	5	220	...	(4)	...	...	...	...	...	1
1	...	1	11	47	14	220	120	3	115	...	...	...	2	87	15	...	...
4	(2)	11	...	172	35	86	...	5	257	...	(1)	...	...	...	...	...	...
3	...	8	8	337	118	250	1,000	100	100	...	(2)	...	...	...	...	...	...
1	(1)	41	38	128	34	2,400	160	1	160	...	4	...	...	...	...	...	...
1	...	4	5	46	5	...	...	1	135	...	...	...	...	...	...	...	...
1	(1)	10	...	43	4	450	120	1	90	...	...	...	...	...	...	...	...
...
111	(52)	209	240	4,709	714	10,800	7,270	201	2,567	3	85	...	...	2	87	15	9

NATIVE CONTRIBUTIONS.						MEDICAL SUMMARY.								
For Church Expenses, Support of Pastors and Other Workers		For Education (Not Including Fees of Pupils)		For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions		Number of Hospitals.	Number of Beds.	Number of In-Patients.	Number of Out-Patients.	Number of Dispensaries.	Total Expenses, including Assistants.	Receipts in Fees.
In Money.	In Food Supplies.	In Money.	In Food Supplies.			In Money.	In Food Supplies.							
\$1,126	...	\$103	...	\$167	\$163	\$1,559	...	1	75	366	8,141	1	\$556	\$242
47	100	...	147	...	...	...	...	...	...	...	...
1,022	...	8	...	219	60	1,309	...	...	...	...	...	...	...	...
69	238	...	307	...	...	...	...	...	...	...	...
893	...	143	...	715	367	2,118	...	1	30	1,010	1,798	1	477	53
401	68	...	469	...	...	...	...	...	...	...	...
...
362	40	402	...	1	...	...	2,324	1	700	2,000
42	...	6	...	100	14	162	...	...	...	...	...	...	...	...
61	...	4	...	14	11	90	...	...	...	...	...	...	...	...
14	18	32	...	...	...	...	...	...	...	...
221	17	238	...	1	15	...	6,464	1	837	619
125	...	118	...	218	...	461	...	1	...	...	...	2	...	...
155	...	37	...	282	11	485	...	1	...	...	1,500	1	31	6
14	...	9	...	3	28	54	...	...	...	...	...	...	...	...
179	454	12	645	...	1	10	117	8,574	2	...	63
...
\$4,731	...	\$428	...	\$2,578	\$741	\$8,478	...	7	130	1,493	28,801	9	\$2,601	\$2,983

SEVENTH DAY BAPTIST MISSIONARY SOCIETY (1842).

(傳耶穌教安息日浸禮會).

Home Secretary: Rev. E. B. Saunders, Ashaway, R. I.
Workers: 2 men (married) and two single women.

Field: Shanghai and its vicinity. Entered China, 1847.
Communicants, 65.

ORIGIN.—The Seventh Day Baptist Missionary Society definitely decided to undertake foreign mission work in 1845, and the Rev. Solomon Carpenter was chosen for that work, it being expected that he would go to some point in South Africa. During the following year it was decided that China was a more suitable field, and the Rev. Nathan Wardner was also called to the work. These two with their wives sailed from New York in January, 1847, reaching Shanghai in May.

SHANGHAI.—The first public service was conducted on the first Sabbath of the year 1848 in a building fitted up as a chapel inside the native city. Six months later a day-school was opened by Mrs. Wardner, and about the same time four converts were reported. The church was organized in July, 1850.

In 1850-51, a chapel was built inside the city, and in connection with it, a dwelling for Dr. Carpenter. At the same time a bungalow was built for Dr. Wardner, at the present location of most of the mission buildings outside the West Gate of Shanghai. The chapel then dedicated in the city is still used as both chapel and school building.

THE TAIPINGS.—In 1853-54, the rebels in Shanghai made much trouble for our missionaries, rendering it necessary for them to leave their work and build a temporary dwelling-house in the foreign concession. This they were compelled to leave on account of the Imperial forces making their camp too near by. Mr. Wardner moved ten times for safety and shelter. The building at West Gate was partly destroyed, but the Mission was later compensated by the Chinese Government. During the interruption of the work Dr. Wardner printed and distributed large numbers of his Sabbath Tract.

The ill health of Mrs. Wardner and one of her children compelled her to leave the field in February, 1856. Dr. Wardner followed the next year. Mrs. Wardner's health continuing poor for some time, they never returned to the field.

In 1859, Dr. and Mrs. Carpenter took their first furlough, accompanied by Dzah Tshung-lan, an early convert, who went with them among the churches in the hope that his presence would help to stimulate such an interest as would lead to the reinforcement of the Mission. In July, 1861, Dr. and Mrs. Carpenter reached Shanghai alone.

THE CIVIL WAR.—During the time of the American Civil War, when mission interest was at a low ebb, it was not only impossible to strengthen the Mission but even to support it, and Dr. Carpenter served as interpreter at the U. S. Consulate for some time. His health failing, he left the field again in 1864, entrusting the care of the church to a native pastor, the same Dzah Tshung-lan who had been in England and in America, and whose son is now one of the most prominent members of the church. This state of affairs continued till 1873, when Dr. Carpenter again returned to the field. He had been back only a year when his wife died. A year later he was married again, but eight months from that time he and his wife, being both broken in health, retired permanently from the field. This again left the church without a foreign pastor until the arrival of the Rev. D. H. Davis and wife with Miss Lizzie Nelson in January, 1880. The work had been so much broken up that in many respects the resumption was difficult, though the Rev. Wm. Lowry, of the A. P. M., and Dr. Lambuth, of the M. E. Mission, South, had at different times, during the absence of Dr. Carpenter, kindly exercised general oversight of the church. A new house was required almost immediately. Miss Nelson continued in the Mission only about two years, as she was married in 1882 to Dr. John Fryer, now of the University of California.

In 1883, Dr. Ella T. Swinney joined the work as a medical missionary. A dispensary was erected in 1885, and wards for hospital work in 1892. Dr. Swinney's health failed, and she left in 1895. She died in 1900. The medical work was reinforced in 1894 by the arrival of Dr. Rosa W. Palmborg, who has had charge of the work since Dr. Swinney's departure. In 1902, this branch of the work was removed to Lienoo (劉河), a town about twenty miles north-west of Shanghai. A new dwelling and dispensary have recently been erected there.

In 1883, buildings for both boys' and girls' schools were erected at the West Gate, and in 1885, the girls' school was opened by Mrs. Davis. Miss Susie M. Burdick, Ph.B., came out in 1889 to take

charge of that work, in which she has continued, except for four years, 1900-4, when she was at home, and Mrs. Davis was again in charge for most of the time.

In 1888, the Rev. H. G. T. Randolph and wife were sent to the work, and soon after their arrival the boys' boarding-school was opened and later put into their charge. Four and half years later, Mrs. Randolph resigned from the Mission and left for America immediately after Mr. and Mrs. Davis returned from their first furlough in 1893. Then Mr. and Mrs. Davis took charge of the boys' boarding-school for eight years. In October, 1899, Mr. J. W. Crofoot, M.A., and wife arrived to have charge of the work, which they assumed a year later.

LITERARY WORK.—Hebrew and Chinese Lexicon, by Rev. S. Carpenter, D.D.; Sabbath Tract (安息日正論), by Rev. Nathan Wardner, D.D.; The Lord's Supper (聖餐正論), by Rev. D. H. Davis, D.D.; Temperance Hymns (戒酒讚美詩), by Dr. Ella Swinney; The Chinese and English Pocket Dictionary (Shanghai Dialect) (臺薛滬英字典), by D. H. Davis and J. A. Silsby. Dr. Davis was also Chairman of the Committee and a chief mover in preparing the "English-Chinese Shanghai Vocabulary." He had been one of the Shanghai Bible translation committee, meeting weekly for many years.

STATISTICS, JULY, 1905.—Preaching places, 3; communicants, 64; Sabbath schools, 3; boarding-schools, 3; pupils, boys, boarders, 23; day pupils and girls, 16; day-school pupils, 128; native teachers employed, 9; Bible-women, 2; dispensary, 1; visits of patients to dispensary for the year, 1986, patients treated at their homes, 69, including opium attempted suicides.



THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

(基督教會).

Headquarters: 15 East Seventh Street, Cincinnati, Ohio, U. S. A. *Denomination:* Disciples of Christ. *Secretary:* Rev. F. M. Rains. Entered China, 1886.

Fields: Shanghai, Nanking, Chucheo, Wuhu, Luchowfu.

Missionaries, 18 male, 20 female. *Communicants,* 834.

This Society represents a body of people who wish to be known as Disciples of Christ,* or simply Christians.

ORIGIN.—Dr. W. E. Macklin (a Canadian) was the first missionary of this Society in China. He arrived in Shanghai January 29th, 1886. He established work in Nanking, where we have ever since had our largest and most central station.

Before the end of the year he was joined by E. P. Hearnden and A. F. H. Saw from England. The following year, E. T. Williams and F. E. Meigs with their families arrived from America. For a time they lived in a Buddhist temple known as Lai-dz-an (來子菴). Later they bought and built on the site of the present work near the Drum Tower (鐘鼓樓). There Dr. Macklin opened a hospital and dispensary. He soon opened up a dispensary also on the farther side of the city near the South Gate. In these two places he has done efficient medical work for twenty years.

Mr. Meigs opened a boarding-school, which grew into the Nanking Christian College. Recently this institution and the Presbyterian Academy have been united, forming the *Union Christian College*. E. T. Williams began the building up of a church and the opening of out-stations.

CHUCHEO.—Messrs. Saw and Hearnden crossed the Yangtze river, and began work in the Chucheo (滁州) district in the autumn of 1887. The following year they rented buildings, which served for nine years for home and chapel. After five years they, with difficulty, purchased a site for permanent buildings. The first building erected was a chapel with mud walls.

The stations of Chucheo and Nanking were closely linked together in the person of the first convert of the Mission. Shih Gwei-biao (史奎標) had been a story teller† and opium smoker for twenty years. He became a Christian in Nanking, but soon after his baptism he went back to his home, some fifteen miles from

* Founded by Alexander Campbell in 1811.

† Mr. Hunt has issued his life in English, under the title "A Chinese Story Teller."

Chucheo, and began independently to work and to preach. His first convert there was the woman who is now his wife. Together they have worked faithfully, and in their little town, Yuhodz (淤河子), have now a strong church. The main chapel, however, has been built at a market town, Gwanwei (廣衛), three miles farther north. These chapels being on the main caravan route north from Nanking, Shih's preaching has been heard by many thousands.

Probably the most efficient pastor in the Mission is *Chen Li-seng*, who for two years ministered to the Chucheo local congregation. From being a personal teacher he was led to the study of the Scriptures, and being convinced of their truth he has stood for his new faith with all his heart. The present pastor was a boatman before his conversion. The evangelist at Tzweindziaohsien (全椒縣) was a photographer, who laid aside a lucrative business to preach the Gospel. Those at the other two preaching places—Wui (烏魚) and Djangbahling (張波嶺)—were fortune-tellers.

The evangelistic work in Chucheo district is at present in the charge of W. R. Hunt. Dr. E. I. Osgood has opened a medical work and looks after the schools, influencing also the native schools of the city. Dr. Paul Wakefield and wife, Mr. F. L. Mendenhall and wife, and Geo. B. Baird, are located there for the winter of 1906-7. They expect to open a new station farther north in a year or two.

WUHU.—Chas. E. Molland and wife were formerly independent workers in the Brethren Mission, and brought into our work the zeal and devotion peculiar to that people. They opened our third station in China in 1889. This is at Wuhu, sixty miles up the river from Nanking. He secured a fine site for chapel in the heart of the business district. This site has since been purchased and a modern church edifice erected. Mr. Molland was much loved in Wuhu; both by foreigners and Chinese. His work was one of steady growth. North of the river, thirty miles away at Wuweicheo (無爲州), he opened an out-station, which is our only out-station tributary to Wuhu.

After Mr. Molland's sudden death in 1902, T. J. Arnold took the work in charge until the spring of 1906. He was then compelled by ill-health to go to England, where he has since passed to his reward. C. B. Titus is now in charge of the station. Miss Effie Keller came to Wuhu in 1899 to take up work among the women, but ill health has compelled her to return home perma-

nently. Miss Edna P. Dale came to China in 1901, and is now in charge of the woman's work in Wuhu.

One aged patriarch, Peng Yung-liwa, was greatly used in the beginnings of this station. He became a Christian at sixty-one years of age, under the preaching of the China Inland Mission. For twenty-five years he witnessed for his Saviour. He had the quality in those days of beginnings. He used to pray almost literally without ceasing, and would sit in the street chapel for hours telling the old, old story to the crowds who constantly swarmed within.

There are two foreign residences in the station. The church membership is 137. This roll needs careful revision.

SHANGHAI.—James Ware was the first representative of the Society in Shanghai. He arrived in China November 17th, 1880. Soon afterwards he joined the American Bible Society, which he served until June, 1890, when he joined the F. C. M. S. A chapel was at once opened in the American Settlement, where work was carried on until 1898. W. P. Bentley, M.A., took charge of this work in 1891, and James Ware commenced work on the Yangtzepoo Road, which is the mill district of Shanghai. Chinese houses were rented until 1899, when our present chapel was erected.

In appreciation of the work of this district, Mr. Sheng, the manager of the Chinese mills, presented the Mission with a Chinese house, which is being used as a school building.

On November 6th, 1898, Mr. Bentley opened the Christian Institute adjoining the Hongkew Market. Here there is a regular attendance of eighty day pupils. He continued in charge of the church and school at this place until 1905, when he was obliged to return home, giving up the work permanently because of ill health. His place was taken by H. P. Shaw, who moved from Wuhu to Shanghai in November, 1905. The Society hopes to greatly enlarge the Institute, which is now much too small for our purposes.

TSUNGMING.—The first out-station in connection with our Shanghai work was established on the island of Tsungming (崇明), at the mouth of the Yangtze, by Mr. Ware in 1890. For four years there was much official opposition.

During this period a leader of the Vegetarian sect, a regular seeker after truth, was baptized. He was eighty-four years of age, but bright and full of joy. About this time the persecution ceased, and for three years the people of Tsungming seemed absolutely indifferent to the missionary and his message. Then there was an awakening. A farmer named Zie and his family, including his aged father, turned to the Lord. Mr. Zie gave the best room in his house for a preaching hall. Here he met the enquirers and guided their

feet in the way of peace. Not long after, the aged Mr. Zie died a triumphant death. From this time there was a steady increase in interest until now there are several Christian homes on the island and hundreds of inquirers.

At present there are three centers where meetings are held, but as the Christians are very widely scattered, a great difficulty is experienced in giving them needed instruction.

From the commencement *woman's work* has been carried on in connection with the Shanghai churches. Mrs. Ware and Miss R. L. Tonkin, of Australia, have had charge of this work. Mrs. Shaw is now looking after the women of the Institute church.

The present membership of the Shanghai and out-station churches is 300. Total number of pupils, 102. Our best helpers are those of our own training. The Society owns two dwellings, a chapel, a school and an Institute building.

SOUTH TUNGCHOW.—South Tungchow (南通州) was opened by Mr. Ware in 1895. The city is five miles from the Yangtze, on the north bank, about seventy-five miles from the sea. It has a population of nearly 50,000. It is the center of a flat, fertile and populous district, intersected by numerous canals, which are the high-ways for its trade.

Feng Weng-tsing was appointed its first evangelist in 1895. After over a year's faithful service he succumbed to an attack of cholera.

After a lapse of twelve months, during which period no suitable worker could be found, Mr. Feng was succeeded by a Bible Society colporteur, Koo Tze-yung, who for about eight years served the Mission faithfully. In the year 1904, he was replaced by the present evangelist, Mr. Chin Tsz-ming (金子明), a man who has won the confidence and love of the whole Mission by his reliability and devotion to the work.

In the year 1903, Mr. and Mrs. John Johnson were appointed to this city, being transferred from mission work in Turkey. In the autumn of 1904, Mr. and Mrs. D. E. Dannenberg were sent to be associated with them. In the autumn of 1905, these families moved to South Tungchow. In 1906, Dr. E. A. Layton and wife, late from the Congo Mission, were transferred from Pochow (亳州), where they had lived a year, to take up the medical work in South Tungchow.

In April, 1906, a chapel was rented in Rukao (如皋), the first out-station. Rukao is a walled city of about 30,000 people, forty miles north of Tungchow, and totally unevangelized.

Several have been baptized at Tungchow, but at present there are only four Chinese Christians in the city. No land has been bought or houses built.

LUCHOWFU.—Luchowfu (廬州府), the ancestral home of the Li Hung-chang family, was first visited by Dr. Macklin in 1892. He went freely through its streets and preached and sold Scripture portions. Three years later, Dr. James Butchart and T. J. Arnold visited the place. It was at the time of the China-Japan war, and they found the people less friendly. Yet on this trip two future church members—one a silk merchant and one a Mohammedan scholar—became inquirers. While the crowd was often rude in their snatching of books and reviling, these two steadily remained friendly. They received the missionaries in their homes and visited them in the inn. They attended all religious services and proved friends indeed. Before the end of the year the premises now owned by the Mission were rented.

In 1897, Dr. Butchart returned to Luchowfu to make it his permanent home. He opened a preaching hall, hospital and dispensary. The citizens were not at all anxious for him to remain in their midst, but Providence interposed in his behalf. An influential man was at the point of death. The Chinese physicians were helpless. A successful operation performed by Dr. Butchart filled the people with amazement and delight. The grateful patient hung up a tablet in the hospital with the inscription, "Benefits received here influence the Middle Kingdom." Before the close of the year there were twelve believers in the city. The converts chose their own leader, and began to hold meetings under the general direction of the missionary. From the first they were taught the principle of self-support.

C. B. Titus and wife joined the station in 1897, and for eight years faithfully led the evangelistic work among both men and women.

Dr. H. G. Welpton was stationed here for nearly two years, but, unable to stand the climate, he returned to the United States. A. E. Cory worked there for nearly one and a half years, and then moved to Nanking. Mr. and Mrs. Alexander Paul and Mr. and Mrs. Justin E. Brown are engaged in evangelistic work there at present.

The Society has here three mission homes and a first class foreign hospital. Miss Alma Favors is the very efficient nurse in charge of the work in the hospital.

The present church membership is twenty-four.

The original idea of the Mission was to run a line of stations from Nanking north to Kaifeng, the capital of Honan. Chucho had been opened with that end in view. Fengyang (鳳陽府) was entered in 1889 and property rented. But the missionaries were stoned out and the landlord imprisoned. The Society was unable to do anything farther of a definite nature until 1903. Meanwhile the Northern Presbyterian Mission had been able to open up the Fengyang region, and this part of the field was left to them.

In 1903, definite itinerations were made to Pochow (亳州), a city in the extreme northern part of Anhwei province, and the next year property was rented there. Dr. E. A. Layton and wife, formerly of the Congo Mission of the F. C. M. S. work in Africa, located there in 1905. A preaching hall was opened and a medical work begun. But lack of sufficient workers to properly man the station, together with the urgent calls from other stations for reinforcements, has led the Mission to delay further work there for the present. Dr. Layton is now working in Tungchow (通州). In Pochow no land has been bought, no buildings erected and no Christians enrolled.

NANKING.—In the original station of Nanking work is carried on in all lines.

The *Christian College* has for the greater part of its existence been in the charge of F. E. Meigs as President. During the last two years he has been ably assisted by Prof. C. S. Settlemyer. Since the union with the Presbyterian Academy the same management has been continued, with the addition of Prof. J. R. Jones, of the Presbyterian Mission. There is an industrial department consisting at present of a well-equipped printing office.

The Chinese teachers are graduates of the institution. Others of the graduates of the institution have done good service as teachers and preachers in the Mission. At present there are ninety students enrolled. The buildings consist of the original college building, the academy building, a dormitory and the fine large new Science Hall, containing printing press and gymnasium.

The girls' school was begun by Miss Emma A. Lyon, who arrived in Nanking, November 30th, 1892. The first building erected was the Mrs. E. T. Williams' Memorial. This has been largely increased in size the last year to make room for the school, which has grown steadily from the beginning. Miss Nellie Clark arrived in 1904 to join in this work, and is now doing her part in the training of the sixty girls who are in the school preparing for life's work in church and home.

Miss Mary Kelly arrived in Nanking, November 22nd, 1896. She lives with Miss Lyon and Miss Clark and has charge of the evangelistic work among the women. She itinerates to many stations north of the Yangtze, besides doing a good work in the thickly settled part of the city near the South Gate of the city.

Dr. Macklin has a dispensary in the heart of the city and another at the Drum Tower hospital. He has over 12,000 out-patients and 650 in-patients a year. He is widely known not only because of his skill as a physician and surgeon, but also because of his linguistic ability, his preaching, his writings and his translations. Mrs. Lilly W. Molland is now the efficient matron of the hospital. Her help has long been needed, and will be much appreciated. Dr. Daisy Macklin was at one time in charge of the women's wards and the medical work among the women. She arrived in 1896, but returned in 1900, being unable to stand the China climate.

Mr. and Mrs. Frank Garrett came to China in 1896. She teaches in the girls' school and works among the women. He has charge of the evangelistic field in Nanking and a territory north of the Yangtze about twenty miles wide and forty miles long, in which are some twenty villages, in more than half of which we have Christians.

Fifty per cent. of the students in the schools are Christians. The present church membership is 220. Besides the buildings mentioned above there are four residences and two chapels in Nanking.

THE FAR WEST.—The Society has also opened work in Tachienlu (打箭爐) Szechuan. Dr. Susie C. Rijnhart came to China the first time as an independent missionary. After the loss of her husband she returned to America, and was sent out under the F. C. M. S. to Tachienlu, accompanied by Dr. and Mrs. A. L. Shelton in 1903. In 1905, Mr. and Mrs. J. C. Ogden joined them. They carrying on medical, educational and evangelistic work and are meeting with good success.

SELF-SUPPORT.—From the very first the converts have been trained to support the work. They have been taught that they should give at least as much as they formerly gave to idol worship. Special pains have been taken to make them realize that their own growth in grace and knowledge requires this at their hands. As a

result the Chinese Christians have responded liberally in the building of chapels and in support of the local work and of Chinese pastors. They pay in part or whole for the education of their children. Their annual contributions amount to about six hundred dollars. Five hundred and twenty pupils are in the Sunday Schools, two hundred and seventy-nine in the day-schools.

GENERAL SUMMARY.—The Foreign Christian Missionary Society has seven stations and fourteen out-stations in Central China. There are nine organized churches with a combined membership of 834. An annual Chinese Convention is held, followed by a Bible Institute, attended by all the evangelists, who are thus under special Biblical instruction nearly one month each year. This department was organized by A. E. Cory. The fruits of it are very manifest in the deepened spiritual lives and more intelligent preaching of the evangelists, and in the healthier growth of the congregation with which they are connected.

The Society has five hospitals and dispensaries in China, with six medical missionaries and two nurses. The in-patients number over 800, and the out-patients over 30,000 a year. Medical fees collected on the field amount to about \$3,000.00 per year. A number of young men have been trained and are practising medicine independently.

DEATHS.—Six of the missionaries have laid down their lives for China. Mrs. E. T. Williams died while undergoing an operation. A. F. H. Saw died from typhus fever contracted while ministering to starving refugees. E. P. Hearnden was drowned while trying to cross a swollen stream on his horse. Chas. E. Molland was suddenly taken away by sunstroke. Mrs. Hearnden died from dysentery, T. J. Arnold of sprue after many years' suffering.

LITERARY WORK.—Dr. Macklin has translated the lives of Bacon, Jefferson, and others, abstracts from Motley's *Rise of the Dutch Republic*, Green's *History of the English People*, Dove's *Theory of Human Progression*, George's *Progress and Poverty*, and several smaller works. Mr. Bentley has written a number of brochures on Chemistry, Agriculture, Immortality, *The Triumphant Christ*, *Lives of the American Presidents*. Mr. Meigs has served for years on the Committee of Mandarin Romanization as its chairman. This Committee has prepared a standard system of Romanization to be used throughout the mandarin-speaking districts of China, and is preparing a literature in the same.

Statistics of Central China Foreign Christian Mission for 1905.

STATIONS.	When Established.	Out-stations.		MISSIONARIES.						NATIVE WORKERS.				CHURCH STATISTICS.										EDUCATIONAL STATISTICS.						MEDICAL WORK.		
		Stations.		Ordained.	Physicians.	Wives.	Single Women.	Total Missionaries.	Evangelists.	Teachers.	Other Helpers.	Total Native Helpers.	Place of Regular Meeting.	Organized Churches.	Members Last Year.	Added since.	Present Membership.	Sunday-schools.	S. S. Membership.	Boarding-schools.	Pupils.	Students for the Ministry.	Day-schools.	Pupils.	Total No. under instruction.	Hospitals and Dispensaries.	In-patients.	Treatments.				
Shanghai ...	1890-95	1	4	2	...	2	1	5	4	4	5	13	4	2	231	41	272	2	50	...	...	...	3	147	147	...	...	.....	
Nanking ...	1886	1	4	7	1	7	3	17	1	9	12	22	7	1	246	27	273	1	140	2	113	...	4	63	156	†	...	.....		
Chucheo ...	1888	1	5	2	1	2	...	4	7	2	4	13	5	3	123	14	137	5	150	...	...	...	2	18	18	1	108	2,269	
Wuhu ...	1888	1	1	2	...	2	1	5	2	4	3	9	2	2	122	10	132	1	100	...	...	...	2	35	35	...	...	.....	
Luchowfu ...	1896	1	...	2	1	1	1	4	2	1	1	4	3	1	17	3	20	1	80	...	...	...	1	16	16	1	229	14,949	
Total ...		5	14	15	3	14	6	35	16	20	25	61	21	9	739	95	834	10	520	2	113	7	12	279	372	2	337	17,218				

* 4 studying for Tungchow, 2 studying for Pochow. † Closed year, Dr. Macklin home on furlough.

Total native Contributions \$3,835.49.

CHRISTIAN AND MISSIONARY ALLIANCE (宣道會).

Headquarters: 692 Eighth Ave., New York. *Secretary*: Rev. A. E. Funk. Entered China, 1888.

Fields: Central China, West China, North China, South China. *Missionaries*, 89. *Communicants*, 483.

The Christian and Missionary Alliance was formed in 1897 by the union of two formerly affiliated organizations, viz., the *Christian Alliance* and the *International Missionary Alliance*, the latter of which was initiated in 1887. Interdenominational in character and international in its field of operations, this Society's missionary aim from the beginning has been to become an adjunctory force to societies already at work, and by penetrating the "regions beyond" and occupying fields unworked by others to seek to extend the witness of the Gospel to all among whom Christ has not been named, and thus to hasten the coming of the kingdom of Jesus Christ.

ORIGIN.—The first C. and M. A. missionary to China was sent out in 1888, and each subsequent year has added to the force of workers. Work was undertaken in four distinct parts of the empire, viz., *Central China* (Anhui and Honan), *West China* (Kansuh and adjoining Tibetan territory), *North China* (Shansi and Mongolia) and *South China* (Kuangsi). A brief description of each of these sections is as follows:—

I. CENTRAL CHINA MISSION.

The earliest work was begun in Anhui province about 1889, with headquarters at Wuhu, where a commodious Receiving Home was erected for new missionaries engaged in the study of the language, and also as a rendezvous for conferences, etc. Street-chapels and day-schools were also opened at this port, where the local work finally became established in what is known as Honan (河南) or S. Wuhu, a district separated from the main part of the city by a creek, and worked only by the C. and M. A. during these years. There are now a church, two street-chapels and a day-school for girls.

Gradually stations were opened at other points, all within a radius of seventy-five miles from Wuhu, and repeated preaching and book-selling tours have been made throughout the district. The present stations are at Tating (大通), Ts'ingianghsien (清陽縣), Nanlinghsien (南陵縣), and Wanchi (灣沚), all with resident foreigners in charge. There are out-stations at two other places—Chinghsienmat'eo (涇縣碼頭) and Ts'ingükang (青玉港). Formerly two other *Hsien* cities were occupied. Of these, Hanshan

(函山) has been retired from in favor of another Mission, and T'oungling (同靈) is worked from Tatung. In addition to the evangelistic and day-school work common to all these stations, Nanking has a flourishing girls' boarding-school of middle grade with fifty pupils, and a Bible training school for women with an enrollment of sixteen during 1905. The occupation of at least two other *Hsien* cities in adjacent territory, which are as yet without any local work, is planned for the near future.

IN HUPEH.—In Hupeh the only C. and M. A. station is at Wuchang. This was opened in 1893; an object in addition to the local work being to provide a necessary business and forwarding depôt for the Mission's then prospective work in Kansuh and Hunan. It has recently been decided to make Wuchang the headquarters of the Central China Mission in place of Wuhu, and a Receiving Home is being planned for. Property has been secured for a Bible training school for native evangelists, and only a temporary shortness of foreign workers delays the opening of this department. Every effort is being made to begin the training class within the current year. Encouraging day-school work has here been carried on for years, and still shows no sign of waning, in spite of the many free Government schools of the new order created by the enterprising Viceroy, Chang Chih-tung. A middle grade boarding-school for larger boys is now in its fourth year, with seventeen pupils at present enrolled.

IN HUNAN.—Hunan, as a totally unoccupied province, was from the first an objective point in the C. and M. A. work. As early as 1896, three young men—Messrs. F. B. Brown, E. D. Chapin and B. J. Alexander—gave themselves to pioneering in Hunan. They met with determined opposition and some decidedly rough treatment.

On one occasion, on the upper Üen River (沅江), a furious attack was made upon the Mission houseboat, occupied by two of these brethren, and they were compelled to abandon it to its fate and flee for their lives upon a native guard-boat, which was sent to their assistance. The houseboat was saturated with oil and burned to the water's edge, while the missionaries barely made good their escape from the infuriated mob, which chased them for some distance. But God honored the faith and courage of His servants, and enabled them finally to effect permanent footholds.

In 1897, a house was rented at Ch'angtehfu (常德府), where the first foreign-manned mission station within this hostile province was established. A little later Mrs. Brown accompanied her husband to that city as the first foreign lady-resident in Hunan. Mr. Alexander then bent his efforts towards Ch'angsha (長沙),

the provincial capital, well-known to all who are familiar with the course of missionary work in China, because of its peculiarly bitter and persistent enmity to the missionary and the Gospel. He underwent some unenviable experiences ; among other things being forced bodily through the city gates and unceremoniously despatched from the place on a boat. But by dogged perseverance he wearied his opponents and won the ground, becoming the first foreign resident at Ch'angsha in 1899. In addition to these two cities, which are still occupied, a station has been worked for several years at Siangt'an (湘潭), and at the present moment active steps are being taken to begin work in Longianghsien (龍陽縣), in the prefecture of Ch'angteh.

STATISTICS.—The Report for 1905 includes the following statistics:—Stations, 9 ; out-stations, 2 ; missionaries, 34 ; native workers, 34 ; church members, 209 ; catechumens, 104. Further accessions by baptism already in 1906 raise the church membership to about 250. The total native church offerings for 1905, amounted to \$534.32 and school fees to \$117.04.

II. West China (Kansuh and Tibetan Border) Mission.

This work was begun in 1894 by Messrs. Wm. Christie and W. W. Simpson, who had previously studied Tibetan for a year under a teacher in Peking, in addition to the Mandarin which they had already acquired in Central China. The only other Society operating in Kansuh was then, and still is, the China Inland Mission, whose stations are in the north of the province, so the C. and M. A. took for its field the southern part. The first station opened was at T'aocheo (陶州), which has since become the headquarters of the Mission. The work was gradually reinforced from Central China, and extensive trips were made and evangelistic work prosecuted among Chinese, Mohammedans and Tibetans. Two years later Mincheo (民州) became the second station, and early in 1899, an entrance was effected into Paoan (鞏安), a town across the Tibetan border. At this latter place, however, a riot occurred after a few months ; the Mission's property was destroyed, and the two resident missionaries had a narrow escape. Soon after this came the unfortunate Boxer trouble of 1900, which although it did not spread to Kansuh, yet was the cause of an interruption in the work for some time. Before its outbreak the number of missionaries had reached twelve, some of whom, however, were on furlough when the trouble

came. The rest reached the coast in safety after a journey of no little suffering, during which two of them fell into the hands of robbers.

Early in 1902, a return was made to this distant field, and since then the foreign workers have increased to fourteen in number and the work has developed considerably. For greater efficiency the missionary force has been divided into two sections, eight giving themselves fully to work among Chinese and Mohammedans and the remaining six to work among Tibetans. Tiltao (狄道), a large and important city, has been occupied as a third Chinese station, while in addition to extensive itineration among the Tibetans and the opening of a separate work for them at T'aocheo, a new and strategic point has been secured by the planting of a mission station at Choni, a distinctly Tibetan town on the frontier and the headquarters of no fewer than forty-eight "tribes" of Tibetans. Mr. and Mrs. Christie have now been living at Choni for about one year, have won the close friendship of the young Tibetan prince who resides there and rules the district, and are steadily gaining an acceptable entrance among the people of the town and surrounding country.

The peculiar features of this Kansuh field have made it particularly hard, and visible fruit of the missionaries' toil has come slowly. But it is cheering to record that already a number of Chinese and at least one Mohammedan and one Tibetan have boldly confessed their faith in the Saviour in the face of acute persecution and have been baptized. The prospects for the work throughout that district are felt to be very bright, and the needs are very great.

III. North China (Shansi and Mongolia) Mission.

This was distinctly a Swedish branch of the Society's work, and dates from 1893, during which year two large parties came out from Sweden. A third party followed in 1896, making the entire force about sixty. Mr. Jno. Woodberry was sent out from America to Tientsin as business agent for the Mission. The field selected lay entirely beyond the Great Wall of China, and comprised the northern part of Shansi and the eastern plain of Mongolia. Headquarters were established at Kueihuach'eng (歸化城), and plans were laid for a line of stations connecting this point with Kalgan on the east, the Kansuh border on the west and the city of Tat'ungfu (大同府) on the south. Kalgan was made the base for work in Mongolia, which was carried on as far as to Urga. Mr. and Mrs. A. Larson were for several years the only missionaries among the millions of eastern Mongolia. Steady advance was made in northern Shansi

by this zealous and hard-working band of men and women, and the stations increased to sixteen in number, being as follows:—Chihli province—Süenhuaifu (宣化府), Kalgan or Changkiak'eo (張家口); Shansi province—T'iench'eng (天城), Iangkao (陽高), Fengchen (豐鎮), Kueihuach'eng (歸化城), Pihk'eh's'i (畢克齊), Sahlats'i (薩拉齊), Sharits'in (沙爾沁), Paot'eo (包頭), Hohlinkorī (合林歌爾), Ts'ingshuihotsi (清水河子), T'oh't'ohch'eng (脫脫城); Kansuh province—P'inglo (平羅), Chonguei (中衛), Ninghsiafu (甯夏府). The work was strongly evangelistic and was so blest that some 200 converts were ere long gathered out. It was a prosperous and unique mission that bade fair to achieve much for God and the benighted souls of that far northern region, when suddenly the cruel blow of Boxerism struck it low.

THE MARTYRS.—Into the harrowing details of that awful persecution this is not the place to enter, and it must suffice to state that of that faithful company twenty-one adults and fifteen little children suffered martyr deaths and won martyr crowns. The names of this roll of honor are:—

Mr. and Mrs. Emil Olsen (local superintendents) and three children.

Mr. and Mrs. Lundberg and three children.

Mr. and Mrs. Blomberg and one child.

Mr. and Mrs. Forsberg and one child.

Mr. and Mrs. Nören and two children.

Mr. and Mrs. Bingmark and two children.

Mr. and Mrs. Nystrom and one child.

Mr. and Mrs. E. Anderson and two children.

Mr. August Palm.

Miss Kristina Orn.

Miss Klara Hall.

Miss Emelia Eriksen.

Miss Alida Gustafson.

Of the remainder a number were fortunately on furlough; a detachment consisting of ten adults and six children escaped north over the Gobi desert, and after two months of hardship reached the Trans-Siberian railroad, which carried them back to Europe; a few others from the most westerly station fled south by way of Sian (西安) and finally reached Hankow. Thus the hopeful work was completely broken up; nearly half of its leaders slain and the remnant scattered.

The C. and M. A. Board early commissioned the Rev. D. W. LeLacheur, its former superintendent in China, to settle the affairs

of the northern Mission. He was then on a round-the-world tour of visitation of C. and M. A. fields, and his arrival in China was found to be at too early a date to be able to adjust matters with the Chinese authorities. Consequently Mr. Woodberry was later appointed as substitute, and he and Mrs. Woodberry visited the district and effected a settlement of matters involved. It was the earnest desire of the Board to reoccupy this needy and worthy field, and every effort was made to accomplish this end. The difficulty, however, of securing suitable leaders and an adequate supply of workers proved very great, the more so because the growing work of the other fields demanded all the American recruits available. And so finally, with very real regret, the hope of recovering this northern work had to be abandoned. Five of the Shansi stations have since been undertaken by the Scandinavian Alliance Mission and Ninghsiafu (甯夏府) in Kansuh by the C. I. M.

IV. Pekin Mission.

This Mission was begun in 1891, and conducted under the direction of Miss D. W. Douw, assisted by five lady workers sent out by the Board. It was mainly a ministry to women and girls carried on in chapel and schools and by home visitation. There was also daily street-chapel work for men, in charge of native evangelists. The work continued fruitfully until 1900, when its buildings were totally destroyed by the Boxers. Miss Douw thereafter felt unable to return to China, and the work in Pekin was thus discontinued.

V. Tientsin and Shanghai Mission.

From the time of their arrival in 1895, Rev. and Mrs. J. Woodberry, in addition to their business duties for the Swedish Mission in North China, began active evangelistic efforts among English-speaking Chinese at Tientsin. In this way they gathered together in their "Beulah Chapel" a membership of seventy, of whom half were students of the Medical and Naval Colleges and a few were from the Tientsin University. The entire sixteen members of one graduating class of the Imperial Medical College became members, and also most of the class which followed. Several of the Naval College men are now in Government service, and seven have become distinguished workers for Christ. A local missionary society was organized, which undertook the support of no fewer than twenty-five native evangelists or colporteurs, one in each of the eighteen provinces of China and one each in Mongolia, Tibet, Annam, Japan and

Jerusalem. This required some \$1,500.00 each month, of which sum the Chinese themselves contributed about \$800.00. An earnest missionary spirit was kindled in many hearts, and some instances of rare self-sacrifice and liberality could be recorded. The work was inevitably affected locally by the graduating and scattering of the members and a little later by the Boxer uprising, but it has still gone on in a modified form.

After the break-up of the North China Mission, Mr. and Mrs. Woodberry transferred their home and work to Shanghai. In addition to evangelistic work among Chinese and also among foreign sailors, a graded Anglo-Chinese preparatory school has been opened, the present enrollment of which is forty. But undoubtedly the greatest result achieved by the "Beulah Chapel" work, at least in its bearing upon China, has been the sound conversion and spiritual instruction of not a few talented Chinese young men of Western education, who whether in direct Gospel ministry or in high spheres of political, military and educational service are already exerting strong positive influence for Christ. Several of these men have risen to prominence in the ranks of China's native Christian ministry, Dr. Wong in his work among students at Shanghai, Dr. Y. C. Chang in pioneer labors in Hunan, and Dr. Li in his widespread and deeply spiritual ministry among native pastors and churches at the various ports, in which service God is being pleased so signally to manifest His power. In such a type of men, without a doubt, lies the truest hope of missionary enterprise in China.

VI. South China Mission.

The only remaining field of the C. and M. A. in China, but one of its largest and most important, is the southern province of Kuangsi, of which this Mission can justly be considered the pioneers. The fact is well-known to those acquainted with the Empire that this province was second only to Human in the term of its successful resistance to missionary occupation. Previous to the beginning of work by the C. and M. A., two other societies operating in Kuangtung had made efforts to open stations in Kuangsi, but in both cases the missionaries had been driven out and their premises looted and destroyed. Of these the American Presbyterian Mission withdrew permanently; the American Southern Baptist Mission still retained a village station opened by a native worker, who had learned the Truth in Canton. Up to 1895 no foreigner resided permanently within the province.

It was in 1892 that the first two C. and M. A. missionaries—Rev. and Mrs. C. H. Reeves—reached the field. They were followed a little more than a year later by a party of five young men, and thereafter each year added a few reinforcements to the ranks. While the objective point of the Mission was the unoccupied province of Kuangsi it was manifestly impossible at that early date to proceed inland at once. A base at the coast was necessary, and so Canton, and later on Macao, became the temporary home of the missionaries for the prosecution of language study. Numerous houseboat trips were taken up the West River into Kuangsi; a knowledge of the country and conditions was thus gained and gradually openings were secured. The first foothold was gained in an insignificant little village in the heart of the province, some 175 English miles from its eastern boundary, and was attended by features that marked it clearly as of God. Some time later a place was rented in a neighboring market town without serious opposition. Step by step the work thus extended from place to place, not without some dangers and rough experiences for the workers, and yet, to the praise of God be it said, without the loss of a single life through violence or even the infliction of serious bodily harm.

The following is a list of the cities now occupied by foreign missionaries, together with the dates of entrance:—

(The Romanization here followed is that of Cantonese). Lotingchau (羅定州), 1806; Wuchow (梧州), 1896; Ts'amchau-fu (巡州), usually called by its *Hsien* name, Kwaip'ing (桂坪), 1897; T'angün (藤縣), 1898; Nàmningfu (南寧府), 1898; Kwailamfu (桂林府), 1899; P'inglokfu (平樂府), 1904; Watlamchau (鬱林州), 1904; P'ingnàmün (平南縣), 1905; Lauchaufu (柳州府), 1906; Lungchau (龍州), 1906. Lotingchau (羅定州) is really in Kuangtung province, but very close to the Kuangsi border. Wuchow, since its occupation by missionaries, has become an open port and the inland terminus of a very brisk steamer traffic with Hongkong and Canton. It is the headquarters of the South China Mission, and at that point are located, in addition to two street chapels, the Receiving Home for new missionaries, a boarding-school for girls, and two separate Bible training schools for male and female native workers, with present enrollments of twenty and twenty-two respectively. It will be seen by reference to a map that a line of stations now extends from Wuchow, just within the eastern boundary of Kuangsi, along the whole upper course of the West River to the boundary of the French territory of

Tonquin. Lungchau (龍州), the last station opened, is a border city with a large number of Annamite residents, and thus affords facilities for studying Annamese and constitutes a convenient base for work across the border which this Mission has long contemplated. The work in Kuangsi has thus far been mainly in the Cantonese-speaking district, which comprises the southern and larger portion of the province. Three of the largest cities occupied, however, are in the northern or Mandarin-speaking part, and extension is planned for alike in both sections, where an unobstructed door of entrance now stands open.

The latest report of this Mission includes the following figures:—Stations, 11; out-stations, 2; chapels, 14; missionaries, 39; native workers, 35; church members, 227; catechumens, 47; native church offerings for the year, \$324.00.

The government of the C. and M. A. Missions on the China field originally consisted of a General Superintendent, the Rev. D. W. LeLacheur, over the whole field, and Local Superintendents assisted by Advisory Committees in each section. This arrangement has since been altered, however, and at present three separate Conferences exist, each presided over by an Executive Committee, the chairman of which is a permanent officer appointed by the Board at home, while the other members are elected annually by the Conference. The Conferences are:—

South China—Chairman, Rev. Isaac L. Hess, Wuchow.

Central China—Chairman, Rev. Robert H. Glover, M.D., Wuchang

Western China—Chairman, Rev. W. W. Simpson, T'aocheo, Kansuh.

Summary of Statistics for whole field of Christian and Missionary Alliance in China at the beginning of the year 1906:—

Stations, 25; out-stations, 5; missionaries, 89; native workers, 75; baptized members, 1,483 (not including Rev. J. Woodberry's work); catechumens, 160.

The statistical reports of the various Conferences of the C. and M. A. include large sales of Bibles, Scripture Portions, Tracts and religious books, but as these will doubtless appear in the Reports of Bible, Tract and Literature Societies they are not mentioned here, to avoid a double count.

Books by members of the Mission:—

In English.—"Through Blood-stained Shansi," by Mrs. Jno Woodberry, Published by the Alliance Publishing Co., N. Y. City.

"Ebenezer," a Record of Divine Deliverances in China," compiled by Rev. R. H. Glover, M.D. Published by the same Co.

In Chinese.—A Tract on the Lord's Coming, by Rev. M.B. Birrel. Published by the Presbyterian Mission Press, Shanghai.

Central China C. and M. A. Statistics for 1905.

STATIONS.	CHURCHES.							NATIVE HELPERS.				SUNDAY SCHOOLS.		SCHOOLS.				
	Inquirers.	Baptisms.	Suspensions.	Dismissals.	Transferred.	Members.		Evangelists.	Colporteurs.	Bible-women.	School Teachers.	Average Attendance.	Day.	Boys.	Girls.	Boys.	Girls.	Fees.
						Male.	Female.											
Wuhu	5	6	3	1	2	8	12	1	2	1	...	20	...	...	...	...	...	.....
Wanchi	12	2	1	2	5	18	8	1	1	...	1	43	18	...	...	...	...	\$13.47
Nanling	40	2	2	5	...	17	22	2	1	1	4	47	19	...	...	...	16	32.04
Tai'tong	5	4	2	...	...	4	5	1	1	1	...	25	14	...	34	...	...	11.00
Tsingiang	4	6	...	4	1	18	4	1	...	...	...	5	3	...	...	...	...	.....
Wuchang	10	4	3	1	...	30	11	1	1	1	2	15	20	...	...	12	...	60.53
Chungsha	18	22	...	2	2	36	11	2	4	2	...	45	...	...	...	...	...	.....
Siang'an	10	...	...	1	...	5	...	1	...	...	...	31	...	...	...	...	...	.....
Ch angteh	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....
Totals 9	174	44	11	16	10	136	73	10	10	6	8	226	98	74	24	12	34	\$117.04
												360			46	16		

For figures of other sections, see text of Sketch.

THE REFORMED (DUTCH) CHURCH IN AMERICA.

(大美國歸正教).

Headquarters : 25 East 22nd St., New York, U.S.A. *Secretary* : Rev. H. N. Cobb, D.D. Entered China, 1842.

Field, Fukien province. District occupied, 5,000 square miles. Population, 3 millions. *Communicants*, 1,597. *Missionaries*, 6 male, 15 female.

Chief Stations.—Amoy (廈門), Chiangchiu (漳州), Tong-an (同安), Siokhe (小溪).

ORIGIN.—In February, 1842, there landed on the island of Kolongsu, in the harbor of Amoy, two American missionaries—Revs. David Abeel* (see p. 251) and William J. Boone. They came at the first possible moment after the close of “The Opium War,” even before the treaty of peace had been signed. Of these the latter remained but a short time at Amoy. Returning to America he was consecrated Missionary Bishop of the American Episcopal Church for China, became justly eminent in this high position and was later identified with the beginnings of Protestant Missions in Japan. The former was the founder of what is now the Amoy Mission of the Reformed Church in America.

The Mission was originally established by the A. B. C. F. M., whose commission Mr. Abeel bore, as did his successors until 1857. But all of them were ministers of the Reformed Church. Its members contributed for their maintenance, and were deeply interested in them and their work. When, in 1857, the Reformed Church resolved to discontinue co-operation with the American Board, which had existed with perfect cordiality and satisfaction for twenty-five years, in order that it might do larger things by assuming greater and more direct responsibility for the direction and maintenance of its own foreign mission work, the Amoy Mission was handed over to the care of its newly reorganized Board of Foreign Missions. In the transfer, Dr. Anderson, then Secretary of the American Board, declared that the Board had surrendered to the Reformed Church “one of its brightest jewels.” It is fair to assume, in the circumstances, that its history was handed over with it.

STATIONS NOW OCCUPIED.—This Mission, the only one maintained by the Reformed Church in China, lies in the province of Fukien with its headquarters at Amoy, as its name implies. Besides

* Died 1844 in U. S.

Amoy, its missionaries reside at three other stations : Chianglehiu (漳州), population 200,000, a large city thirty-five miles west ; Tongan (同安), population 60,000, a smaller city, about twenty miles north, and Siokhe (小嶺), population 6,000, a town inconsiderable for size, but important as the centre of a large and populous valley, about sixty miles distant from Amoy to the south of west. In the order of establishment of missions in China it seems to have been the sixth, and therefore one of the earliest to obtain a footing in the Empire.

EARLY WORKERS.—In 1843-4 two missionaries of the American Presbyterian Church—Dr. J. C. Hepburn* (later so well and honorably known in connection with missions in Japan and still surviving in an honorable old age) and Rev. John Lloyd—appeared at Amoy. They soon withdrew, however, passing over the interests and the work of the church they represented to the Reformed Church Mission. This had been strengthened, in 1844, by the arrival of Messrs. Elihu Doty and William J. Pohlman,† whose experience of four or five years of labor among Chinese immigrants in Borneo gave them rare preparation for effective service in that part of China from which the bulk of the immigrants referred to came.

UNION ON THE FIELD.—The same year, 1844, witnessed the arrival of representatives of the London Missionary Society. To these were added, in 1850, missionaries of the English Presbyterian Church. By these three Missions—R. C. A., L. M. S. and E. P.—“the Amoy region” of Fukien has since been and still is occupied. Their history has been, in a sense, a parallel if not a common history, and their association intimate and cordial, though their individuality has never been and is not likely to be merged. By mutual agreement, and in the interest of a most desirable “comity,” the territory open to occupation has been divided among them, with boundaries more or less definitely fixed. Transgressions of comity have been rare and of relatively slight importance.

For several reasons, some of them obvious, the relations between the Reformed and English Presbyterian Missions have been specially close and cordial, becoming closer as the work has developed. The result has been not only co-operation in higher educational work—academical and theological—but complete union in the establishment of a single Church of the Reformed faith and Presbyterian order,

* Dr. Hepburn came to Singapore in 1841, to Macao in 1843, and then to Amoy in the same year. For a time retired to the U. S., but on the opening of Japan came out in 1859. His great works are a Dictionary and Bible translation.

† On his way back from Hongkong in the schooner *Omega*, he perished by shipwreck January 5th, 1849.

indigenous and independent of ecclesiastical connection with, or control by, either parent church in England or America. This result was the logical outcome of the circumstances in which these Missions found themselves when converts were multiplied, and the organization of them into churches became a practical question. So far as known, it is the first instance, in the mission field, of a church formed by such union, native to the soil, independent of all others and "growing from its own root." It has served as an example and inspiration for similar unions in other mission fields. The underlying principle has now been generally if not universally accepted, and become one of the "commonplaces" of mission policy. To these two Missions belongs the honor, under the guidance of God's Spirit, of seeing the way to realize the high ideal and of walking in it. Results have shown the wisdom of their action, and proved it to be in accordance with the mind of Christ. A Tai-hoe (大會) (Classis or Presbytery) was organized in 1862 from churches and ministers connected with both these Missions. In 1892, this body was divided, two classes or presbyteries formed from it, and the Synod of Chiangchoan (漳泉) constituted as the superior ecclesiastical body.

The missionaries retain their relations with the Home Boards and act under commissions of their own churches. They are not settled pastors, but more like the apostolic evangelists of New Testament times.

Evangelistic.

FIRST FRUITS.—The distinctly evangelistic work of the Mission began with its inception in 1842, when David Abeel, in his own hired house on Kolongsu (鼓浪嶼), received men of all classes and preached to them the Gospel. Those who joined or followed him, of his own and the other missions, engaged faithfully in the same work. But results were slow in coming. It was not till 1846 that the first converts were gathered. In that year two old men, the "first fruits," were baptized in Amoy by Mr. Pohlman. Both of them referred to Mr. Abeel as the person from whom they first heard the Gospel message.

In 1847 but one convert was added to the number. But the year was made memorable in the history of the Mission, and of other missions in China, by the arrival of *Rev. John V. N. Talmage*, whose name was so honorably and indissolubly connected with them for forty years. The impress of his strong character and personality indelibly stamped upon all the subsequent history of the Mission.

In 1850, the converts numbered only five, but by the end of the succeeding year "the seed had brought forth nearly four-fold. There were nineteen converts." In that year, the missionaries already on the field were joined and greatly aided by the apostolic *William C. Burns*, fresh from revival influences and labors in Scotland. The Word of the Lord grew and multiplied through their faithful preaching, and in 1853, signs of awakening appeared. "Inquirers multiplied at the chapels. They came from among the shop-keepers and boatmen of Amoy, from cities and towns along the arms of the sea and up the inland rivers." Meetings for the instruction of these inquirers, who sometimes numbered thirty or forty and even more, were regularly held. In the first seven months of 1854, twenty-eight adults were baptized in Amoy, of all ages, from an old man of seventy-four to a young girl of seventeen. Interesting and affecting instances of conversion, of persecution patiently endured and, in one case of *martyrdom* for the sake of Christ, are recorded of these early days.

MISSION WORK OF NATIVE CHURCH.—The missionaries were greatly encouraged and aided by the evangelistic spirit and labors of the native Christians. "Almost every one seems to be impressed with the truth that he or she is to improve every opportunity to speak a word for Christ. Many of them are quite effective speakers. The heathen are often astonished to hear men from the lower walks of life, who previously had not had the benefit of any education and are yet, perhaps, unable to read, speak with such fluency and reason, with such power concerning the things of God as to silence all their adversaries, even though they be men of education." Thus the Gospel was carried to Pehchniia (白水營), a market town southwest of Amoy, and subsequently by Christians from that place to Chiohbe (石碼), a large river town of 30,000 inhabitants, eight miles north-west of Pehchniia.

It is worthy of remark that this evangelistic spirit seems to have characterized the Chinese converts, in a greater or less degree, ever since. In 1859, the church at Amoy, not yet fully organized, employed two colporteurs for the circulation and preaching of "the doctrine." In 1860, the beginnings of a church at Kangtan (江頭) (the present church of Okang. 湖江), grew out of the efforts of the Chinese Christians to benefit their own countrymen. In 1861, the Gospel was introduced by them into Chiangchin (彰州) and ten persons received into communion. In 1882, the churches began

missionary work among the Hakkas and subscribed \$200 for its maintenance. This work was carried on for many years and until that field was taken over by others. After several years' work in this region, during which time several stations were established, they found it difficult to supervise the work lying so far inland, and they therefore handed it over to the care of this Mission, which in turn passed the Hakka stations over to the English Presbyterian Mission (Hakka) of Swatow. Since then the native church has continued its "Home Missionary Work" by working among the people living on the islands along the coast. Beginning on the island of Quemoy (金門) they have succeeded in forming an organized church there, having opened five chapels on that island and the smaller islands near by. In 1903, they were able to extend their work, and sent an ordained man to the island of Tangsoan (東山). In 1905, they reported sixty communicants in their six stations, and at the same time the Committee of Synod reported total receipts for the preceding year amounting to \$1,314.63 and a balance on hand at the close of the year of \$760.64. In 1893, the two churches in Amoy city united to maintain a chapel or preaching station on the island, and this work is still carried on by them without aid from the Mission. Other instances might be cited.

The number of persons baptized in 1854, including those at Pehchuiia, was fifty-three; in 1855, including Pehchuiia and Chioh-be, seventy-two, and in the first nine months of 1856, including the same towns, fifty. The whole number connected with the church at Amoy in 1856, just fourteen years after the landing of the first missionary, was one hundred and twenty-two, at Pehchuiia forty-two, and at Chiohbe, thirty-one. In all the number was one hundred and ninety-four. Manifestly the time had come for the organization of these converts into churches.

EIGHT YEARS' CONFLICT RE ORGANIZATION. — Around the question of organization, first of individual churches and later of higher ecclesiastical bodies, a conflict was waged for eight years, not among the missionaries on the ground, nor, indeed, with the English Presbyterian Church, but with the General Synod of the Reformed Church in America. To the missionaries of both these churches, closely affiliated as they were in faith and polity, associated in labors and bound by ties of sympathy and affection, it seemed not only unnecessary but wrong to establish two distinct churches of like faith and order, to the distraction of the Chinese brethren,

the waste of missionary energy and the needless division of the body of Christ. To their view the English church promptly and cordially acceded. Not so the Reformed Church in America. Into the history and details of the discussion it is not necessary, nor is there space, to enter here. Suffice it to say that in 1864, the General Synod withdrew its opposition and allowed its missionaries "to defer the formation of a Classis (connected directly with, and subordinate to, the church at home) until, in their judgment, such a measure is required by the wants and desires of the churches gathered by them from among the heathen." It is needless to say that the time for such action has never come. "The question was never broached again. The strongest opposers then (in the home church) are the warmest friends of union and autonomy *now*."

ORGANIZATION OF CHURCHES IN CHINA.—Meantime, in the midst of the discussion the work of organizing churches went calmly on. The first church of Amoy, Sinkoea (新街仔), was organized in 1856, by the setting apart of Elders and Deacons. Its first pastor was ordained and installed in 1863. For its accommodation a suitable building had been erected in 1848, through the efforts of Rev. W. J. Pohlman, and dedicated in 1849. This building, believed to be the first erected in China for exclusively Chinese Protestant worship, still stands as a monument to that devoted missionary who died before its dedication. On the same day, in 1863, Pastor Iap Han-chiong (葉漢章) was ordained and installed over the Second, or Tekchiukha (竹樹腳) Church. He is still living (1906) in a green and fruitful old age.*

By 1863, the Reformed Church Mission had three organized churches under its care: the First and Second (Tehchhiukha) Churches of Amoy, the latter organized in 1860; and the Church of Chiohbe (石碼), organized in 1859. In them were gathered 310 communicants, of whom the First Church had 126, the Second 110, and that at Chiohbe 74. Since that time eleven other churches have been organized in the following order:—Okang (湖江), on the island of Amoy, in 1868; Hongsan (洪山), 1870; Chiangchiu (漳州) and Tongan (同安), 1871; Siokhe (小溪), 1881; Thiansan (天山), 1891; Lamsin (南勝), 1892; Poaa (坂仔), 1894; Taoloteng (大路頂), 1901; Soasia (山城), 1905; Lêngsoa (龍山), 1906. Of these the Hongsan and Tongan churches are in the region lying north of Amoy, assigned to the Reformed Church.

* *Chinese Recorder*, July, 1903: "A Chinese pastor for forty years." The last twenty years he has been pastor at Siokhe.

The Chiangchiu and Thiansan churches are on the river west from Amoy, and those of Siokhe, Lamsin, Pona and Toaloteng in the region lying west and south, of which Siokhe is the geographical and evangelistic centre. Several of them are offshoots from previously existing churches, and all of them have out-stations or preaching places connected with them. The number of such out-stations in 1904, was forty-six.

SELF-SUPPORT.—Each church has its own pastor, whom it entirely supports. In fact, it is a long-standing principle with the Mission not to suffer a pastor to be ordained over any church under its care till it is both able and willing to give him his support. The total number of communicants in 1905, was 1,597. In nothing are they more remarkable than in their liberality. Their contributions for 1904, reached the large amount of \$16,590 Mexican, of which about \$7,000.00 was given for the rebuilding of the edifice of the Second Church of Amoy, which had been destroyed by fire the preceding year.

Each of these churches is provided with a substantial church building, erected partly by their own efforts, but largely by means of aid given from abroad through the Mission. In a number of cases these are now too small to accommodate the growing congregations. These churches themselves are planning for enlargement, though looking for and desiring foreign help.

These are the results of indefatigable toil, care and prayer, and the faithful preaching of the Gospel in towns, villages and hamlets, scattered over a wide area, labors in which missionaries and Chinese pastors and preachers have shared. Had the Reformed Church been able to supply a larger number of men to this Mission no doubt the results would have been greatly increased. It is not too much to say that it has never been adequately manned. It is not to-day.

FUKIEN PRAYER UNION.—The formation of the *Fukien Prayer Union* in 1903, for the purpose of securing united prayer for the descent of the Holy Spirit in power upon the churches and people of the province, is full of promise for the future development of evangelistic work and the growth of the church. The special religious meetings held in the churches, under the auspices of the Union, during the winter of 1904-5, were remarkable for large and deeply interested audiences, for the faithful preaching of the truth of the Gospel and its application to life and conduct, for depth of heart-

searching, conviction, confession of sin and consecration to newness of life in Christ on the part of church members, wherever they were held. It is from the permanence and power of such influences that a new tide of evangelistic effort is to be expected.

Educational.

Real Christianity everywhere allies itself with education. In the Amoy Mission the work of education has been prosecuted, side by side with the preaching of the Gospel. We have no schools for heathen children, but these are welcomed in the primary schools.

PAROCHIAL SCHOOLS.—The first and most natural form assumed by education was that of primary or "parochial" schools. These were begun "as soon as the number of children warranted." They were connected directly with the churches first established. For several years, though not continuously, they numbered only three. As new churches were organized, the number of these schools grew with equal pace till, at the close of 1904, there were thirteen, with 250 scholars of both sexes. We endeavour to furnish a school for every church that will pay one-half of the teacher's salary.

THEOLOGICAL SCHOOL.—The need of native preachers, with such training for the service as could be afforded, early led to the selection of promising men for preparation for the ministry. The earliest report of the Mission now accessible, that of 1858, states that there were three theological students under instruction. The number of such students, at no time very large, yet gradually increased. For their accommodation a building, then known as the Thomas De Witt Theological Hall, was erected in 1869. In it a theological school was conducted by the Reformed Church Mission, while the other missions had similar schools of their own.

MIDDLE SCHOOL.—In 1881, the need being felt of a school between the parochial and theological schools, a Middle School was established by the English Presbyterian and Reformed Church Missions conjointly, with fourteen students from each Mission. In 1884, an arrangement was made by which the theological schools of the two Missions were united, it being part of the arrangement that the joint theological school should be under the special care and direction of the E. P. Mission, while the conduct of the Middle School was confided to the Reformed Church Mission. It was further provided that the cost of maintaining these schools and the work of instruction in them should be shared by the two Missions.

In 1892, a large and commodious building was provided for the theological school by the E. P. Mission, and in 1895, through the aid of funds raised in America by the Principal, Rev. P. W. Pitcher, M.A.,* the "Talmage Memorial" building, in memory of Dr. Talmage, was erected for the use of the Middle School. The arrangement concluded in 1884 has continued without material modification down to the present time. In 1904, yielding to a growing and imperious demand, English was introduced into the curriculum of the Middle School, which had previously been exclusively Chinese.

BOYS' PRIMARY SCHOOL.—In 1893, a still further step in the education of boys and young men was taken in the establishment of a Boys' Primary Boarding-school on the island of Kolongsu, under the care of one of the ladies of the Mission. This forms a link between the parochial schools on the one hand and the middle school on the other, to which it is a feeder. Its success has been marked, and at present it is greatly overcrowded. Measures are in hand to provide it with a more suitable and commodious building, of which it is sorely in need.

ANGLO-CHINESE SCHOOL.—In 1897, an Anglo-Chinese School was begun at Chiangchin (漳州) by the missionary then resident at that station, in conjunction with Chinese Christians—officials and others. Negotiations are now in a hopeful state of progress, looking to co-operation between the Reformed Church and London Missions and the Chinese gentlemen referred to in the maintenance and development of this school at this important centre.

WOMEN'S WORK.—The condition of Chinese girls and women early made its strong appeal to the hearts and sympathies of the ladies of the Mission. As early as 1866, perhaps earlier, efforts were made by them to teach the Chinese women to read in the Romanized colloquial. Meetings for prayer were held with the women of the churches from week to week, and are still maintained with interest and profit. In 1868, a school for women was established in connection with the Second Church of Amoy. This idea received further development in the Charlotte W. Duryee Woman's Home on Kolongsu in 1885, to which women are invited and admitted from various parts of the field for a few weeks or months, as they can afford the time. Instruction of various kinds is imparted, especially in the Scriptures. "Many, having learned to read the New Testament and some colloquial books, are much more attentive

* During his absence, in charge of Rev. A. L. Warnshuis, M.A.

to the preaching of the Word and better able to understand and retain the truth. What they have thus gained has not been for each one alone." Returning to their homes they have made known the doctrine to their families, friends and neighbors. Similar work for women is carried on at all the stations occupied by the Mission.

In 1870, a school, specifically for girls, was begun in connection with the Second Church of Amoy, after much opposition of an ignorant, bigoted and suspicious nature had first been overcome. The experiment proved successful. Four pupils only were boarders during the first year. The next year the number was doubled, and by 1873, had increased to fifteen. Its subsequent history has been one of marked prosperity. In 1879, for reasons of convenience, comfort and health, it was removed to Kolongsu. In 1899, having outgrown its accommodations, it took possession of its fine new building, the gift of the Woman's Board of Foreign Missions of the Reformed Church. By the liberality of the same Board, suitable buildings have been provided for similar schools for girls at Siokhe (小 溪) in 1893, at Chiangchiu (漳 州) in 1903, for a school begun in 1895, and at Tongan (同 安) in 1905. Thus at every station occupied by the Mission a girls' boarding-school has been established and equipped, and is doing successful work.

FIRST ANTI-FOOT-BINDING SOCIETY.—It is worthy of notice that the *first society* for the suppression of foot-binding of girls and women in China was organized at Amoy in 1874. At a meeting attended by missionaries and native women, a pledge was drawn up against this practice and signed by over forty women. Since then the movement has spread to every centre of missionary effort in the Empire, and a national Anti-foot-binding Society (天 足 會)* has been established. Girls with bound feet are not now received into our Mission schools.

Medical.

Medical work is coincident with the beginnings of the Mission, though its prosecution has not been continuous. A dispensary was opened in 1842 by Dr. W. H. Cumming, a self-supporting medical missionary, in a part of the house occupied by Mr. Abeel. In 1844, it was removed to Amoy city. There Dr. Cumming treated the sick until 1847, when the failure of his health compelled him to leave China. With him was associated Dr. J. C. Hepburn, of the Presbyterian Church, U. S. A., from 1843 to 1845. With the with-

* Mrs. Alicia Little was the founder.

drawal of Drs. Cumming and Hepburn, the direct medical work of the Reformed Church Mission came to an end for many years, though the Mission shared in the maintenance of such work carried on by others, and in the visitation of hospitals and conduct of preaching services in them so long as that was possible.

In 1865, a hospital was opened, supported by funds contributed by merchants and other foreigners at Amoy, and 5,000 cases were treated. The members of the several Missions took charge, jointly, of preaching services connected with it, and contributed to its support. In 1879, however, the institution became secularized, the word "Christian" was dropped from its title, and the Missions withdrew from its support.

The real and permanent medical work of the Reformed Church Mission was begun in 1887, by the sending out of John A. Otte, M.D., as a medical missionary. In 1888, the erection of a hospital was begun by him at Siokhe (小溪), with funds collected partly in America and partly in the Netherlands. This, "the Neerbosch Hospital," was completed and opened in 1889. It did much to strengthen the work of the Mission in that region, winning favor with the people and also with the officials of the region, some of whom made generous gifts for its improvement. Since 1895, when Dr. Otte returned to America, this hospital has unfortunately been closed, except for comparatively brief periods, owing to the lack of a physician to take permanent charge. At present a woman's hospital (Netherlands W. H.) is being erected in connection with it, and a lady physician is on the ground to conduct it, having been sent out in 1905.

On his return to China, in 1897, Dr. Otte began the erection of "Hope Hospital" at Amoy, on the island of Kolongsu (鼓浪嶼). Funds for building and equipment were collected by him during his furlough. In 1898, the hospital was completed, dedicated and opened for the reception of patients. It has ever since been maintained in active operation, together with a dispensary at Tekchiukha (竹樹腳), in the city of Amoy. By 1901, the hospital became practically self-supporting, with the exception of the salary of the missionary in charge.

In immediate connection with Hope Hospital, the corner-stone of a hospital for women was laid in 1898. This institution, now known as "Wilhelmina Hospital," was built with funds contributed in the Netherlands by friends who became interested in medical work in China through a visit of Dr. Otte to that country. In a

subsequent visit, in 1904-5, he secured funds for its enlargement. This hospital is not the property of the Reformed Church Mission, but is loaned to it and conducted by it, while all its expenses are generously met by friends in the Netherlands.

The education of *medical students* has been a marked feature of the work of these hospitals. A considerable number of men and a few women have thus been fitted to serve their own people in the line of intelligent medical practice. Some of these men have proved among the most active and intelligent members of the Church.

There are now nine hospitals within a radius of seventy miles round Amoy. So far as can be ascertained from existing records, 133,309 patients have been treated in these hospitals to the end of 1904. Probably the number is much larger. No estimate can be formed of the spiritual influences exerted by the regular religious services in connection with them, or the frequent visits of missionaries to their wards.

Literary.

The construction and use of the *Romanized Colloquial* has been one of the most marked features of the work of the Mission. The attempt was first made as early as 1850, in the face of much incredulity and even opposition. It proved a laborious process, but was crowned with success in 1852 or 1853. It has since been in constant use, and has proved an invaluable aid both to the evangelistic and the educational work, resulting in the production of a considerable literature, embracing translations of the Scriptures, Pilgrim's Progress and other religious books, text-books for schools, etc., and a monthly periodical in Romanized Colloquial known as the *Church Messenger*. "The one monumental work of large value to all the missions at and about Amoy is the Character-Colloquial Dictionary of Dr. Talmage," his crowning work for China, on which over twenty years of labour were expended.

SOME OF THE VETERANS:—Rev. J. V. N. Talmage served the Mission for forty-five years. Mrs. Talmage is still on the field. Miss Mary E. Talmage and Miss Katharine Talmage, daughters of Dr. Talmage, have served the Mission since 1874. See Fagg's *Life of J. V. N. Talmage*.

Rev. Leonard W. Kip, D.D., came to Shanghai in 1861, and reached Amoy in 1865. He has been the geographer of the Mission, a constant traveller and pioneer. Mrs. Kip is still on the field.

PRESBYTERIAN CHURCH IN THE U. S. A. (NORTH).

Headquarters : 156 Fifth Ave., New York. *Secretaries* : Rev. F. F. Ellinwood, Mr. R. E. Speer, Rev. A. J. Brown, Rev. A. Halsey. Entered China, 1843.

Fields : North China, Shantung, Central China, Canton, Hainan. *Missionaries*, 244. *Communicants*, 14,889.

ORIGIN.—From the organization of the first American Presbytery, in 1706, this church was imbued with the missionary spirit. For a century the destitution of a new country concentrated all effort at home. The revivals at the close of the Eighteenth Century, and the missionary interest set in motion by Samuel Mills, etc., wakened the church to the needs of the heathen. From 1812 to 1837, Presbyterians co-operated with Congregationalists and others in the American Board*; and from 1837 to 1870, one-half of the denomination worked entirely through that Board. A distinctive Presbyterian Agency, the Western Foreign Missionary Society, was organized in 1832, though its beginnings date to 1811. This Society constantly watched and prayed for the opening of China. The Presbyterian Board of Foreign Missions, organized 1837, is not a “voluntary” society, but an arm of the church; and “the Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world; and every member of the church is a member for life of said Society, the object of which is to aid in the conversion of the world; and every member of the church is a member for life of said Society.” (General Assembly of 1831).

YEARS OF PREPARATION.—The Western Foreign Missionary Society, when merged in the Board of Foreign Missions (1837), had two men and their wives under appointment for China. With wonderful faith and foresight, the Hon. Walter Lowrie, Secretary of the Society and (1837-68) of the Board, was pushing a plan for the economical production of matrices for Chinese type, and with much labour, study, and expense, had thousands of matrices cast in Paris, before China was open to missionaries. A Mission Press was the first effort of the Presbyterian Board for China.

Revs. J. A. Mitchell and R. W. Orr and their wives arrived in Singapore in 1838, where they were to begin work among the Chinese, while waiting for an opening into the Empire. The first

*Two of the first five missionaries sent by the American Board (Messrs. Nott and Hall) sailed from Philadelphia; and the Presbyterian Churches of that city were deeply interested in them, furnishing a large share of their support.

convert was baptized in 1839. Books and tracts were prepared and distributed, contiguous fields were explored, and the Siam Mission was established. When the five treaty ports were opened (1843), the Mission pressed on into China. Mr. Mitchell had died (1839), and Mr. Orr was invalided home (1841); but others followed, of whom were Dr. and Mrs. J. C. Hepburn, 1841-46, later honored pioneers in Japan. Dr. Hepburn still lives.

THE MISSIONS ESTABLISHED (1844-74).—After the Treaty of Nanking (September 15, 1842), in which was promised the opening of five treaty ports, Macao (Canton), Amoy, and Ningpo were fixed upon for occupation.

CANTON.—The deep-seated prejudice and resentment of the people towards foreigners prevented the actual opening of Canton until 1847. From 1844 till that date the work was carried on at Macao. Rev. A. P. Happer, D.D., 1844-91, laboured for ten years before baptizing his first convert (1854). Other pioneers at Canton were: Rev. Wm. Speer, D.D., 1846-50; Rev. John B. French, 1846-58; John G. Kerr, M.D., 1854-1901; Rev. Chas. F. Preston, 1854-77; Rev. H. V. Noyes, D.D., 1866-. Dr. Happer's labours in the Gospel and his establishment of the Canton Christian College (see Sketch); and Dr. Kerr's great medical services in the Canton Hospital (established 1835 by Dr. Peter Parker; transferred to the Presbyterian Mission in 1855), in training medical students and preparing medical works, and in the establishment of a hospital for the insane (see Sketch), are to be specially noted.

The education of children was from the first seen to be an important means of reaching the parents, breaking down prejudice, and raising up a nucleus of Christian men and women. A boys' school, opened in Macao (1845) and transferred to Canton, became the Fati Boarding School. A girls' school, started 1851, developed into the True Light Seminary. The influence of these and similar schools has been incalculable.

Work among the Chinese in the United States, principally along the Pacific Slope, may be regarded as an offshoot of the Canton field; similarity of language causing not infrequent transfers of missionaries from Canton to this work. Dr. Speer was transferred to San Francisco in 1852. Revs A. W. Loomis, I. M. Condit, D.D., E. W. Sturge, M.D., and J. H. Langhlin have succeeded him. A fruitful work reaches from Portland, Oregon, to Los Angeles. A Rescue Home and School for Chinese girls, brought to the U. S. by their countrymen, conducted not without many dangers, has been greatly blessed. Chinese converts have taken great interest in the evangelization of their own province (Kwangtung), both by personal work and by liberal contributions.

AMOI (廈門).—The populace here were from the first more approachable than at Canton. Work was begun by Dr. Hepburn (at Kulangsu, 1843; Amoy, 1844), who was joined by Revs. John Lloyd (1844-48) and Hugh A. Brown (1845-48). Medical work, afterward transferred to the Medical Missionary Society, with chapel and village preaching, occupied them until failure of health left the station unmanned (1848). The growing importance of Shanghai led the Board to relinquish Amoy to the other missions working there.

NINGPO (甯波) was early known to have an important trade with Japan and the Straits, and seemed the strategic point for entering Northern China. D. B. McCartee, M.D., reached Ningpo June 21st, 1844. Chusan (舟山) was for some years occupied as a sub-station. Rev. W. M. Lowrie removed from Macao to Ningpo in 1844. The *Mission Press* established in Macao that year was in 1845 transferred to Ningpo, where it began its phenomenal growth. Mr. Richard Cole, 1844-47, and Mr. M. S. Coulter, 1849-52, were the early superintendents of the Press. It was transferred to Shanghai in 1860, where it has several times outgrown its quarters, and stands to-day a willing assistant of all the missions. Mr. Wm. Gamble, superintendent from 1858 to 1869, by inventing the process of electrotyping matrices, and by rearranging the type cases rendered inestimable service to all who follow him in printing work. (Doolittle's Handbook, Vol. II, 244-247).

Ningpo station was well manned; medical, educational and evangelistic work was pushed. Graduates of the schools became most effective helpers, carrying the Gospel inland before the missionaries were allowed entrance. Fifteen years after the opening of Ningpo (in 1859, when missionary itineration first became possible), eleven Chinese workers were already reported; and in the city and the three out-stations, varying one and two hundred *li* away, were ninety-two communicants. The Boys' Boarding-school (organized in 1845) was transferred to Hangchow in 1867. The Girls' school (opened 1846, united with Miss Aldersey's independent school, 1857) has had a most useful history, furnishing efficient Bible-women, wives of pastors, and useful and faithful wives and mothers in Christian homes.

Among the early missionaries at Ningpo should be mentioned Rev. W. M. Lowrie, 1844-47, who in the midst of Bible translation work, was killed by pirates while crossing Hangchow Bay; Rev. M. S. Culbertson, D.D., 1844-62,

• Life by Rankin.

who with Dr. Bridgman, of the A. B. C. F. M., completed (1862) the above translation; Rev. R. Q. Way, 1844-58; D. B. McCartee, M.D., 1844-74, pioneer and beloved physician of the station, who spent his later years in the work at Tokyo; Rev. A. W. Loomis, D.D., 1844-50; Rev. J. W. Quarterman, 1846-57; Rev. H. V. Rankin, 1848-63; Rev. J. K. Wight, 1848-57; Rev. S. N. D. Martin, 1850-58; Rev. W. A. P. Martin, D.D., LL.D., 1850-69—pioneer in Peking, statesman, educator, and writer, whose life of usefulness, not yet ended, is known to all; Miss J. M. Knight, afterward Mrs. McCartee, 1858-74, the first single lady missionary appointed to China; Rev. J. L. Nevius, D.D., 1854-93, pioneer in Shantung, divinity teacher, literary worker and evangelist; Rev. E. B. Inslee, 1857-61; Rev. W. T. Morrison, D.D., 1860-69, later of Peking.

SHANGHAI was entered in 1850, because of its growing importance to interior China and to the West. Revs. J. K. Wight and M. S. Culbertson were detailed from Ningpo for the new station. The Taiping insurrection hindered the work for some years. Two day-schools, opened 1855, have grown into the Lowrie High School for Boys, at South Gate, and the Presbyterian Girls' School. The latter absorbed Mrs. Bridgman's school (A. B. C. F. M.) in 1862. Early additions to the station were Rev. Renben Lowrie, 1854-60, brother of W. M. Lowrie, and whose wife and son still carry on the work in Paotingfu; Rev. Charles R. Mills, D.D., 1857-95, whose great work was done at Tengchow, Shantung; Rev. S. R. Gayley, 1858-62; Rev. J. A. Danforth, 1859-63; Rev. J. M. W. Farnham, D.D., 1860, the efficient Secretary of the Chinese Tract Society; Rev. John Wherry, D.D., 1864, afterward of Peking.

HANGCHOW (杭州), capital of Chekiang Province. Visited by Ningpo workers (Chinese) from 1854; by Revs. W. A. P. Martin, and H. V. Rankin in 1857, and by Dr. Nevius in 1858. Dr. and Mrs. Nevius settled here, 1859; but political disturbances compelled them to retire. Reoccupied, 1864, by Rev. D. D. Green (1869-72), and Rev. S. Dodd (1861-78). Out-station work begun from Ningpo was taken over by the new station.

SOOCHOW (蘇州), capital of Kiangsu Province. Occupied 1871 by Rev. G. F. Fitch, D.D., 1870-, and M. C. Schmidt, 1871-73. A rich city, but long indifferent to all truth.

SHANTUNG was visited 1861 by Rev. Messrs. Nevius, Gayley and Danforth, and their families. The more temperate climate, the absence of prejudice, and the needs of the people led them to occupation of *Tengchow* (登州). Dr. McCartee opened *Chefoo* in 1862. Drs. Nevius and Mills, with Rev. Hunter Corbett, D.D., 1863-, and their successors found in the interior of the province a wide and fruitful field of itineration, and the church grew rapidly. Rev. C.

W. Mateer, D.D., 1863-, with his wife, developed a small school, started in 1864, into the well-known Shantung College, now moved to *Weihsien* as the Union College, the pupils and graduates of which have been in demand throughout the Empire.

PEKING was occupied in 1863 by Dr. W. A. P. Martin. In 1866, in the course of a journey of over a thousand miles, he visited the colony of Jews in Kaifengfu (開 封). Preaching in the capital was only possible in an unobtrusive way. A school was opened—now Truth Hall School. Dr. Martin was soon (1869) called to the Presidency of the Government College (同 文 館). Other early missionaries were: Rev. Messrs. W. T. Morrison, 1860-1869; J. S. McIlvaine, 1868-81; J. L. Whiting, D.D., 1869-06; and D. C. McCoy, 1869-90.

CHINANFU (濟 南), capital of Shantung, was opened from Peking in 1872, by Mr. McIlvaine, who died there in 1881.

POLICY.—The policy of the church in its mission work contemplated, from the first, the organization of local churches, Presbyteries, etc., in ecclesiastical connection with the home church. Churches were first organized at Ningpo, 1845; Shanghai, 1860; Canton, 1862; Tengchow, 1862; Chefoo, 1866; Haugchow, 1866; Peking 1866; Soochow, 1868. At the close of the third decade, 1874, our work showed three missions, with nine stations, firmly established; the field explored and many out-stations opened; a body of 1,143 communicants with twelve ordained Chinese preachers and sixteen licentiates, and fifty lay helpers and evangelistic, medical and literary work vigorously prosecuted. A considerable share of the evangelistic and educational work, especially visiting the Chinese women in their homes, was done by the missionaries' wives, themselves counted missionaries of the Board. A wide and constantly increasing field for work by single ladies had also developed in all the missions.

THE PERIOD OF EXPANSION (1875-1905).—In parts of the field there has been large harvesting; but the mark of these three decades has in general been the breaking down of prejudice, the forming of a body of *adherents*, the careful training of a growing *nucleus of converts*, against a time of wide-spread enquiry, when training by the mission force will be less practicable, and the widening of our sphere of influence. Occasional retrenchments, more or less coincident with political and other crises in the United States, have

hindered the missions in meeting their growing opportunities. An important phase of this period has been the still larger growth of "Woman's Work;" not alone in oversight of boarding and day-schools and visiting the homes of the people, but in medical work, itineration, and the conducting of training classes for inquirers and Christians.

1. Canton Mission.

(1905. Foreign missionaries, 37; Chinese workers, ordained, 4; lay, 184; communicants, 6,835; added during the year, 1,564).

In 1875, over 200 converts were reported, more than fifty being received that year. Recent years have brought most encouraging harvests. Additional stations opened: *Macao, *Kwaiping (桂平), (300 miles west, in Kuangsi), Hainan (海南), in 1885; Yeungkong (陽江) (250 miles south-east), 1886; Lienchow (連州) (300 miles north), 1891; *Kanghau (逕口), 1892; Sheklung (石龍) (60 miles east), 1904. Stations marked with an asterisk are now relinquished, or operated as out-stations. Hainan (see below) made a separate mission, 1893.

In addition to those named above, special mention may be made of the following: Revs. B. C. Henry, D.D., 1873-79; A. A. Fulton, D.D., 1880-; Wellington J. White, 1880-94; Miss M. W. Niles, M.D., 1882-; Mr. C. C. Jeremiasen, 1884-98; Miss M. H. Fulton, M.D., 1884-; Rev. F. P. Gilman, 1885-; H. M. McCandliss, M.D., 1885-; J. M. Swan, M.D., 1885-; Rev. Andrew Beattie, Ph.D., 1889-; E. C. Machle, M.D., 1889-; Revs. W. H. Lingle, 1890-; E. W. Thwing, 1892-99; and Miss Eleanor Chesnut, M.D. 1894-1905.

RIOTS.—A riot occurred in Kwaiping (桂平), 1886, and Mr., Mrs. and Miss Fulton were compelled to retire. Mob violence threatened Mr. Lingle in Lienchow and in Hunan (1895); but property was eventually secured and hospital and other mission houses built. The advance at Lienchow, showing fine churches and extensive medical and country work, was rudely checked by the mob of October 28th, 1905, when the station was demolished and Mrs. E. H. Machle, her daughter Amy, Dr. Eleanor Chesnut, and Rev. and Mrs. J. R. Peale (just arrived on the field) were cruelly slain. During the Boxer year also there were riots, and the Christians were persecuted at various points in Kuangtung Province.

GROWTH.—During the present decade special growth is reported in the country work about Canton. Dr. Fulton's "floating chapel and dispensary," the itinerations of the missionaries and of a large force of Chinese preachers, and zealous voluntary work by the

Christians, are bearing rich harvest. Institutions of note are:—The Presbyterian High School and Theological Seminary, under Dr. Noyes and Mr. J. J. Boggs (1885) with hundreds of graduates from the High School course and sixty-six from the seminary, beside many others equipped by partial course for Christian work; The Canton Christian College (Rev. O. F. Wisner, D.D., president), under a Board of Trustees in the United States (see special Sketch); The True Light Seminary for Girls (Misses Noyes, Butler and Lewis); The David Gregg Hospital, Pierson Dispensary, and Woman's Medical College (Drs. Mary Fulton and Mary Niles); The Canton Hospital, the Home for untainted children of lepers, and the John G. Kerr Refuge for the Insane (see special Sketch); The Independent Synod of West Kuangtung (constituted 1906) looks to the union of various Presbyterian bodies of Chinese Christians.

2. Central China Mission.

(1905. Missionaries, 45; Chinese workers, ordained, 17; lay, 95; communicants, 2,092; added during the year, 264).

Covering a field open to every form of work, with infrequent threats of anti-foreign trouble, which come to nothing; the worst being in 1900, when all missionaries were called to the coast for seven months. A *Home Missionary Society*, begun by the Chinese churches in 1893, has an ordained missionary (Chinese) and a growing church at *Changhsing*, near Huchow, Chekiang. UNION of the churches of the Northern and Southern Presbyterian Missions in Kiangsu and Chekiang, with plans for more extensive union, was effected (1906) in the Synod of the five Provinces: Kiangsu, Anhwei, Chekiang, etc. Union of all Presbyterians throughout the Empire is contemplated.

(1). NINGPO.—Ten churches, largely (two entirely) self-supporting; 21 out-stations. While the foreign missionary force was undermanned for some years, the Chinese workers proved their efficiency. Mrs. Butler (1875-1892) introduced unbinding of feet in the Girls' School, 1886. A school for girls of high class families has recently (1905) been projected. The Presbyterian Academy, opened 1879, under the auspices of the Ningpo Presbytery, is now the Presbyterian High School for Boys, under Mission direction. A college for students from wealthy families, projected by Rev. R. F. Fitch (1898-) at the request of influential Chinese, under

Christian influences, has since been withdrawn from missionary control. Women's training classes, men's and women's Bible classes, short-term schools for country youth, yearly rallies of the Christian Endeavour Societies of the various churches, etc., have been among the agencies employed at the station.

(2). SHANGHAI.—With a restricted country field, the Mission has four centres of influence in the city. The Mission Press (see Sketch) is fast outgrowing the enlarged quarters entered in 1902. Superintendents and managers have been :—Mr. J. M. Mateer (1871-76), Rev. W. S. Holt, D.D. (1873-84), Rev. J. M. W. Farnham, D.D. (1860-), Rev. G. F. Fitch, D.D. (1870-), Mr. G. McIntosh (1891-), and Mr. C. W. Douglass (1897-). The keen competition of rising publishing houses, and the overwhelming opportunities for the introduction of Christian literature among the scholarly Chinese, have added many-fold to the need for, and influence of, the Press. Here was issued the Presentation Copy of the New Testament, presented to the Empress-Dowager by the Christian women of China, 1895. The *Chinese Recorder and Missionary Journal* (monthly) is owned and published by the Press. Lowrie High School (boys), the Presbyterian Girls' School, and a number of day-schools form the educational work of the station. Dr. Farnham, as secretary of the Chinese Tract Society, edits the *Chinese Illustrated News* and the *Child's Paper*; this Society issued in 1904 over 15,000,000 pages of religious matter (see Sketch).

(3). HANGCHOW.—The centre of our evangelistic work, reaching nine *hsiens*. The High School became in 1897 the Hangchow Presbyterian College; its graduates are in wide demand. Rev. J. H. Hudson is principal. A girls' school was opened in 1899.

(4). SOOCHOW.—The Boys' Boarding-school was established 1892; and the Tooker Memorial Hospital for Women was opened 1899. The old indifference to the Gospel is gradually giving way.

3. Hainan Mission.

Originally of Canton Mission. (1905. Missionaries, 19; Chinese lay workers, 21; Communicants, 172; added during the year, 26.)

Mr. C. C. Jeremiassen entered the island 1881, settling at *Kiungchowfu* (瓊州) or Hoilhow, its port (海口) opened as port,

1876. *Nodoa*, opened 1882; the chapel was looted, then reopened. Missionaries stationed there, 1893. The medical work of Mr. Jeremiassen won confidence. Other pioneers were: Revs. F. P. Gilman (1885-) and H. M. McCandliss, M.D., (1885-). A number of out-stations have grown up, including work among the aboriginal Loïs, monotheistic worshippers of Panku. Work in Hainan established as a separate Mission, 1893; this the only mission on the island. *Loktah* (in the South), occupied 1896, now an out-station. *Kachek*, occupied 1901. Hospitals built at Kiungchow, 1887 (largely by native contributions), at Hoihow, 1897, and at Nodoa, 1897. The first church in Hainan organized at Nodoa, 1903, with 100 members. Presbytery of Hainan, organized, 1902. Boarding-schools for boys and for girls at Kiungchow (1891), and at Nodoa (1891, 1897); one for boys at Kachek, 1904. Unusual opportunities exist for work among women. There is a small Press.

4. Hunan Mission.

(1905, Missionaries, 17; Chinese lay workers, 5; Communicants, 14; added during the year, 6.) Opened 1900, via Hankow, but the province entered from Lienchow (廉州), Kuangtung, 1885-86, Lunghau and Kongwa (Chiaho) being opened as out-stations in 1887, and Lammo (Linwu) (臨武) in 1889. In 1897, Chinese of Hengchow sent to Lienchow for a preacher and teacher. Rev. W. H. Lingle (1890-), after much itineration, occupied *Siangtan* (湘潭), fifty miles south of Changsha in 1900, accompanied by Mrs L. J. Doolittle (1871-2, 1894-1902) and Miss L. J. Doolittle, M.D. (1899-02). While the disturbances of 1900 in other provinces soon compelled withdrawal, Hunan, lately so anti-foreign, had become notably progressive, and Mr. Lingle returned in three months. *Hengchow* (衡州), opened 1902, is 100 miles south of Siangtan; *Chenchow* (辰州), opened 1904, is 130 miles south of Hengchow. This station has taken over the Hunan out-stations of Lienchow, with over 120 members. The early crowds of enquirers, not finding the prestige of Christianity available for purposes of gain, are giving way to a more sincere class. Fourteen out-stations reported. A boys' school was opened at Siangtan, 1901. Hospitals at Siangtan and Chenchow. The *union at home* of the Cumberland Presbyterian Church with the Presbyterian Church in the U. S. A. in 1906, results in the uniting of the missions in Hunan. (*Vide* Cumberland Presbyterian Mission).

5. Kiang-An Mission.

(1905. Missionaries, 20 ; Chinese lay workers, 40 ; Communicants, 183 ; added during the year, 24).

Separated from Central China Mission, 1906 ; working in Kiangsu and Anhwei Provinces.

NANKING, after repeated visits, occupied 1875, by Rev. A. Whiting (1873-78 ; died of fever contracted in relieving Shansi famine) and Rev. C. Leaman (1874-). Evangelistic work in city, and of late in country, is encouraging. Girls' school opened, 1884 ; boys' school, 1888. Union of educational work of all missions at Nanking is projected. (*Ibid* Methodist Episcopal Mission and Foreign Christian Mission). Presbyterian Union Theological Seminary was established, 1905, in union with the Missions of the Presbyterian Church in the U. S. (A. P. M., South).

HWAIYUEN (懷遠) occupied 1901, after four years of work in North Anhwei. City work, with reading room, loan library, etc., wide country itineration, a hospital, and incipient school work, characterize this station.

6. Peking Mission.

(1905. Missionaries, 35 ; Chinese workers, Ordained, — ; Lay, 14 ; Communicants, 211 ; added during the year, 60.) Separated from Shantung Mission, 1887. United 1903 with American Board and London Missions in higher education, embracing Arts, Theological and Medical Colleges ; this Mission providing the Theological College.

PEKING.—Street chapel preaching is emphasized ; growing country work, with enquirers' classes. Day-schools, boarding-schools (boys, 1867 ; girls, 1877) and training classes are employed. Anting Hospital built, 1886 ; Women's Hospital, 1890. Dr. Wherry (1864-) with other literary work, is a member of the Committee on Translation of the Scriptures into the High Wên-li. A Bible class was begun within the Imperial Palace, 1885, by the Christian wife of a Prince. A revival in 1899 prepared the Christians for the persecutions of the Boxers in 1900. Late in May of that year conditions grew alarming ; on June 13th the devastation began. On the 19th all missionaries and Christians were gathered with other foreigners in the British Legation, where they were besieged for days. Country out-stations were ravaged after the siege began, 174 (nine-tenths) of the Christians and most of the

adherents enduring martyrdom. After order was restored, indemnity for property only was received, and after careful scrutiny. The sadness of reconstruction mingles with joy at richer fruitage than ever.

PAOTINGFU.—Opened 1893. Energetic and prosperous hospital work, street chapel and woman's work, village preaching with portable chapel, and school work (boys', 1896; girls', 1899). On June 30th, 1900, the Boxers burned the Mission houses, in which perished George Y. Taylor, M.D. (1899), Rev. and Mrs. F. E. Simcox (1893) and three children, and Dr. and Mrs. C. V. R. Hodge (1898). The Chinese Christians were practically wiped out. By spring 1901, Rev. J. W. Lowrie (1883-) had established relations with the officials, held a public memorial service for the martyrs, and baptized ten enquirers. A better site is provided for the Mission, and the church is springing into rapid growth.

SHUNTEHFU (順德府).—Projected, 1898; occupied, 1903. A secure foothold is now gained.

7. Shantung Mission, East.

(1905. Missionaries, 24; Chinese workers, ordained, 44; lay, 48; Communicants, 2,257; added during year, 319.) Extensive itinerations of Drs. Nevius, Corbett, Mills, etc., developed strong work throughout Central and Western Shantung. Famine relief, conducted by Dr. Nevius and others in the great famine of 1878, opened numberless doors, and thousands were added to the church in succeeding years. Leaders in various centres, drilled in workers' classes, took the place of helpers till theological classes supplied trained workers. In 1895, the Mission was divided into East and West Shantung.

TENGCHOW.—Sixty miles by sea from Port Arthur. Dr. Mateer's school became a High School in 1864, a College in 1881. Removed to Weilsien, 1904. Itineration, girls' school, dispensary and (1890) hospital and woman's work are carried on. Among much literary work should be mentioned Dr. Mateer's labours on the Mandarin Bible Revision Committee.

CHEFOO. — Forty-eight out-stations. Chief centre of early itinerations and training-class work. Boys' school opened, 1877; girls' school, 1882; normal school for teachers, 1890; English school (self-supporting), 1897; school for deaf-mutes (Mrs. Mills),

1898; industrial mission; street chapel and museum (with 87,500 visitors in 1904); theological instruction and medical and literary work,—these give an impression of the work done in this station. Dr. Hunter Corbett is the veteran.

TSINGTAU (青島).—Out-station work at Kiaochow for years led to the occupying of Tsingtan as a station after its acquirement (1899) by Germany. Worked on regular lines. Co-operation with the Weimar Mission (q. v.). (The General Protestant Mission of Germany).

8. Shantung Mission, West.

(1905. Missionaries, 52; Chinese workers, ordained, 7; lay, 232; communicants, 5123; added during the year, 792.) Erected a separate Mission, 1895. Much of its wide and productive field originally worked from Chefoo and Tengchow. Union with English Baptist Mission in educational work (Arts, Medical and Theological Colleges) effected 1905.

CHINANFU.—Capital of Shantung Province, 300 miles south of Peking. Visited from Peking, 1870; occupied, 1872, by Rev. J. S. McIlvaine (1868-81); dispensary, 1880; hospital, 1893 (where medical students are trained); women's dispensary, 1895; hospital, 1898. A mob in 1882 compelled temporary retirement of the Mission. Village day-schools emphasized in connection with this station. Memorial School for Boys opened, 1893; Girls' School, 1895. Christians persecuted and building looted, but not destroyed, by Boxers, 1900.

WEIHSIEN (濰縣).—150 miles south-west of Tengchow, occupied for better oversight and extension of existing work, 1882. At readjustment of field in 1887, 1,200 communicants in connection with Weihsien. Famine relief, in 1889, opened further doors. Hospital opened, 1889; Boys' Academy, 1890; Girls' High School, 1894; Shantung Presbyterian College, removed from Tengchow to Weihsien, 1904, became, 1905, the Union College of Arts and Sciences (Rev. P. D. Bergen, 1883- , President) under auspices of the Presbyterian and English Baptist Missions. All Mission property destroyed by Boxers, 1900, the missionaries barely escaping. Officials in Shantung offered protection to Christians on condition of temporary and pretended recantation, which was, in some cases, accepted. Work is increasingly fruitful, and spiritual revivals reported among the churches and schools.

ICHOWFU (沂州府).—330 miles south-west of Chefoo, occupied 1890 for oversight of existing work and reaching new fields. Medical work for men and women from the first; hospital, 1897. Growing country work. Conflict with Roman converts, 1898. Mobs in country districts, 1898-99.

CHININGCHOW (濟甯州).—150 miles south-east of Chinanfu, opened as a station 1890, after a decade of work. But the authorities granting no protection, the missionaries were forced to retire. Re-occupied, 1892; hospital opened, 1894; women's hospital, 1895; chapel and museum, 1897. Hostility changed to friendliness and the work hopeful.

IHSIEN (沂縣).—South-west of Ichowfu. Occupied, 1905.

Literary Work.

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Statistics of the American Presbyterian Mission (North).

Year.	Foreign Missionaries.	Chinese Workers.	Communicants.	No. of boarding-schools.	No. of Pupils.	No. of Day-schools.	No. of Pupils.	Total Pupils.	Hospitals.	Dispensaries.	No. of Patients Treated.	No. of Pages printed in Mission Press.
1844	15	...	...	...	...	...	...	...	...	2	2,500	881,000
1850	21	2	6	3	94	2	30	124	...	1	2,238	3,000,000
1860	38	12	143	2	60	7	170	230	2	1	25,000	9,298,250
1870	53	52	772	11	192	8	222	414	1	1	32,000	5,339,000
1880	59	134	1,995	10	310	45	910	1,220	1	2	19,000	35,678,142
1890	136	327	4,720	20	1,143	160	2,584	3,727	5	15	81,000	37,750,625
1900	183	592	11,314	23	1,097	185	2,438	3,535	16	15	135,624	65,421,339
1904	244	650	14,889	38	1,337	214	3,465	4,820	23	17	137,274	81,160,218

N.B.—Prior to 1880 the statistics from the field were incomplete; in some years no mention was made of the number of communicants, details of medical work, or the number of boarding and day-schools.

PRESBYTERIAN CHURCH IN THE U. S. (SOUTH).

Headquarters: Chamber of Commerce Building, Nashville, Tenn. *Secretary*, Rev. S. H. Chester. Entered China, 1867.

Missionaries, 82. *Communicants*, 1,027. *Fields*: Mid-China and North Kiangsu.

ORIGIN.—The Southern Presbyterian Mission was established in 1867, just two years after the close of the civil war in the United States. It was an instance of heroic faith and courage to undertake, at that crisis, a Mission to this country. Under the guidance of its first Secretary of Foreign Missions, the late Rev. Dr. J. Leighton Wilson, the afflicted churches gladly responded to the call.

THE VALLEY OF THE GRAND CANAL.—The great rivers of China flow from West to East; the Grand Canal runs from South to North. Commencing at Hangchow the Mission with its out-stations extends 600 miles. In the number of its people the valley of the Grand Canal is an Empire in itself. The western mind is unable to grasp the thought of the multi-million population within the bounds of the field in which the Southern Presbyterian Mission labors.

THE GREAT CITIES.—Hangchow (杭州) in its early days a village of fishermen and salt boilers, afterwards growing to a city, is first mentioned in Chinese Annals in the sixth century. The Tsien-tang (錢塘) river, on whose bank the city is built, is best known for its tidal bore. Hangchow is the Mecca of China, and at its shrines on the lofty hills hundreds of thousands annually bow. In one temple alone there are 300 gods. This city was the cradle of the S. P. M.

The county city of Dongshang (桐鄉), as we go north, the centre of a field in the shape of a heart, is just off the Grand Canal. The large and busy market towns around render its position one of influence.

Kashing (嘉興), equidistant (eighty miles) from Shanghai and Hangchow, is the hub of canal navigation, for lines of tugs with boats in tow pass almost hourly day and night. It is a city of 100,000 with a population of 2,000,000 in the surrounding regions. Here is the ancestral home of the political martyr Hsü, who in the Boxer times of 1900 changed the telegram *Yang jen pih sah* (洋人必殺改洋人不殺) to *Yang jen puh sah*, "Kill foreigners," to "Protect foreigners."

"Beautiful Soo" (姑蘇), as Soochow is poetically termed, was founded during the life-time of Confucius, B. C. 500, or 250 years after Romulus, and synchronous with the completion of the second temple in the days of Ezra. Around its walls Chinese Gordon led his ever-victorious army.

Kiangyin (江陰), the city of fortresses, lying at the foot of the fortified hills which command the broad waters of the Yangtse, is not a big city, but controls the trade of a rich and populous region, and is the gate to the larger unoccupied section north of the River and lying eastward to the sea.

Changchow (常州), on the Grand Canal, one-half way between Soochow and Chinkiang, one of the principal stations of the Shanghai, Soochow and Nanking Railway, a beautiful city of 200,000, situated on high ground, with streets (for China) wide and clean, is a place in which the S. P. M. proposes to put two evangelists and a doctor without delay.

Chinkiang (鎮江), at the intersection of the Yangtse and Grand Canal, is a strategic point for active work. It is the centre of an immense river trade, and now that it is on the line of the Southern Railway, it is likely to be the terminus of a northern system of railways; its business will no doubt be greatly on the increase.

Hwaian (淮安) is 120 miles north of Chinkiang, on the Grand Canal, and has a population of 180,000.

Tsingkiangpu (清江浦), just to the north, is the Gate City, and through its portals pass the northern hordes on their way to the southern plain, and as strangers gather there out of every province in Northern and Central China, it stands preëminent as a place for general evangelistic work.

Haichow (海州), near the Yellow Sea, on the borders of Shantung, which the Mission expects to open this year, is a flourishing city with a little mountain and bold spring within its walls.

The old name of Suchien (宿遷) is "Chosen Land." It is on the old course of the Yellow River, whose bed was about fifteen feet above level land, and its turbid waters, held in by dykes, flowed above the villages covering the plain. Just at the time of this writing it is the centre of the terrible famine. A large foreign glass plant is now being erected at Suchien.

Hsüchowfu (徐州), in N. W. Kiangsu, is a provincial focus, as Southern Shantung, Eastern Honan, and Northern Anhwei are all easily accessible. It is an attractive city with its surrounding hills and its villages filled with a kind-hearted population.

OPENING THE STATIONS.—Soon after Dr. DuBose arrived in Hangchow in June, 1872, he heard one morning, "The man Chang, who acted as intermediary when this property was sold, has been beaten 1,000 blows." The Mission lived on the hill opposite a large yamèn, and the foreign residence disturbed the *feng-shui*. But an amicable settlement was made, the Mission giving up its fine property and moving to the northern end of the city.

In 1874, in Soochow, a lot was bought near to the Confucian temple. In the autumn, at the sacrifice to the sage, the literati decided if the foreigner built on the dragon's head (the Confucian temple), the chances for the young aspirants for academic honours would be reduced to a minimum. The middle man was arrested and kept in prison for four years. Just before this occurred there was a riot at the chapel, as Sunday came on a general holiday, and the throngs were too great for holding religious service. A dozen years afterwards land was bought, but work on the wall being forbidden, an American consul spent six weeks in the city settling the case.

Before the entrance of the Mission into Kashing, efforts had been made by other Societies to obtain a foothold in the city. The first was by the China Inland Mission in 1866. From 1872-77, the American Presbyterian Mission (North) made unsuccessful attempts. In 1891, the Southern Presbyterians began in earnest to knock at the gates, but had to accept a secure position in a town nine miles away. In 1905, the Mission actually obtained a foothold by renting two little rooms in which to hold a clinic.

Kiangyin was opened on the twentieth visit of a missionary from Soochow. During one of those calls there was a minor disturbance, and after two brethren commenced regular work at the station there was a major riot, based on the accusation of a child having been seen going into their premises and not seen coming out, *ergo* it had been killed, and the dead body of a child being actually pulled out of a pile of shavings, proved to a credulous people their accusation to be true. One of the missionaries who had been captain of the University foot-ball team found good use for his training in the three-mile race to the forts.

At Chinkiang workmen bore the newly arrived brother to the river side with a view to a lengthy stay in the water. At Tsingkiangpu property was obtained and occupied after a series of prolonged trials. At Suchien the senior missionaries occupied for a couple of years a mud hut under the city wall, where they

endured plenteous showers of brickbats. In 1900, it was without the Boxer belt, and so its members were not among those who "resisted unto blood."

FOUR HISTORICAL PERIODS.

Period of Planting.—In 1867, Rev. E. B. Inslee, who had previously laboured in China, commenced work in Hangchow, where by his unbounded influence with the native ministers of Ningpo Presbytery he established boarding-schools, both for boys and girls, and carried on both medical and evangelistic work. In 1868, he was joined by three young ministers and in the following year by a fourth, who came married. Within the two following years the two latter with Mr. and Mrs. Inslee returned to the U. S. A. A station at Kiuchow, on the Tsientang river, was held from 1869-72, but was given up on account of the paucity of the force.

In the spring of 1872, Dr. and Mrs. H. C. DuBose were sent out, and Soochow was occupied in the fall of that year. In 1873, J. W. Davis (now D.D.) joined the Soochow station, and G. W. Painter (D.D.) the Hangchow station. Owing to the financial stringency in the South and the yellow fever scourge in the Mississippi valley, which diverted the streams of benevolence, no reinforcements were sent out in 1875-79. The first thirteen years was the period of planting.

Period of Waiting.—From 1880 to 1887, the Mission was joined by three married and three single ministers, one doctor and one single lady. The stations of Chinkiang and Tsingkiangpu were occupied by the Southern Presbyterians. At the end of twenty years the Mission had four stations (occupied by foreigners) and twenty missionaries. It was a time of patient trial and exceedingly slow growth.

Period of Growing.—The third period, 1888 to 1896, was one of *growing*. There were added to the ranks one unmarried and four married doctors and one lady doctor, three married and eleven unmarried evangelists, fifteen unmarried ladies and five ladies who joined the Mission by marriage; in all forty-seven new missionaries. Stations were opened at Sinchang (afterwards moved to Dongshang), Kiangyin, Wusih (afterwards united with Kiangyin), Suchien, Kashing, and Hsuehowfu. This period was marked by hard work and constant advance. The evangelists were proficient in the spoken language, but few made attainments in Chinese scholarship.

Period of Reaping.—During the fourth period, 1897 to 1907, there were added to the roll four married doctors, two married lady doctors and one single lady doctor; eight married and three single ministers, ten single ladies and two ladies by marriage; also one doctor, one married and one single evangelist and three unmarried ladies under appointment; in all forty-nine new missionaries, and yet more asked for by appeal and in prayer. The China Mission was divided into the Mid-China and North-Kiangsu Missions. With the growth of out-stations, native preachers and communicants (as given below), this may be termed the period of reaping.

ITINERATION AND COLPORTAGE.—The roads on which the itinerants travel might be compared to the circulation in the human body.

During the first quarter of a century of the Mission life colportage was a favourite line of work. Standing on street or bridge the evangelist could rapidly dispose of his stock of Gospels and tracts. In one year a member of the Mission visited three hundred places and sold 30,000 books and tracts, at the same time teaching the Gospel of the Kingdom. During its four decades about three million portions of the Bible and Gospel tracts have been sold. The seed has been sown by all waters.

MEDICAL WORK.—"Heal the sick," said the Master. The S. P. M. has a goodly number of physicians, about fifteen per cent. of the whole number of missionaries being engaged in medical work. Thirteen beloved and skilled physicians are on the field. Four of these are ladies. There are hospitals at Dongshang, Kashing, Soochow, Kiangyin, Tsingkiangpu and Hsuehchowfu, with a dispensary at Hwaiian and a woman's clinic at Hangchow. All classes are being reached with an increasing ratio of the gentry and officials. During the last ten or twelve years there have been 7,000 in-patients and 700,000 attending the clinics; by 1910, the number will probably reach one million. The successful major operations in their form and variety, drawn from a population of 50,000,000 Asiatics, would make Western hospitals celebrated.

The opium wards have done a successful work, and during the next few years will likely have a big run.

Six of the hospitals have medical classes, the teaching, except in one case, being in Chinese. Several of the students have received diplomas. The largest school is in Soochow, the students numbering twenty.

In the early days, before the arrival of the medical staff, a stalwart practice was done by three ministers and four ladies, who are not physicians, and who treated the simpler diseases. One of these, besides caring for husbands and sons, had 75,000 patients.

SCHOOLS.—The Mission was opened with two boarding-schools : one for girls and one for boys. The one has gone on prospering till now. It is blooming into a Presbyterian Female College, while the other was disbanded after a successful career of fifteen years. Here was a fatal mistake in the Mission's policy. The girls' school supplied finely educated wives for the helpers of other denominations, many of whose sons are prominent in other churches, while for a score of years our Mission had few trained helpers. The Hangchow Girls' School, a *venerable* institution, antedating the arrival of our senior missionary, has been the pride of the Mission, and thirty years ago, before the awakening as to female education, was one of the *star schools* of the Central Empire. Its former regular number was forty, afterwards sixty, now eighty, pupils. Though there have been some sore disappointments, and some who have gone out into country districts are not active in church work, yet nearly the whole student body of 400 who have remained some years have become Christians.

There has also been for five years a girls' boarding-school at Soochow, and one has to be opened this year at Suchien.

There are high schools for boys and young men who reside in the school dormitories at Kashing, Hangchow, Kiangyin, Chin-kang, Suchien and Hsuechowfu. The lines on which they are conducted are conservative : (1). The boys generally to be drawn from Christian homes. (2). Indentures for a term of years to be written. (3). Instruction to be in and by the Chinese language. (4). To secure, if possible, their remaining after completing the course a term of years as assistants in the school, hospital or evangelistic work. The Kashing High School with its Principal, J. M. Blain (a foreign assistant to be sent out soon), and fifty pupils, has its first graduate this year.

The day-schools, formerly from twelve to twenty in number, have done a fine work, teaching the elementary branches of a Western education, in holding Sunday-schools seven days in the week and in gathering the women of the neighbourhood to the services of the sanctuary. It is estimated that 6,000 have been

regularly taught in these schools, which were under charge of the ladies, both married and single.

WOMAN'S WORK FOR WOMEN.—The work of unmarried ladies began in 1872 on the arrival of Mrs. Randolph, and has been pursued assiduously ever since that time. All told, thirty-three have been sent to the Mission. Great success has attended the work of these elect ladies, who have laboured with us in the Lord.

The policy of the home church in sending out unmarried ladies is *freedom*; not forbidding to marry, not under contract for a term of years; neither selling nor buying, of which divers brethren of other missions have taken advantage.

The Executive Committee encourages men to come out married, and the very highest success has attended this policy. With one or two exceptions, the married ladies have remarkable facility in speaking the vernacular. Some have made fair attainments in Chinese literature. Closely associated with their husbands, their labours in school, hospital and church are most effective.

Not counting those who have recently arrived, the average of life in the field has been about fifteen years, and after awhile it will probably be twenty years. The Mission has lost seventeen by death. Twenty-one have withdrawn—widows, 3; married, 3 (still in the field in other Missions); health, single missionaries, 2; married (husband or wife) 4-8; resigned, 5; to wit, Mrs. Inslee, Mrs. Bear, Mrs. Terrill; Miss Jones (Mrs. Melvaine), Miss McDonald (Mrs. Garrett), Miss Rodd (Mrs. Castle); Dr. Fishburne, Miss McKnight; Rev. and Mrs. T. E. Converse, Rev. and Mrs. R. L. Lancaster, Dr. and Mrs. E. Woods; Rev. and Mrs. H. W. White; Rev. B. Helm, Rev. B. F. Franklin, Misses Tidball, Carmichael and Smith.

In round numbers, during forty years out of 120 missionaries nearly one-third (thirty-eight) have died or left the Mission, and over two-thirds (eighty-two) are in the harness. (Reinforcements en route).

CHURCHES AND OUT-STATIONS.—In round numbers, as nearly as can be ascertained, there are approximately twenty churches organized with elders; sixty chapels at the out-stations, thirty native preachers; forty candidates for the ministry and fifteen hundred communicants. Many of the out-stations promise at an early day to become strong churches, each the centre of influence in a populous district. For many years the membership grew very slowly indeed. The rate now is *doubling every three years*.

Self-support is a living principle of the propaganda. In many places the people build their churches, rent their chapels and pay

all local expenses without help from the treasury, and before long it is expected that they will pay the entire salary of the preachers. It is found to be a prime factor in promoting zeal in church work.

The position of the Mission is orthodoxy on the old lines. One of our members was introduced to a congregation in Australia "as belonging to a church whose conservatism has passed from one century to another." This testimony is true.

TRAINING CLASSES.—The Theological Seminary.—The training classes for theological students have been for the last ten years a prominent feature of missionary work. There have been five of these classes at the different stations, and success in this department has been very marked. The evangelists select choice men engaged in teaching, in business or in farming; train them thoroughly in the Bible and measurably in Theology, Church History and Homiletics, thus equipping them for service in the present stage of the work. This line of work is happily on the increase. There is also a provision made for a Woman's Preparatory School at Kiangyin.

The head and crown of the Training Classes is the Presbyterian Theological Seminary at Nanking, in which the Mission has a half-interest (with the A. P. M., North) and furnishes one professor. This school of the prophets during the first year has an attendance of thirty students, and its object is by a three years' course to send out men fully prepared to be the pastors of the rising churches.

Literary Work.

The following books have been prepared by the members of the Mission :—

In English.—Typical Women of China (Miss Safford); Life of Ah Mun (Mrs. Stuart); The Dragon, Image and Demon, Preaching in Sinim, Life of Rev. J. Leighton Wilson, D.D. (Dr. DuBose).

In Chinese.—Geography, Arithmetic, Mandarin Lessons, Four Hymnals (by individuals or a Committee), Catechism of the Three Religions, Children's Catechism (five), Catechism of the Synoptic Gospels, Translation and Notes on Gospels in the Vernacular, Child's Book on the Soul (translated), Easy Talks to Women, Life of An Mun, Alone in London (translated), Amy's New Home (translated), Wên-li Revision New Testament (Committee), Mandarin Revision N. T. (Committee) Twelve Street Chapel Tracts, Sheet Tract on the Soul, Introductions to Bible, Genesis, Gospels and Acts, Easy Steps to Great Truths, Gospel 1,000 Character Classic, Bacteriology, Conference Commentary on Ruth, Joshua, Judges, I. II. Samuel, I. II. Kings, Psalms, Proverbs, Song of Solomon, Luke, Acts, Romans, Ephesians, Philip-

pians, Colossians, I. II. Thessalonians, I. II. III. John, Christian Commentary on the Books of Confucius, God's Love to Man, Rock of Our Salvation (translated), Way of Salvation Explained, Illustrated Life of Christ (with no picture of Our Lord), Street Chapel Pulpit (200 sermons) and Natural and Apologetic Theology, or Fundamental Evidences of Christianity.

In English, 5; in Chinese, 70. Total, 75.

The Christian Intelligencer (通問報), a family religious newspaper owned by the Presbyterian Missions in China and published weekly, has been ever since its initiation five years ago—1902—edited by Rev. S. I. Woodbridge, a member of the Southern Presbyterian Mission. Its circulation is said to be the largest of any religious weekly in China (3,700).

ROLL OF MISSIONARIES.

1867.	Rev. John L. Stuart, D D.	Mrs. M. P. McCormick.	
1872.	Rev. Dr. and Mrs. H. C. DuBose.	Miss Addie Sloan.	
1873.	Rev. J. W. Davis, D.D.	1897.	Rev. and Mrs. J. M. Blain.
	Rev. G. W. Painter, D.D.		Rev. and Mrs. W. F. Junkin.
1874.	Mrs. J. L. Stuart.		Mrs. Nettie DuBose Junkin.
1880.	Rev. and Mrs. A. Sydenstricker.		Mrs. R. A. Haden.
1882.	Rev. S. I. Woodbridge.	1898.	Mrs. J. Y. McGinnis.
1883.	Mrs. S. I. Woodbridge.		Miss M. S. Mathews.
1884.	Rev. Dr. and Mrs. H. M. Woods.	1899.	Dr. J. W. Bradley.
1888.	Miss V. B. French.		Miss R. E. Wilson.
	Mrs. P. F. Price (Miss Wilson).		Miss V. I. Lee, M.D.
1889.	Rev. and Mrs. J. R. Graham.		Rev. and Mrs. A. D. Reid.
	Rev. and Mrs. C. N. Caldwell.	1901.	Rev. H. W. Smith.
1890.	Rev. P. F. Price.	1904.	Mrs. Agnes Junkin Bradley.
1891.	Rev. B. C. Patterson.		Miss J. de F. Junkin.
	Mrs. B. C. Patterson.		Dr. and Mrs. L. S. Morgan, M.D.
	Rev. R. A. Haden.		Rev. and Mrs. T. B. Grafton.
	Rev. Geo. Hudson.		Rev. and Mrs. J. L. Stuart, Jr.
	Rev. J. W. Paxton.		Rev. and Mrs. L. I. Moffett.
	Mrs. Ella Davidson Little.		Dr. and Mrs. A. A. McFadyen.
1892.	Rev. M. B. Grier.	1905.	Dr. and Mrs. R. T. Shields.
	Mr. Geo. Hudson.		Miss R. Journoimon.
1893.	Dr. and Mrs. W. H. Venable.		Mrs. H. Maxcy Smith.
	Rev. J. Y. McGinnis.		Rev. and Mrs. A. A. Talbot.
	Mrs. J. M. Sykes.	1906.	Rev. and Mrs. P. C. DuBose.
	Miss S. E. Fleming.		Miss Morton.
1894.	Rev. and Mrs. W. H. Hudson.	1907.	Rev. W. H. Stuart.
	Dr. and Mrs. J. B. Woods.		Dr. David Stuart.
	Miss Emma Boardman.		Rev. and Mrs. Hancock.
1895.	Dr. and Mrs. J. R. Wilkinson.		Rev. J. W. Vinson.
	Dr. and Mrs. G. C. Worth.		Miss Carrie L. Moffett.
	Rev. L. L. Little.		Miss J. D. Hall.
	Miss Elizabeth Talbot.		Miss J. Dysart.
	Mrs. M. B. Grier.	} Appointed en route.	
1896.	Mrs. Una Hall Paxton.		
		Present, 82; en route, 7; total, 89.	

Statistics of the Southern Presbyterian Mission, August 31st, 1905.

MID-CHINA SECTION.

PLACES OF WORSHIP.	HANGCHOW. 1867.	SOOCHOW. 1872.	DONGSHANG. 1901.	KASHING. 1895.	KIANGYIN. 1895.	TOTALS.
MISSIONARIES	11	10	7	7	8	43
STATION CHAPELS	3	2	1	2	1	9
OUT-STATION CHAPELS	7	9	5	4	8	33
NATIVE WORKERS:						
Ordained Ministers	1	...	...	...	...	1
Licentiatees	2	...	...	...	...	2
Other Unordained Preachers	2	2	4	3	3	14
Bible Women	3	3	2	2	...	10
Medical Assistants ... ..	...	21	...	3	3	27
Christian School Teachers	13	1	2	3	...	19
Colporteurs ... ..	...	...	2	...	5	7
THE CHURCH:						
Organized Churches	4	2	1	1	1	9
Ruling Elders	7	2	2	3	2	16
Deacons	6	1	1	2	1	11
Communicants	357	71	122	91	156	797
Added on Examination	63	20	21	39	56	199
Sunday Schools	8	9	5	5	3	30
Teachers in Sunday Schools... ..	24	22	24	22	9	101
Total in Sunday Schools	465	272	245	165	300	1,447
Candidates for Baptism	40	4	54	38	81	217
Inquirers	100	400	128	84	823	1,535
Native Contributions	\$523	\$360	\$417	\$93	\$328	\$1,721
EDUCATIONAL:						
Students for the Ministry	3	...	2	1	8	14
Training Classes—Men	1	1	1	1	1	5
" —Women ... ..	...	...	...	...	...	...
Boys' Boarding-schools	2	...	1	1	...	4
Boys in Boarding-schools	40	...	15	43	...	98
Girls' Boarding-schools	1	1	...	...	...	2
Girls in Boarding-schools	54	17	...	...	...	71
Day-schools	3	1	...	1	...	5
Boys in Day-schools	54	18	...	2	...	74
Girls in Day-schools	12	5	...	2	...	19
Total in Day-schools	66	23	...	4	...	93
Books and Tracts distributed	6,000	5,000	2,400	2,150	15,000	30,550
MEDICAL:						
Hospitals ... ..	...	1	...	1	1	3
Dispensaries ... ..	...	1	1	1	1	4
In-patients ... ..	...	348	...	133	65	546
Dispensary Patients ... ..	...	3,852	6,031	4,852	4,578	19,313
Treatments ... ..	...	...	...	11,104	5,350	16,454
Fees received ... ..	...	\$2,122	\$194	\$1,200	\$616	\$4,132

Statistics of North Kiangsu Mission. December 31st, 1905.

EVANGELISTIC.	CHINKIANG.	TSING-KIANGFU.	SUCHIEN.	HSUCHOWFU.	TOTAL.
Missionaries	4	7	4	4	19
Churches, unorganized	3	1	3	1	8
" organized ... ..	...	...	...	...	...
Elders ... ..	...	...	...	...	...
Deacons ... ..	...	...	...	...	...
Communicants	66	17	88	59	230
Ordained Preachers ... ..	...	...	...	...	...
Unordained	4	...	1	...	5
Theological Students	1	...	2	...	3
Colporteurs	1	...	...	2	3
Bible-women	1	...	1	...	2
S. School pupils, average	40	55	75	125	295
Enquirers enrolled	166	2	20	44	232
Bibles, Tracts, etc., distributed ...	1,000	3,000	2,000	3,000	9,000
Native Contributions, all purposes ...	\$110	\$16.12	\$17	\$255.10	\$398.22
Street Chapels	10	3	1	...	14
Street Chapel Attendance ... ..	...	50	20	...	70
Educational ... ..	...	...	...	...	...
Day-school pupils, boys	17	6	16	21	60
" girls	12	7	...	...	19
Industrial " boys ... ..	...	...	...	...	...
" girls ... ..	...	7	...	...	7
Boarding " boys	1	...	8	14	23
" girls	2	...	...	...	2
Teachers, Christian	4	1	1	1	7
" non-Christian	1	...	1	1	3
Medical ... ..	...	...	...	...	...
Dispensaries ... ..	...	3	2	1	6
Hospital ... ..	...	1	2	2	5
Out-patients, new ... ..	...	7,692	7,036	6,593	21,321
" total ... ..	...	15,789	11,864	9,601	36,654
In-patients ... ..	...	140	322	301	763
Medical Students ... ..	...	1	2	...	3
Receipts ... ..	...	\$1,088.77	\$206	\$201.35	\$1,496.12
Miscellaneous ... ..	...	...	...	...	...
Communicants added 1905	15	2	11	23	51
Opium Suicides ... ..	...	...	42	...	42
Attendants with In-patients ... ..	...	...	176	...	176
Operations ... ..	...	...	95	...	95

NOTE.—The number on the roll of missionaries does not correspond with the tables.

THE CUMBERLAND PRESBYTERIAN CHINA MISSION
(AMERICAN) (根本論會).

Headquarters:—Holland Building Annex, St. Louis, Mo.
Secretary: Mr. J. M. Paterson. Entered China 1897.

Missionaries: 4 male, 4 female. *Members*, 25.

ORIGIN.—In the autumn of 1897, Rev. T. J. Preston and Dr. and Mrs. O. T. Logan arrived in China as representatives of the Cumberland Presbyterian Church. After consulting with leading missionaries of other denominations in Shanghai and Hankow, they decided to go to Ichang and study the language, hoping that by the time they were able to speak the language, the province of Hunan would be open for resident mission work.

The following spring, upon the invitation of Mr. Wm. Gemmell, then of the China Inland Mission, a trip was made to Changteh (常德). The missionaries found the people of the above named city very tolerant, if not friendly. This was largely due to the fact that workers of the Christian and Missionary Alliance had been on the field for some months, selling books and preaching on the streets. The China Inland Mission had also kept a place open for a year or so, having a native evangelist in charge, and missionaries of this Mission had visited the city from time to time. Barring the trouble that a curious crowd created, when they kicked in the doors and tore the matting off of one of the boats in their efforts to see the foreign lady, no trouble was experienced, and the workers left the city with the conviction that the Lord would have them work in Changteh (常德).

On Christmas eve, 1898, the missionaries again arrived in Changteh; this time prepared to make the city their headquarters. They were very kindly taken in by Mr. and Mrs. B. Brown, who were living in a rented house outside the west gate. On New Year's eve, only a week after arrival, a house was rented outside the east gate, and it was repaired and made the Mission headquarters, serving as home, chapel, dispensary, hospital, and girls' day-school. The work was opened in March, 1899. From August until December the work was greatly interrupted by the serious illness of Dr. Logan, which finally necessitated his going home, accompanied by his wife and children.

In the autumn of 1899, Rev. Wm. Kelly, M.D., joined the Mission and Rev. Mr. Preston and he carried on the work until the following summer, when they were compelled to leave on account

of the anti-foreign feeling, for which the Boxers were responsible. They were not able to return until the spring of 1901. In December of this year, Dr. and Mrs. Logan returned to Changteh on the same boat with Dr. and Mrs. Kelly; Dr. Kelly having married Miss Carrie E. Goodrich in 1900, but it was not considered safe for her to come to Changteh until this time. Mrs. Kelly was taken seriously ill a week after she arrived and died on December 17th, 1901.

On February 12th, 1902, the first three church members were received. In June, 1902, ground was bought, upon which to build a hospital, chapel and residence, and building operations were begun at once. In the spring of 1903, a girls' day-school was opened, with ten pupils. In March, 1903, Dr. Kelly resigned from the Mission to take up work at Chenchow (辰州).

In October, 1903, the hospital was opened, the funds having been subscribed by the Sunday Schools of the denomination. This was the first foreign-built hospital opened in the province. In December, 1903, Rev. and Mrs. G. F. Jenkins and Rev. I. G. Boydston came to join the Mission force. January 23rd, 1905, Rev. and Mrs. G. F. Jenkins opened a new station at Taoyuen (桃源). During September, 1905, the Mission was further reinforced by the arrival of Miss May Beekley and Mrs. I. G. Boydston.

February 1st, 1906, land was bought for the Del San Boys' School, negotiations having been carried on for eight months before the terms were settled. The funds for this school are pledged by the Sunday Schools in the home land. The school will be in charge of Rev. and Mrs. Boydston, who were sent out especially to do educational work.

PRESENT STATUS.—At the time of writing (February, 1906) the Mission has a native membership of twenty-five, two evangelists for general and one for hospital work, a day school for girls with an attendance of sixteen. The attendance at religious services is splendid, often exceeding the accommodation of the chapels. Since the hospital has been opened, there have been treated annually about 6,000 out-patients, including returns, while there have been treated in the wards of the hospital some 150 patients each year.

The home church having united (1906) with the Presbyterian Church, North, the missions of the two churches in Hunan are henceforth united.

REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA (美國約老會).

Headquarters: 327 West Fifty-sixth St., New York. *Secretary*: Rev. R. M. Somerville. Entered China, 1895.

Field: Takhing, Canton Province. *Missionaries*, 7. *Membership*, 40.

The first representatives in China of the Reformed Presbyterian Church of North America (Covenanter Church), Rev. A. I. Robb and Rev. Elmer McBurney, were sent out in 1895. These two workers with their wives arrived in China in December of that year. After spending about two years in Canton acquiring a working knowledge of the language, these missionaries opened a station at Takhing (德慶), a city of ten or twelve thousand inhabitants, situated on the north bank of the Sikiang (西江), or West River, about one hundred and fifty miles west of Canton. Active work was begun here in 1897. The district surrounding Takhing (德慶) has a dense population, and until 1897, there was no place of Christian instruction within its borders. Property was purchased in 1899, but the missionaries were compelled to leave China in 1900, because of the Boxer movement. The return of the missionaries, in October of 1901, marks the beginning of the Mission's growth. At the present time (1905) several lines of mission work are being carried on. Preaching services each Sabbath, and also during the week, are held. Physicians are engaged in dispensary work, and a hospital building is being erected. A school for the training of native ministers has been opened. A girls' school has been in session during a part of the last year.

The Mission's statistics for 1905 are as follows:—

Ministers	...	...	...	...	...	...	...	3
Physicians	...	...	...	...	...	...	...	3
Teachers	...	...	...	...	...	...	...	1
Native worker	...	...	...	...	...	...	...	1
Members received during 1905 (net increase)	...	...	...	...	...	...	...	17
Baptisms during year	...	...	...	...	...	...	...	20
Total membership	...	...	...	...	...	...	...	40
Pupils in girls' school	...	...	...	...	...	...	...	13

REFORMED CHURCH IN U. S. (GERMAN).

Headquarters : 1306 Arch St., Philadelphia, Penn.

Secretary : Rev. Allen R. Bartholomew.

Field : Hunan. Entered China, 1899. *Communicants*, about 70. *Missionaries*, 20.

At the General Synod in Wayton, Ohio, May, 1896, the Committee on Missions brought in a resolution instructing the Board of Commissioners for Foreign Missions to open work in China. This was adopted by a large majority. In the spring of 1898, Rev. William Edwin Hoy, then a member of the Japan Mission of the Reformed Church in the United States, visited Shanghai, Nanking, Kiukiang and Hankow. What he heard and saw fired him with determination that his church must go forward in China in simple obedience to the Lord's commands. He wrote a series of letters for the church periodicals, and prepared several booklets on the subject of Missions in the Middle Kingdom. At the same time he himself volunteered to go to China.

In the fall of 1899, he was appointed to open the new mission, and on the 15th November he arrived in Hankow. He soon rented a house in Hanyang and began the study of the language. In February, 1900, he was joined by the Rev. Fred Cromer. With the purpose of removing his family and personal effects to China, Rev. Hoy, accompanied by Rev. Cromer, went to Sendai, Japan, in June, 1900. On account of the Boxer uprising they had to remain in Japan until further instructions from the American authorities in China. In February, 1901, they were allowed to return to China, and the Hoy family removed to Kuling. Revs. Hoy and Cromer proceeded to Yochow (岳州), Hunan, and rented a house in that city. In December, Rev. Cromer returned to the U. S. on account of serious eye trouble. Thereupon Rev. Hoy removed his family from Kuling to Yochow.

Early in April, 1902, the London Mission property was purchased. Soon after this, regular preaching services were opened and small classes of boys and girls were formed, which afterwards grew into the Boys' and Girls' Schools.

On Christmas of 1902, the Mission was strengthened by the arrival of Dr. and Mrs. J. Albert Beam, Rev. and Mrs. Wm. A. Reimert, and Miss S. Emma Ziemer. In the summer of 1903, Miss S. Christine Reifsneider joined the Mission, and one year afterwards Miss Grace R. Whitmore. January 1st, 1904, Rev. Wm. Kelly, M.D., of Chenchow (辰州) Hunan, was received into the Mission. In the summer of 1904, Rev. and Mrs. S. S. Snyder were transferred

from the Japan Mission to the China Mission, and in the summer of 1905, Rev. and Mrs. Paul E. Keller arrived. In 1906, the Mission was reinforced by the arrival of Rev. and Mrs. Frank J. Bucher, Rev. Edwin H. Beck, Horace A. Lequear, and Misses Rose A. Spangler, Anne C. Kanne and Carrie J. Dreibelbies.

The Mission is divided into the Evangelistic, Medical and Educational branches of work. Dr. Kelly is now completing the erection of buildings in Chenchowfu for men's and women's hospitals, girls' school and boys' school. There are some twenty Christians, many of them earnest and helpful in the work. The Girls' school is in charge of Miss Reifsneider, assisted by Miss Spangler. Rev. Beck is principal of the Boys' school.

At Yochow, Dr. and Mrs. Beam are conducting a splendid dispensary work. A well-planned hospital building is nearing completion, and a very convenient dispensary building has been erected. An additional medical missionary has been appointed for this work. Miss Grace R. Whitmore is the trained nurse for the medical work at Yochow.

Rev. Wm. A. Reimert is conducting the evangelistic work in the Yochow district. The Mission has erected a pretty and well-furnished church. Three street chapels are open daily in different parts of the city. The Sunday School is well organized and the church work is growing. There are fifty church members. Miss Ziemer and Miss Kanne have a promising Girls' school, and at the same time are engaged in work among the women. Miss Dreibelbies has special work among the women in their homes and in women training Bible classes.

In educational work for boys and young men, the Mission is establishing schools to embrace preparatory, academical, and collegiate departments; Rev. W. E. Hoy has charge of this work, assisted by Revs. Paul E. Keller, Frank J. Bucher, and Horace H. Lequear. A large tract of land has been purchased, school buildings erected and preparations made to develop good schools.

One of the most encouraging features of our new work in China is the increasing interest the members of the Reformed Church in the United States are taking in the Mission. The China Mission of the Reformed Church in the United States has already, by reflex influence, greatly blessed the home church.

Statistics.

Missionaries	...	...	...	...	...	...	20
Communicants, about	...	...	...	...	...	...	70
Yochow, Girls' Boarding-school...	...	...	...	...	...	...	14
„ Boys' „ „ „	„	„	„	...	...	...	40

METHODIST EPISCOPAL CHURCH (SOUTH).

Headquarters: Nashville, Tenn. *Secretaries:* Rev. Walter R. Lambuth, Rev. Seth Ward. Entered China, 1848.

Fields: Parts of Kiangsu and Chekiang, in four Districts—Shanghai, Soochow, Huchow and Changchow.

Missionaries, 60. *Communicants*, 1,754.

ORIGIN.—The Southern Methodist Mission was opened in Shanghai by C. Taylor, M.D., and J. Jenkins, D.D.; the former arriving in September, 1848, and the latter in March, 1849. These were followed by W. G. E. Cunningham in 1852, Messrs. J. W. Lambuth, D. C. Kelly and W. Belton in 1854, and Messrs. Y. J. Allen (林樂知) and M. L. Wood in 1860. On account of the Civil War in America no more recruits came to this Mission until 1875, when A. P. Parker (潘慎文) arrived on the field. From that time recruits have continued to come, from one to five or more, almost every year.

The number of missionaries now on the field belonging to this Mission is sixty, (1906) including the wives of missionaries and the representatives of the Woman's Board.

FIELD.—The Mission occupies the southern end of Kiangsu and the northern end of Chekiang Provinces, one of the most densely^g populated regions in China. We carry on all forms of missionary work—evangelistic, educational, medical, literary, woman's work, etc. The following is a brief account in detail of the various parts of the work of the Mission :—

Evangelistic.

The territory we occupy is divided into four Presiding Elders' districts, viz., Shanghai, Soochow, Huchow and Changchow.

SHANGHAI DISTRICT.—This covers an area of about 3,500 square miles. It contains two stations, where foreign missionaries reside, namely, Shanghai and Sungkong (松江), and five out-stations, occupied wholly by native preachers, viz., Pootung (浦東), Tsangien (張堰), Tsukakauh (朱家角), Nanziang (南翔) and Kading (嘉定), beside some thirty more places that are regularly visited by either the foreign missionaries or the native workers.

In Shanghai we have two churches, both of them self-supporting. The first, *Moore Memorial Church*, on Yunnan Road, is a fine brick building, seating about 400 people, built more than fifteen

years ago with money contributed by J. M. Moore, a member of our church in Kansas City. It has a membership now of about 300 and a list of probationers numbering over 100.

Regular services of various kinds are kept up weekly—Sunday school and preaching every Sunday morning, church conference and communion monthly, in the Sunday afternoons, preaching at night, prayer meetings on Wednesdays, Epworth League, probationers' meetings, etc., etc.

In addition to these regular services, the preachers in charge preach every Sunday morning alternately at the chapel of the Woman's Union Mission outside the West Gate of the old city of Shanghai, and also at night on Sunday at Trinity Church.

Successful Bible-woman's work is also carried on in connection with the church by the representatives of the Woman's Board and the native bible women.

College Station is the other church located in Shanghai. Here we have some 110 members and about fifty probationers. The meetings are held in the College chapel, and consist of the usual kinds of services, preaching, Sunday school, prayer meeting, Epworth League, etc., etc. There is also a street chapel connected with this station, where the Gospel is preached to outsiders three times a week. The weekly attendance at both Moore Memorial Church and College Station is very good, ranging from 250 to 300 or more at each place every Sunday.

At both *Nanziang* (南翔) and *Kading* (嘉定) we have a church, native parsonage and school building, owned by the Board of Missions. Regular services are kept up at both places by the native preachers in charge, and these stations are visited once a quarter by the presiding elder. The attendance at the services ranges from thirty to seventy-five each Sunday. Schools are kept up at both places, the one at Nanziang being specially prosperous. English, Mathematics, Elementary Science, Christian and Chinese books, are taught in the school at Nanziang, while the school at Kading has more the character of an ordinary day-school.

At *Tsakakauh* (朱家角) we have a church building and parsonage owned by the native church, built with money collected by the pastor. The work in that densely populated town and surrounding region is very encouraging.

At *Tsangien* (張堰) we have recently acquired property for a native parsonage and a chapel. The membership there, though not large, is gradually increasing. One well-to-do old man living in a village near that town recently gave \$200 and a piece of land to open a girls' school in his village, and a Board of Trustees was

appointed by the church conference at Tsangien to hold the property in trust for the school.

The *Pootung Circuit* has been organized only three years, and in that time more than 100 members have been received into the church and 220 probationers have been enrolled. One of the stations on that circuit was opened last year, and the members and probationers there raised more than \$700 to pay the expenses of renting and fitting up a chapel and residence for the native preacher. Altogether the prospects for the work in this region are brighter than ever before. In former years this part of the country was regarded as the most difficult region in China. Now the turning point seems to have come, and multitudes are flocking to our chapels and asking for admission into the church. Many important problems arise in connection with the new state of things, and great discretion and wisdom are required to avoid, on the one hand, receiving unworthy persons into the church, and on the other, driving away those who might with patient teaching be led to a knowledge of the truth.

SOOCHOW DISTRICT.—Evangelistic work was begun by our Mission in Soochow in a tent by Dr. J. W. Lambuth, nearly fifty years ago. The first, or one of the first, results of that work was the conversion of a button-maker, by name Li Ts-i. To stimulate faith in small beginnings, it may be stated that from this man have come two Spirit-filled preachers—his sons—who will no doubt be much used of God in His work in China. They seem to have but the one purpose, to glorify Christ, and already are prominent revivalists.

In recent years we have not pressed the evangelistic side of our work here, though a considerable amount of faithful seed-sowing has been done.

Our evangelistic work may be divided into three departments:—

I. *Work for Young Men and Young Women in our Schools.*—There is quite a flourishing Y. M. C. A. in the Soochow University. The work of this society, and special meetings for young men, have led to a number of additions to the church during the last twelve months. There are also flourishing Epworth Leagues in the Boys' and Girls' schools at Zangtsungaung (長春巷) and Mokaiwoyen (馬家花園).

II. *Work in the Hospitals.*—Mr. Lucas has charge of the evangelistic work in the Soochow Male Hospital. Regular services

are held for the patients and they have daily prayers. He is now planning a vigorous campaign in the way of a Night School that the Truth may be taught those anxious to learn. In the Women's Hospital evangelistic work is carried on, and they have a faithful helper in their Bible-woman.

III. *Special Evangelistic Work*.—Preaching in the chapels. We have three chapels in the city of Soochow, where there is regular preaching. Then we have two chapels at Changshu (常熟), one at Quinsan (崑山) and one at Poliaung (巴里巷).

IV. *Special Bible-woman's Work*.—The ladies at Mokahwoyen carry on a successful work with the women. Miss Ida Anderson also has a beautiful work at Tiensztsaung (天賜庄). Here women come and live in the home and hear plain talking and preaching of the Gospel. Besides which house to house visiting is done.

Under the first head of Evangelistic Work, mention should be made of the special work done in the *Laura Haygood Memorial School*. Mr. Li has had regular services in the school for the girls, and in the beginning of the year a Y. W. C. A. was begun by Mrs. Brockman. The tone of this school is distinctly evangelistic, and there have been some bright conversions in it.

Mr. Li also has weekly services for the women in Miss Ida Anderson's home.

HUCHOW DISTRICT (湖州).—This district is located principally within the bounds of the Huchow Prefecture, in the northern end of the Chekiang Province. Four missionaries and their wives and two single ladies of the Woman's Board, reside in the city of Huchow, and have charge of the work in that region. There are five regular pastoral charges, embracing some thirty or more preaching places in the bounds of that District. Over 700 members and an equal number of inquirers belong to the church in that district. The work is constantly extending, and there is no more hopeful field within the bounds of our Mission than the region around Huchow. Mr. J. L. Hendry is the senior missionary.

CHANGCHOW DISTRICT (常州).—The Changchow district is the youngest of the four districts comprising the China Mission Conference of the M. E. Church, South. This district was opened by Bishop C. B. Galloway in October, 1904. The centre of the district is the prefectural city of Changchow, situated on the Grand Canal, about midway between Soochow and Chinkiang.

The two most important points in the district, outside of Changchow, are Wusih (無錫), twenty-five miles south-east, and Ishing (宜興), thirty-five miles south-west of Changchow; the former the centre of the silk region of the Kiangsu province, the latter the centre of the great pottery works, where the famous Ishing ware is made.

The region comprising the Changchow district is practically virgin soil, with the exception of the city of Wusih, where we have had work for about fifteen years, and where the American Episcopal Mission has been established for five or six years.

Several attempts were made by two other missions to gain entrance to the city of Changchow, but without success.

In October, 1903, a Methodist preacher was appointed to the Changchow circuit with instructions to rent a house and open a chapel inside the city. As a solemn agreement had been entered into by the gentry of the city immediately after the riots of 1891 that neither the Roman Catholic nor the Protestant church should ever be allowed to establish themselves inside the city walls, the task of entering the city was not an easy one. However, within less than a year of his appointment, the Methodist preacher had rented a commodious house, had moved his native assistant into it, and opened a chapel where the Gospel was preached regularly to the hundreds who came to listen to this new and strange thing.

Within less than two years from the time of that first visit to Changchow, a large house with a beautiful compound had been secured, and the missionary, his family, and a new recruit fresh from America had moved in, and thus the first beginnings of the Methodist Mission were made in the large and important city of Changchowfu. A number of members have been received at various points, and the prospects are good for successful work.

Educational.

The Southern Methodist Mission has always laid great emphasis on missionary education. We have from the very beginning established schools of one kind or another for the children of those to whom we had access.

In the early days it was difficult to secure the attendance of pupils, either boys or girls, because of the suspicion that we had no good motive in getting the children into our schools. But now the whole face of things is changed, and all our schools, from the day-school in the country village right up to our colleges for young men and women, are full to overflowing.

It is our aim to have one or more day-schools connected with every station where there is a native preacher or foreign missionary to oversee them, and we have planned to have middle schools in the prefectural cities; these all to lead up as feeders to our higher institutions at Soochow and Shanghai.

The majority of the day-schools are carried on by the representatives of the Woman's Board, though the Parent Board workers have charge of some of them.

The statistics appended at the end of this paper will show the number of scholars in all of the schools of the Mission. The following are brief accounts of our two *principal institutions for boys and young men* :—

SOOCHOW UNIVERSITY (東吳大學堂).—In 1899, the Southern Methodists decided to concentrate all the higher educational work of the Mission in Soochow, and there in time develop a University with Literary, Theological and Medical Departments.

When the matter was presented to the gentry of Soochow and the vicinity, they gave the proposal a hearty welcome, and in a short time \$20,000.00 Mex. were contributed toward carrying out our plans.

The church in the United States received the proposal enthusiastically, and during the Boxer days subscribed about \$80,000.00 gold to inaugurate the projected University. Of this sum \$50,000.00 was subscribed in one evening at the great Missionary Conference held in New Orleans.

Having received such liberal gifts, work was begun at once. Nine and a half acres of land were secured just inside the East Gate of Soochow. On this the main building of the University—a handsome three-storied edifice, admirably adapted to our needs—was erected, also three residences for foreign teachers.

The school was opened in March, 1901, in some old buildings on the grounds, which till now have also served for dormitories. By February, 1907, we expect to have finished a new temporary dormitory building, capable of accommodating 200 students, and during the year we also hope to erect another foreign residence and one or two homes for Chinese preachers.

The property in Soochow, as it stands to-day, without these new buildings, is valued at \$60,000.00 gold.

The school has both Preparatory and Collegiate Departments. Instruction is given both in Chinese and English. The Chinese course is practically that fixed by the Government for the College and University,—adapted somewhat to suit our methods and needs. All studies introduced from the West are taught through the English language.

The number of students for 1905 was 156. Many more applied, but could not be received from lack of room.

The total income for 1905, derived from students' fees, was \$12,676.00 Mex. For running expenses outside the salaries of missionary teachers, no help has ever been received from the United States, or elsewhere.

A monthly magazine, the *Tung Wu Yuch Tiao*, was started in June, 1905. It is conducted by the teachers and students of the institution and is already on a self-supporting basis.

THE ANGLO-CHINESE COLLEGE, SHANGHAI (中西書院).—The Anglo-Chinese College is for boys and young men, and is located on the Quinsan Road in Shanghai.

The beginnings were laid in a school opened at "Trinity House" in the French Concession by Dr. Y. J. Allen about 1881, and the present building was erected in 1882. The purchase of land and the erection of school buildings and a foreign teacher's residence was made possible by the offerings of the church at home at the time of the celebration of the Centenary of American Methodism.

The institution was elaborately planned, and what was built, was considered merely the beginning. But, as not unusually transpires in missionary enterprise, the larger expectations crystallized into a less elaborate fact.

Dr. Allen remained in charge of the College, directly or indirectly, until 1895, when Rev. A. P. Parker, D.D., was transferred from Soochow and appointed President. The policy of the institution was more or less modified, and some features of the school work in Soochow, where the course was in Chinese only, were introduced. In 1900, the school passed under the control of a Board of Trustees, constituted by the Board of Missions to have oversight of the school work of the China Mission. The management of the College was again reorganized at the beginning of 1906, with Rev. Jno. W. Cline as President. The policy of the school has undergone some modifications. The course of study has been revised and the requirements increased with special reference to the work in the department of Chinese, in order to bring the work into harmony with changed conditions.

The course of study covers eight years, and is made up of work in English, Chinese Language and Literature, Religious Instruction, Mathematics and Science. A certificate is given when the work of the preparatory course is completed and another when the collegiate work is completed. The number of students doing collegiate work entirely has never been large at any time, but quite a number have finished what is termed the preparatory course.

All students are required to have one weekly Bible Lesson, and all are required to attend one preaching service on Sunday, and Sunday school. Boarding students are required to attend all public religious services of the week.

Besides other student organizations, the students successfully maintain the Young Men's Christian Association and the Epworth League work. About one-fourth of the students are Christian and a large number of the remainder are enquirers. A few students are admitted at reduced rates under contract to complete the course of study. Some of these are loaned money to help pay their board. The number of students at present is limited to 175, 135 of whom are boarders.

The school has for a long time been dependent on the income from the ordinary tuition fees to provide for all salaries and running expenses, except salaries of missionaries connected with the school. Three missionary families are at present connected with the College. The College employs one foreign teacher from the outside and twelve Chinese teachers.

MCLAIN TRAINING SCHOOL.—This High School for Boys is located at Sungkong (松江), and is under the charge of Rev. H. T. Reed. Last year there were eighty pupils in attendance. The school was closed for the current year during the absence of Mr. Reed in the United States on furlough. But he has now returned, and the school will be opened again at China New Year. Plans have been matured, by which this institution is to be considerably enlarged and its usefulness extended by acquiring more land, erecting larger buildings, etc.

Medical Work.

Medical work in this Mission was initiated in 1848 in Shanghai by our first missionary, Rev. Chas. Taylor, M.D., and prosecuted for five years. In 1854, it was continued by Rev. D. C. Kelley, M.D., but was soon interrupted by his return home. In 1877, it was again resumed by Rev. W. R. Lambuth, M.D., this time in Nanziang, and carried on there until 1881. In 1882, Dr. Lambuth returned to China, reinforced by W. H. Park, M.D., and the work was removed to Soochow, which city, since then, has been the centre of our medical operations.

The *Soochow Hospital* was built in 1883, and Dr. Lambuth remained in charge until 1885. In 1886, Dr. Park took charge, and since then, with the exception of two years—1893-1895—when it was under Dr. E. H. Hart, and three years—1900-1903—when it was under Dr. J. B. Fearn, assisted by Dr. John Trawick, it has been continually under his care. Dr. R. H. Campbell was connected with the hospital as an assistant to Dr. Park, for one year—1890-91—Rev. C. K. Marshall (Dzau Tsz-zeh) helped Dr. Park for several years, and then for some time ran a successful medical work in Nanzing.

The *Soochow Women's Hospital* was built by Rev. C. K. Marshall under the direction of Dr. Mildred Philips. It was under her

care for some time, then Mrs. J. P. Campbell had charge for a few years, then Dr. Anne Walter, and now for the last eight or ten years it has been under the management of Dr. M. H. Polk.

The two hospitals are side by side, and are now treating thirty thousand patients a year, with an income, from Chinese sources, of from ten to twelve thousand dollars a year.

Medical work has also been carried on for a time in Huchow, at first under Dr. A. G. Hearn and later under Dr. J. B. Fearn.

Since 1903, money has been coming into the Soochow Hospital in a most liberal manner, so that, outside salaries of foreign doctors and chaplain, the Hospital is now self-supporting. And not only that, but, in addition to all running expenses, including salaries of native assistants, amounting to over a thousand dollars a year, it has also put up two foreign residences, physician's residence, No. 2, and residence for chaplain, costing over twelve thousand dollars, bought land and made repairs to the extent of over two thousand dollars and built additions to the Hospital proper, costing over four thousand dollars.

Through Governor En Shou in 1904, the various officials in Soochow gave \$3,000 to go towards building residence No. 2, to be occupied by Dr. Fearn (occupied by Dr. Fearn for a time and then by Dr. A. G. Hearn, who came to assist Dr. Park in Dr. Fearn's place). In 1905, Messrs. Chu Pao-san and Sia Tsze-nan helped collect \$1,300 in Shanghai; in 1906, Governor Chen gave \$2,000 and Dr. A. E. Yandell and Mr. Sih helped collect over \$400 in the city of Wusih. Nor are the people in Soochow itself backward in giving. Seven families make monthly donations of from .50 to \$5.00 each, several give \$50.00 a year, and one young man recently wrote down on the subscription book \$50.00 a year for ten years, and afterwards sent word he would give two dollars per month besides.

In 1906, Loo San-dong, a prominent banker, wrote down for his bank \$30.00 and then going to seventeen other banks in the city succeeded in getting subscriptions from each ranging in amounts from five to twenty dollars until he brought the amount up to two hundred, when he sent a check to Dr. Park for the full amount.

In 1906, a series of brilliant surgical operations were done by Dr. A. G. Hearn, and the reputation of the hospital was carried higher than ever before.

A Medical School has always been carried on in connection with the Soochow Hospital, and thanks to Mrs. Park and others, who taught the students English in the early days, some of them are now able to keep up with their profession by reading modern medical books and periodicals, and on the whole they command higher positions than the graduates of almost any other medical mission school in China. One of them, Dr. A. E. Yandell, of Wusih, is making

a fine living for himself and is an active Christian worker, a tower of strength to our Mission and to all other Missions in that city.

In 1903, Rev. B. D. Lucas, Ph.G., joined the Hospital staff as an electro-therapist, and since then has been doing good work with a fine static machine and X-ray outfit, partly granted by the Board at home and partly supplied by Mr. B. G. Tsang, of Nanzing. Many Chinese have been relieved of otherwise almost incurable diseases. One missionary has been rayed successfully for recurrent sarcoma after two operations had been performed and a third refused in Shanghai. In 1906, Mr. Lucas renovated the pharmaceutical department and set up machinery for manufacturing tablets and other hospital supplies.

In addition to his other duties, Mr. Lucas was made chaplain in 1905, and the true aim of all our work, the bringing of this people to a knowledge of our Lord and His Christ, is not being neglected.

Literary Work.

LIST OF DR. YOUNG J. ALLEN'S WORKS.

I. *Translations made for the Chinese Government.*

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| 1. The World's Date Book. | 7. General Lupton's Armies of the Great Nations. |
| 2. Histories of 24 Different Countries. | 8. Edited, The Official New Gazette. |
| 3. Complete Atlas of the World. | 9. Expansion of Russia and Britain Compared. |
| 4. A Series of Science Primers. | 10. Magazine Articles, issued in pamphlet form. |
| 5. Scientific Process of Making Soap and Candles. | 11. The Statesman's Year Book, etc., etc., etc. |
| 6. Queen's Rules and Admiralty Regulations of the British Navy. | |

II. *Works, original and others, issued chiefly under the auspices of the S. D. K. (now C. L. S.)*

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| 1. Chinese Tri-weekly Periodical for "North-China Herald." | 10. Lawrence's Manual of International Law. |
| 2. Wan Kwoh Kung Pao. or A Review of the Times. | 11. Christian Truth—Illustrated by Parable and Story. |
| 3. The Chinese Christian Advocate. | 12. Russia and Her Peoples. |
| 4. The Witness Series, or Christian Autobiography and Experience. | 13. The Tears of Russia. |
| 5. China and Her Neighbours. | 14. Family Prayers for Chinese Christians. |
| 6. Woman in All Lands, or China's Place among the Nations. | 15. Sermons by Mr. Moody. |
| 7. Lord Beresford's Break-up of China. | 16. Sermons by Mr. Wesley. |
| 8. Revenue and Expenditure of the Chinese Empire. | 17. War between China and Japan. |
| 9. Elements of Civil Government in the United States. | 18. China's Business Methods and Policy. |
| | 19. Li Hung-chang's Travels in Europe and America. |

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| 20. Sixty Years of Queen Victoria. | 30. Educational System of India. |
| 21. Life of Luther—The Reformation. | 31. What the British Government has done for India. |
| 22. Life of Chrysostom. | 32. Selections from Drummond's Natural Law in the Spiritual World. |
| 23. Life and Work of Neesima. | 33. World Politics. |
| 24. Life of St. Augustine. | 34. The Future of War. |
| 25. How the English became Christians. | 35. How the People of Ancient Europe became Christians. |
| 26. What Christianity would do for the East. | 36. Relation of Education to the Development of a Nation. The American System. |
| 27. The German Empire. | |
| 28. The Making of a Man. | |
| 29. Importance of Educational Reforms. | |

III. *Pamphlets.*

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| 1. Essays for the Times. | 5. The Unity of Truth. |
| 2. Extension of Learning. | 6. Patriotism True and False, etc., etc. |
| 3. How to Preserve the Integrity of China. | 7. Importance of International Inter-course. |
| 4. How to make China Prosper. | |

Comprising a total of more than two hundred volumes.

DR. A. P. PARKER'S WORKS.

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| Conference Commentary. (In part). | Differential and Integral Calculus. |
| The Bible in Shanghai Colloquial. (In part). | Broadus' Lectures on Preparation and Delivery of Sermons. (In part). |
| Popular Physics. | Skilled Labour for the Master—Hendrix. |
| Trigonometry. | |
| Analytical Geometry. | |

MRS. ALICE S. PARKER'S WORKS.

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| Geography. | Map Drawing. |
| Zoology. | Arithmetic. |

G. R. LOEHR'S LITERARY WORKS.

In addition to the enlargement of the Catechism of Geography, doing the most of the work in the Lessons in Arithmetic for students in the A. C. C., and adapting a Letter Writer for the A. C. C., the Tract Society has printed a Catechism on Christian doctrine.

The C. L. S. has printed:—

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| The Lessons of the Apostles. | Stories and Emblems for Chinese Women. |
| The Lady and the <i>Ayah</i> : Pleasant Stories for boys and girls. | The Training of Children—For Chinese Parents. |
| Stories and Fables. | |

OTHER LITERARY WORK.

A considerable amount of literary work was done by Dr. J. W. Lambuth during his thirty years' connection with the China Mission. He translated Binney's Theological Compend; Ralston's Elements of Divinity; also some of Wesley's Sermons, etc., etc. His wife,

Mrs. M. Lambuth, also did some literary work in the preparation of books in the Shanghai dialect for use among the women and in the day-schools.

Recently Prof N. Gist Gee has published a work entitled "The Life History of Some Insects." Mrs. R. S. Anderson has published a series of Primers for teaching English.

Woman's Work.

SHANGHAI DISTRICT :—The W. F. M. S. sent its first representative to China in 1875. This was Miss Lochie Rankin.

From the first, evangelistic work and educational work have gone hand in hand. Previous to Miss Rankin's arrival both had been begun and carried on by the wives of our missionaries and by native female helpers.

The chief distinctly evangelizing agency we have in this district is the *Hayes-Wilkins Bible Woman's School*, opened in November, 1898. This school is at Sungkong, and stands primarily as an institution for the training of Bible-women, but to it came for a greater or less time women of all degrees of learning, or no degree at all, to be taught "the way more perfectly." The school at present can accommodate about fifty women, and there are forty-odd enrolled. Hundreds and hundreds of women from time to time crowd into the chapel connected with the school to hear the story of Jesus and His love from the lips of His redeemed ones—their own countrywomen.

The work of the W. F. M. S. in the Shanghai District has from the beginning been chiefly educational—day-schools for boys and girls and boarding-schools for girls only.

Our *first boarding-school* was begun in a Chinese house by Mrs. J. W. Lambuth. Later the school was moved into the building adjoining Trinity Church, where for many years it was known as Clapton School, and more recently as Clapton-Lambuth.

The parents of the girls attending the school signed contracts promising to leave their daughters with us till twenty years old and to give us veto-power in their betrothals. The school in return provided food, clothing and education free.

From this school have come the wives of many of our preachers, many of our best teachers, Bible-women, and leaders generally in Christian work. As the cost of maintaining such a school in Shanghai was great, and there were so many schools of similar grade opened by other denominations here, it was thought best to

combine the boarding department of this school with a boarding-school started at Sungkong. This was done in 1904. The Clapton-Lambuth building is now used as the primary department of McTyeire School.

The McTyeire School in Shanghai was opened by Miss Haygood in 1902. From the first it was intended that this school should be for students who were able to pay for an education, hoping in this way to reach the homes of the higher classes. A liberal course of instruction in English and Chinese and music has been planned, and after fourteen years of successful work the prospect is full of encouragement. Ten young women have been graduated from the literary department and one from the music department. Although the study of the Bible and Christian books and attendance upon church are all compulsory, it seems not at all to have affected the patronage of the school. The present enrollment is one hundred.

With the exception of foreign teachers' salaries the institution is entirely self-supporting.

In 1901, a boarding-school known as the "*Susan B. Wilson*" was opened in Sungkong, and with it has been united the boarding department of the old Clapton-Lambuth. This school is of preparatory grade, and designed to meet the need of the country sections of the district. It is also intended as a feeder for McTyeire.

SOOCHOW.—Work for women and children in Soochow was begun in the year 1878. At that time all the women who ventured near the foreigner were mere curiosity seekers, except the very few who came from other stations as teachers or as wives of teachers and preachers. Outside women would, on special occasions such as the China New Year holidays, come to the church in great numbers, but they were afraid of us, and our force of workers was too small to do anything for them in a systematic way. Although the conditions were most unfavourable, a few women were gathered into the church, and about fifteen years ago three were selected as most suitable to train as Bible-women. A small Bible-woman's home and training school was begun, and systematic work with this school as a center was carried on until disturbed in 1900 by the Boxer movement. After the country quieted down this work was moved to the west side of the city, where we had a home and day-school, and where the women of the city could be more conveniently reached. This work has grown phenomenally, and our *Davidson*

Memorial Bible Woman's Home and School now reaches through many instrumentalities thousands of women every month.

A large literary school and an industrial school for women and girls are conducted in the same building; there, pupils can help themselves by their work when too poor to pay in money for board and tuition. Some thirty or more receive wages for their work at the rate of from four to six Mexican Dollars per month, but all are required to carry one or more Christian books, and in this way the Industrial School feeds the Bible School, and God is calling out His own from among the heathen to carry the good tidings to those yet in darkness.

Near *Soochow First Church* there is a *hospital* for women and children, where Bible-women are ever on the alert to tell the Gospel story to the more than ten thousand women who annually come from far and near for the healing of their bodies. The Medical School has also had its graduates, who have either been retained in the hospital or sent elsewhere to help in the same kind of work. Dr. Zak Foh-me, who is the head native physician in the hospital at present, and Miss Yui Sing-tsu, whom God has so wonderfully filled with His Spirit for evangelistic work among women, were the two first graduates. At this centre there is the newly built *Laura Haygood Memorial School* for girls of the higher classes. This school is not only giving exceptional literary advantages, but God has already set His seal upon the work done there inasmuch as there are those among the pupils who have suffered and are still suffering literal persecution for Christ's sake. The prices in this school are eighty dollars per annum, not including music. In connection with this church there are also those who give their entire time to evangelistic work among the higher classes of women. They receive and entertain them in their homes and visit them in their own homes. The native pastor, a Spirit-filled man, meets with the more earnest of them for prayer and instruction at stated times, and the workers find these women most eager and ready to accept Christ.

All this contrasts most remarkably with the state of things within the memory of many of our present staff of workers. Then we had no trained female helpers; now six Bible-women, whom God is using mightily, are busy every day all over our part of the city. We have already mentioned something of the present state of our school for girls; then, our only girls' boarding-school had to be filled with pupils from Ningpo and Shanghai, who received food, clothes and boat fare from the Mission, in order to exist at all. Now our num-

ber of girl day pupils is only limited by our time and strength, and they pay a small tuition fee, from twenty cents to a dollar and a half; then, the only girls' day-school we had was kept alive, because we not only gave them tuition and embroidery free, but we also had to give them the noonday meal. As we look back at it all, it seems only yesterday in point of time, so all the more we are made to know that our God is omnipotent, and that He is bringing this people to Himself.

HUCHOW.—The work of the Woman's Board of Foreign Missions for women and children in Huchow, China, was opened in the spring of 1901 by Misses Rankin and Coffey.

Native houses were rented and operations begun along three main lines—Woman's Work, Day-schools and Boarding-schools.

The Anglo-Chinese School for boys under the supervision of Miss Rankin, has been making its influence felt all over the city and outlying district. Beginning with seventeen students, it now has an average enrollment of one hundred. Of this number at least fifty have united with the church, and six are candidates for the ministry.

The school seems to be much appreciated by the Huchow people, and some of the students come from the best families. The girls' boarding-school was somewhat hampered during its first years in Huchow by inadequate and unsuitable quarters.

The Virginia Conference has given Huchow a handsome building for the girls' school, with every accommodation for eighty pupils. Judging from the number of applications that are coming in from Huchow and elsewhere, we shall have a good opening in September.

Medical Work of the Woman's Board of M. E. C. S. in China.

The whole work is located in Soochow; the Board having only the one hospital. This hospital was finished and dedicated October 25th, 1888.

For some years before the hospital was built there had been a clinic opened daily, so the first year's records tell of 2,200 patients. The last year tells of 12,000.

In former years there was a medical school for girls to be taught in Chinese. The physician in charge taught the boys and, in turn, the physician in charge of the Men's Hospital taught the girls, and the two classes graduated together. From this school have gone out a number of efficient women. Two remain in the hospital: one as interne and one as druggist. Both are efficient help and trustworthy. The medical school became a department of the University and is taught in English; so pupils are fewer. The interne holds weekly clinics at another place in Soochow; no itinerating work is done.

The name of the place is "*The Mary Black Memorial*," a name which formerly was only given to a part.

Statistics of Southern Methodist Mission in China. 1905.

GENERAL.	FOREIGN WORKERS.		NATIVE WORKERS.							MEMBERS.			BAPTISMS.						LEAGUES.					SUNDAY SCHOOLS.				BIBLES, TRACTS, ETC.								
	Missionaries.	Wives of Missionaries.	W. B. F. M. Repr.	Total.	Preachers in full Connection.	Preachers on Trial.	Local Preachers.	Exhorters.	Colporters.	Bible-Women.	Total.	Foreign Members.	Native Members.	Probationers.	Total.	Received this Year.	Probationers of the Year.	Total.	Adults Baptized.	Foreign Children.	Total.	Senior Leagues.	Junior Leagues.	Total.	Senior League Members.	Junior League Members.	Total.	Sunday Schools.	S. S. Teachers.	S. S. Pupils.	Average Attendance.	Bibles.	Portions.	Christian Advocates.		
DISTRICT.																																				
SHANGHAI	7	7	7	21	7	1	12	14	10	8	52	13	758	689	1,460	139	322	...	123	...	22	145	11	3	14	380	63	443	18	68	821	670	286	7,715	...	
SOOCHOW	3	3	7	13	5	...	4	1	...	11	21	19	334	101	454	54	84	...	49	1	13	63	3	1	4	120	20	140	7	43	397	380	24	338	...	
CHANGCHOW	2	2	...	4	2	1	1	2	...	...	3	1	21	22	44	3	15	...	3	...	1	4	...	...	...	...	...	...	2	8	140	100	18	90	6
HUCHOW	4	4	2	10	3	1	6	28	3	1	42	6	641	703	1,350	132	321	...	128	...	40	168	7	1	8	293	17	310	23	45	990	930	639	7,208	...	
Total for China...	16	16	16	48	16	3	22	44	13	20	118	39	1,754	1,515	3,308	328	742	...	303	...	1	76	380	21	5	26	793	100	993	50	164	2,348	2,080	967	15,315	...

FINANCIAL.		SUPPORT OF MINISTRY.			MISSIONS.										
DISTRICT.	Self-supporting Churches	Amount Contributed by Foreigners.		Amount Contributed by Natives.	Total.	Amount Contributed by Foreigners.		Amount Contributed by Natives.	Total.	Conference Claimants.	Church Extension.	American Bible Society.	Bishops' Fund	Other Purposes.	Total.
SHANGHAI	...	2 395.00	603.49	998.49	49.50	51.91	101.41	...	663.17	29.09	10.00	1,460.76	3,262.92		
SOOCHOW	...	2 354.00	631.39	985.39	44.50	34.40	78.90	...	...	14.90	...	310.48	1,389.67
CHANGCHOW	48.00	70.53	118.53	15.00	14.60	29.60	...	...	...	21.97	170.10		
HUCHOW	134.40	479.91	614.31	35.00	30.30	65.30	...	...	...	950.79	1,630.40		
Total for China.		4 931.40	1,785.32	2,716.72	144.00	131.21	275.21	...	663.17	43.99	10.00	2,744.00	6,453.09		

METHODIST EPISCOPAL CHURCH (美以美會).

Headquarters: 150 Fifth Avenue, New York. *Secretary in charge of the China work:* Dr. H. K. Carroll. Entered China, 1847.

Fields: Foochow, Hinghwa, Central China, North China, West China.

Missionaries, 123. Members, 15,216.

(SEE SPECIAL SKETCH OF THEIR WOMAN'S SOCIETY).

Foochow Conference, 1847-1906.

Missionaries, 14 male, 14 female. Members, 6,369.

· **ORIGIN.**—The first missionaries of the Methodist Episcopal Church sent to China were Rev. Judson D. Collins and Rev. Moses C. White. They arrived at Foochow on the 4th of September, 1847, and received a Christian welcome from the representatives of the American Board, who had arrived in the early part of the same year. Medical work was done on a small scale. Rev. Henry Hickok and wife, and Rev. R. S. Maclay* reinforced the Mission, arriving April 15th, 1848. The latter, by virtue of long, uninterrupted service, practically became the *founder of Methodism* in Eastern Asia.

Missionary work through the agency of schools was begun about this time. The first *Sunday-school* was now organized. A small "street" chapel was rented on the "South Side," and the crowds surging by supplied an ever-changing congregation. The first church building, Cing Sing Dong (真神堂), was finished in 1856 and dedicated July 3rd, "an occasion of great interest." The Mission having by this time bought a portion of its present "compound," a church, "Tieng-aug" (Heavenly Rest) was erected between it and the crowded street and dedicated October 18th. Here the hearts of the undaunted toilers were revived by the baptism of their *first convert*, Ding Ang, aged forty-seven, on July 11th, 1857, almost ten years after the arrival of the first missionaries.

Meanwhile further reinforcements had come, as follows:—July 9th, 1851, Rev. I. W. Wiley, M.D. (first medical missionary) and wife, and Rev. James Calder and wife. Miss Mary Seely also arrived at this time, and in the same month was married to Dr. White. Rev. E. Wentworth and wife arrived June 18th, and Rev. O. Gibson and wife August 13th, 1855.

But Death had also been gathering his sheaves. Mr. Collins and Mrs. White had been taken as the "first fruits;" Mrs. White in the spring of 1849, and Mr. Collins in May, 1852. Mrs. Wiley followed November 3rd, 1853. Dr. Wiley, with his two little daughters, sailed for New York January 16th, 1854.

*In 1871, he was transferred to Japan to open the work of the M. E. Church in that Empire.

COUNTRY WORK.—Country work was begun fifteen miles north-west of Foochow, at a village called Peach Field, in 1859. This was our first preacher (still living), Hu Bo-mi's, first regular appointment and the beginning of the "Itinerancy" in China. Nine members of the Li family gave their names for baptism in February at this place, and the outlook became more promising. This year the Mission was also reinforced by the arrival of Rev. and Mrs. S. L. Baldwin,* the Misses Woolston and Miss Potter. (See Sketch of Woman's Work.) A *Foundling Asylum* had been begun the year before in Foochow, and now (November 28th) a girls' school was opened, which developed into our Girls' Boarding-school. The year 1861 was marked by the extension of the country work, the starting of the Mission Press, and by the arrival of Rev. and Mrs. N. Sites (September 19th). Mr. Sites was the first to try extensive touring with the book-bag ("wrap-goods"), and was doubtless for many years the best known foreigner in the province. He and Mrs. Sites were probably also the first foreign family that resided any length of time in those days (the early 'Sixties) away from the treaty ports.

FIRST ANNUAL MEETING.—At the first annual meeting (1862) a membership of eighty-seven, and Mission property worth \$30,115 were reported. A course of study for native helpers was adopted and regular examinations provided for by this body. Eight new fields were taken up.

Bishop Thompson made a "round the world" visitation of all our Missions in 1865, reaching Foochow in feeble health owing to the hardships of the journey. His visit greatly encouraged the depleted force of workers, and in this way proved a great blessing to the work.

In a volume of records we find the following:—"February 8th, Sunday, 1863. To-day Rev. S. L. Binkly administered baptism for the first time and to the first convert at Ato (*Lower ferry*) chapel. The name of the candidate is Ling Ching-ting, and he lives in the Hochiang (Hokchiang) district. We hope he may be useful in carrying the Gospel there."

FAMOUS PREACHER.—And again, "February 28th, 1863. The Mission to-day authorized *Ling Ching-ting*, a native, to labour. He is to study and do all he can besides preaching and the regular

*Baldwin, Stephen Livingstone; Bn. 1835, ob. 1902. Not to be confounded with Caleb Cook Baldwin, A. B. C. F. M. 1848. His ministerial life covered a period of forty-four years, one-half of which he spent at Foochow: eight years he was pastor of churches in New York and New England, and fourteen years as Recording Secretary of the M. E. Missionary Society. Reached China, 1858. In 1861, he returned to America on account of Mrs. Baldwin's health, who died at sea, but the next year he was at Foochow again, remaining till 1870. Delegate to the General Conference of 1880. General Secretary of the Ecumenical Conference at New York, 1900. Mrs. Baldwin his second wife is still the President of the Woman's Society of the M. E. Church.

work at Ato chapel." This man, like Peter in character but like Paul in labour, dangers and hardships endured, was the first native to carry the message of salvation to all that region south of Foochow occupied by our church in Fukien. During the last five years of his ministry he became remarkably patient and forbearing, enduring much privation in order to promote the cause of self-support.

KIUKIANG OFFSHOOT.—Rev. V. C. and Mrs. Hart, who arrived at Foochow May 27th, 1866, were sent to open work at Kiukiang November 16th, 1867, and were reinforced by Rev. E. S. Todd, who left Foochow for Kiukiang in December, 1867.

PEKING OFFSHOOT.—In the Spring of 1869, Rev. and Mrs. L. N. Wheeler and Rev. and Mrs. H. H. Lowry were sent to open work in Peking; thus reducing our force at Foochow to two men and one lady.

SELF-SUPPORT.—The Mission had begun to lean heavily on its native agents. When Bishop Kingsley visited our Missions in 1869, he ordained seven of these native helpers deacons, and four of this number elders. As to self-support, he introduced the plan of the Mission appropriating a fixed amount from year to year to each charge, and the charge to raise the required balance to support the native preacher. Up to this time each charge had named the amount it would raise, and the Mission had to give the balance. The Bishop's plan was not only a step forward, but put the whole problem of self-support in a new light before the native church. A year later Sia Sek-ong, one of the four elders, took his heroic stand, refusing all financial support from the Mission and casting himself entirely on the native church. This was nothing short of a crisis, and it shook the very foundations of the church, but very soon began to show most beneficial results. Had a less sweet-spirited man ventured on such a course, the consequences might have been disastrous.

On October 14th, 1870, the Mission was reinforced by the arrival of Rev. Nathan J. Plumb and Rev. Franklin Ohlinger.* These brethren accompanied in turn the two senior missionaries on the most extensive tours made within the province up to that date, and practically fixed the boundaries within which the two annual conferences (the Foochow and the Hinghwa) confine their labours to the present time. The Mission Press† soon became the specialty of Mr. Plumb, while Mr. Ohlinger devoted much time to the educational needs of the work. This resulted in the opening of the *Biblical Institute* in the autumn of 1871; Nathan Sites (1861-) being its first Principal. It soon became the "right arm" of the work

* Mr. Ohlinger laboured some years in Corea (1886-1893).

† In 1909, united with the Press of the Southern Methodists, Shanghai

and was duly appreciated by the native preachers. A few young men who had done acceptable work for several years in the ministry were reluctantly excused by the "Appointing power," and allowed to take a course of studies in the Institute. Nine-tenths of all our efficient native preachers have enjoyed its privileges. Its name has recently been changed to *The S. L. Baldwin School of Theology*.

A Boys' High School for the benefit, chiefly, of the sons of our native preachers was also opened and became, so to speak, a part of the Institute. The opening of boys' day-schools followed, and these became "feeders" to the High School. Their place was, in turn, taken a few years ago by the *Geo. S. Miner Special Gift Day-schools*.

In 1873, Bishop Wm. L. Harris presided over our annual meeting and fittingly expressed the confidence the Mission had long placed in its native helpers by appointing a number of the ordained men to the Presiding Eldership. The step forward was therefore gratifying to both native and foreigner. After this, missionaries rarely held the office of presiding elder, but took in its place an office that has no place in our Book of Discipline, called *Missionary in Charge*.

The missionaries from an early date showed a tendency to put responsibilities on the native preachers or, in other words, to place them on a par with themselves, reserving absolute authority in two things only:—

- (a) The management of so-called yamen cases;
- (b) The control of the Missionary Society's property and funds.

Preachers were severely reprimanded or even summarily dismissed for "taking cases" to the yamen without the consent of the Mission. And the missionaries agreed among themselves not to put a "case" in the hands of the Consul without the consent of the majority of their own number. Considering the conditions under which the work has been conducted, "yamen cases" have not been prominent in its history, and are now almost a thing of the past. They frequently afforded good opportunities for impressing upon both Christians and others the fundamentals of the Gospel teaching.

The Mission authorized F. Ohlinger to apply for an "Enabling Act" at the General Conference held in Baltimore in May, 1876. This being granted, Bishop I. W. Wiley,* who had left Foochow with a heavy heart in 1854, returned and organized the Foochow Annual Conference, December 20th, 1877. The business of the Conference was conducted in full accord with the Discipline, and *Question I.* was propounded and answered with much impressiveness:—

"Have any entered this Conference by Transfer or Readmission? By Transfer: S. L. Baldwin, from Newark Conference; Nathan Sites, N. J. Plumb, Sia Sek-ong and Li Yu-mi, from North Ohio Conference; Franklin Ohlinger, from Central German Conference; D. W. Chandler, from East Ohio Conference; Hu Po-mi, from Wyoming Conference; Hu Yong-mi, from

* Died in Foochow 1885

Vermont Conference ; Yek Ing-kwang and Hu Sing-mi, from California Conference ; Li Cha-mi, Chiong Taik-liong, Sia Lieng-li, Pang Ting-hie, Ting Neng-chiek, Ngoi Ki-lang, Ting Ching-kwong, Ngu Ing-siong, and Taing Kwang-ing, from East Maine Conference—20."

In the eyes of our church law, these men—natives and foreigners—were now on a par. Hu Po-mi, amid profound emotions, expressed the feelings of the native ministry on being asked to "vote on the character" of the "foreign teachers." N. J. Plumb was the English Secretary of this and of fifteen subsequent annual sessions. Some of the other missions were amazed, some alarmed, and some encouraged by what we had done. Our first ministerial delegate to General Conference (1880) was S. L. Baldwin, our second (1884) Nathan Sites, and our third (1888) Sia Sek-ong, the only Chinese ministerial delegate ever elected by the Conference. Diong A-hok, its first lay delegate (elected 1887), did not attend the session. Sia Tieng-ang was a member of that body in 1900 and Ding Maing-ing in 1904.

When the Annual Conference was organized, some of its members, as well as many of its friends in America, indulged the hope that the native church would become practically self-supporting in five years. But progress, though steady, has been slow, and although three districts have reached the goal and one or two others are almost within reach of it, the whole church will require thirty instead of five years from that date to accomplish the herculean task. It is encouraging to note that the native church, wherever it has become self-supporting, pays its pastors a more liberal support than they received during the long "storm and stress" period, when they received their support in part from the Mission and partly from their respective charges.

THE COLLEGE.—The Mission took the lead in the *New Education* movement by opening the Anglo-Chinese College in February, 1881. The opening of such a school had frequently been urged upon the Mission by the leading native preachers, but the misgivings that prevailed until almost the close of the century in most of the Protestant missions in China had taken deep root among us. Late in the autumn of 1880, however, the Rev. R. S. Maclay, superintendent of the Japan Mission of the M. E. Church, and formerly superintendent of this Mission, visited our work and urged the founding of a college or university at once.

After much earnest prayer the Mission, notwithstanding its reduced working force (there were only three families then on the

ground), finally decided to assume this new responsibility, and on January 19th, 1881, a temporary Board of Trustees was organized, and Rev. F. Ohlinger was elected first Principal. The honor of founding the college belongs to a Chinese gentleman, Mr. Diong A-hok, who gave \$10,000 for the purpose of establishing an institution for the education of Chinese youth. Mr. A-hok continued an earnest friend of the college until his death.

Among the foreigners who have helped make the college what it is, prominent mention should be made of Rev. F. Ohlinger, who was its first Principal; Rev. N. Sites, who manifested his interest in the college by twice loaning from his own funds the money necessary to tide the institution over critical points in its history; Rev. W. H. Lacy,* who as Trustee, member of Executive Committee and treasurer, has given faithful work and helpful advice. Rev. D. W. Chandler (arrived at Foochow, November 10th, 1874), whose legal training before entering now proved most invaluable to the Mission, drafted the constitution of the College, a document that even to the present day serves as a model for instruments of this kind. To this able representation of the cause of the "New Education" is largely due the support which the college received from our church in America at that early period. A gracious *revival* during the first term resulted in the conversion of every pupil then enrolled, and demonstrated the value it might attain as a missionary agency.

The first Principal, who had promised to give a year to the Institution, was not relieved of his duties until June, 1883, when Rev. G. B. Smyth was appointed President. The latter addressed himself with characteristic energy to the interests of the college, and for nearly a score of years had the largest share in the beneficent work. Like the first Principal, he was also most ably and faithfully assisted by his wife, who was ever ready to step in and assume a portion of the inevitable drudgery, as well as of the emergency work that came to hand from time to time. Miss S. M. Bosworth, next to Mr. and Mrs. Smyth, gave the longest term of uninterrupted service to the college, and will always be remembered as the sympathetic adviser as well as the rigid disciplinarian of the pupils. But no one ever connected with this first and Christian college in China will be more affectionately remembered by its alumni than Rev. James Simester and B. I. Marsh, who gave the best part of their all too short though exemplary lives to the fuller realization of its aims and

* Now in charge of the Methodist Press, Shanghai

mission. The one Chinese who has been most intimately and for the longest term of years identified with its growth is Ding Maing-ing, who was not only the first student enrolled, but also its first regular graduate (1890), and since his graduation the head Chinese instructor in English. His Christian testimony has been a daily benediction to both natives and foreigners frequenting the college precincts.

The college site is one of the most charming spots in the province. From one-third to one-half of the students enrolled from year to year were the sons of native Christians. A large proportion of the others were the sons of provincial and other officials, local gentry and merchants. The atmosphere pervading the school has always been Christian. None of the students are excused from attendance at daily prayers and one Sunday service at some Christian church.

For more than a decade the number of students has been in the neighbourhood of 300 and once went as high as 330. The college is now under the presidency of Rev. John Gowdy.

MEDICAL WORK RESUMED.—After an intermission of nearly forty years, general medical work was again taken up early in the 'Nineties. A hospital was opened in Kucheng city (古田) in the spring of 1893 by Dr. J. J. Gregory. He was succeeded by Dr. J. E. Skinner, who after several years of very successful work extended his labors to Longbing city (延平), and finally settled at this larger centre, where he recently opened the *Alden Speare Memorial Hospital*. Dr. W. B. Batcheller took up Dr. Skinner's work in Kucheng, and conducted it with great success until he was compelled by reason of failing health to retire from the field. Dr. Coole was sent out by the Society in the autumn of 1906 to take charge.

LITERARY WORK.

Nearly every kind of literary work has been engaged in from time to time by the members of the Mission. Our own *Catechism* was revised and printed with "proof-texts" as early as October, 1863. The translation had originally been made by R. S. Maclay and others. In 1865, O. Gibson completed his *Reference New Testament*. Members of the Mission also took part in preparing a *Colloquial New Testament*. New editions of the hymn-book, ritual and *Catechism* were printed. The annual publication of a *Sabbath sheet* (calendar) was begun about this time. One volume of a periodical called the *Missionary Recorder* was published by L. N. Wheeler in 1866-7. In May, 1865, S. L. Baldwin edited and published the first number of the *Chinese Recorder and Missionary Journal*. In 1869, N. Sites translated *Elementary Principles of Astronomy* and surprised the local literati with his "Proclamations" of approaching eclipses. About this time Hu Bo-mi wrote his very serviceable *Tract on Faith* and Sia Sek-ong his *Ten Essentials of Salvation*. In 1870, R.

S. Maclay and C. C. Baldwin (of the American Board) placed the students of the language in general and of the Foochow dialect in particular under lasting obligations by publishing their *Alphabetic Dictionary*.

In 1872, Mrs. S. M. Sites gave the Chinese juvenile (and older) world a translation of *The Bible Picture Book*, and, soon after, a revision of a native primer known as *The Girls' Three Character Classic*.

A Christian Chinese monthly—probably the first ever published—was begun by Franklin Ohlinger in the autumn of 1874 under the title *Zion's Herald*. This "Path-finder" among Christian periodicals in Chinese, having repeatedly changed everything pertaining to it, except its Christian character, has moved its headquarters to Shanghai and bears the name *Hwa Mei Kiao Pao* (華美教報). Its founder is again on the editorial staff. S. L. Baldwin, N. Sites, F. Ohlinger, completed the translation of the *Discipline* in 1877.

The first hymn and tune book for this region was prepared by Mr. Bertha S. Ohlinger in 1879, and published with funds contributed by (German) Methodist Sunday Schools in America. *The Larger Catechism with Illustrative Narratives*, translated and arranged by F. Ohlinger, was published in 1880. The translation by N. J. Plumb of a *Bible Hand Book* was published in 1893. *A History of the United States* was written by M. C. Wilcox and published in 1899. Text books on *Homiletics* and on *Pastoral Theology*, prepared by F. Ohlinger, were published in 1901.

For funds to publish nearly all the above, as well as many smaller tracts, the Mission is indebted to *The Methodist Tract Society*, its faithful ally from the very outset even to the present time. The same Society has been one of the chief contributors to the *North Fukien Tract Society* (interdenominational) since the organization of the latter.

The Chinese Tract Society has published the *Life of William Tyndale* and *Sin-like Leprosy*; friends in America and Germany, *Paul and Nero* and *The First Leaf of the Bible*. *Uhlhorn's Conflict of Christianity with Heathenism* is ready for the press. These were either translated or written by F. Ohlinger.

The *hymns* used by the Foochow Methodists are largely the same as those used by the American Board and by the Church of England Missions.

Our Hymnal now comprises nearly 300 hymns, and is printed in both the colloquial character and in the "Romanized." They could be readily put into "classic" with increased fullness of meaning and sentiment; however, for this the time does not seem to be ripe.

The Hinghwa Conference.

Missionaries: male 8, female 5. *Members*, 2,895.

ORIGIN.—The Hinghwa (興化) Conference of the Methodist Episcopal Church includes the Hinghwa Prefecture and the Ingchung (永春) *chou* in the Fnkien Province. Hinghwa lies on the sea-coast, about midway between Foochow and Amoy. It is small in extent, but very densely populated, the two districts of which the prefecture is composed being about forty miles wide north and south by seventy-five miles east and west. It is estimated that the population reaches three millions. The people speak a dialect all their own, and this is why the Mission was set off by itself in 1896. Up to that time it had been part of the Foochow Mission. The Ingchung district is more extensive in territory, but much more sparsely inhabited, and the Amoy dialect is spoken over the southern parts. It lies west and north-west of Hinghwa.

FIRST CONVERT.—The first Hinghwa man to become a Christian was Ling Cing-ting (林振珍), a native of the Nangcih (南日) Island, the headquarters of the famous Hinghwa pirates. He was converted in Foochow. He had been a great sinner and the terror of everybody. But he came home and won his family and many others. He became the pioneer evangelist of all this region and of Foochow as well. His conversion occurred in the year 1862. Missionaries from Foochow began to itinerate about the year 1860. Drs. R. S. Maclay, S. L. Baldwin, Nathan Sites and Revs. F. Ohlinger and N. J. Plumb were the missionaries from the beginning until 1890. At that time the native Christian community, baptized and unbaptized, had reached one thousand; native ordained ministry thirteen, and unordained evangelists thirteen. There was practically no educational work except a few day-schools and two small Bible schools for women.

In November, 1890, Hinghwa City was first occupied as a permanent residence of foreign missionaries by Rev. and Mrs. William N. Brewster. In March, 1893, Miss Minnie E. Wilson arrived, the first missionary of the Woman's Board. Rev. Thomas B. Owen arrived in December, 1895, and eventually was sent to take up the work in Ingchung. These are all still on the field. Rev. F. L. Guthrie arrived in November, 1899. After five years of heroic service in the educational work, he died very suddenly December 26th, 1904. He overworked. This is a costly service.

HISTORICAL EVENTS SINCE 1890.

1. Opening of the Biblical Training School in January, 1893. The school has done very useful service under great difficulties. It has trained seventy-five per cent. of the native preachers we are now using. There are now over forty students. There is an efficient corps of Chinese teachers. There are now six graduates of the Anglo-Chinese High School who are studying for the ministry. Much evangelistic and pastoral work is done by the students.

2. The organization of the Hinghwa Home Missionary Society in November, 1895, was an event of prime importance. The members of the Methodist Church in Hinghwa, including the foreign missionaries, gave through this Society during the five years from

1896 to 1900 (Mexican dollars)	...	...	\$ 6,833.00
In the next five years, 1901 to 1905	...	...	17,079.00

Total \$23,912.00

The funds collected in any one year are used the following year to supplement the regular contributions for pastoral support. These contributions are steadily increasing, and the hope is that ultimately they will take the place of foreign funds in pastoral support.

3. The work of Romanization of the Hinghwa colloquial has been given much attention. The entire Bible has been translated and published by the American Bible Society at the Hinghwa Mission Press. A monthly, and sometimes semi-monthly, newspaper has been published for eight years. This colloquial literature has been necessary, as there was nothing else available except the Wên-li, which the majority of our members never could learn to read.

4. In the autumn of the year 1898, our Anglo-Chinese High School was started by Mrs. Elizabeth F. Brewster. This was the outgrowth of the boys' boarding-schools, and it has now grown to a school with one hundred and ninety-one students, of all grades. The late Rev. F. L. Guthrie was principal from November, 1901, until his death. Mrs. Brewster resumed charge for a year, when Rev. U. R. Jones was appointed. The members of the three graduating classes have nearly all gone into the ministry, or are teaching in our schools.

5. The Rebecca McCabe Orphanage was made possible by a gift of three thousand dollars (gold) by Bishop C. C. McCabe. Rev. F. Ohlinger, and later Mrs. Ohlinger, were the first superintendents. After their transfer to Foochow, Mrs. Brewster was appointed in charge, and it was removed from Antau, our sea-port, where it was first located, to Hinghwa City. There are one hundred and forty

boys and girls; some of them blind and lame, but most of them bright, healthy children. The bubonic plague has made many Christian orphans, and these wards of the church are our first care.

6. Industrial work has been given special attention, with many vicissitudes, but upon the whole with gratifying success. Students are allowed to work for their expenses when unable to pay in full. About one hundred are given work, chiefly in the printing press and in weaving. They are paid upon a commercial basis, and earn all that they get. Mr. Fred H. Trimble has lately arrived to take charge of this department, and it will greatly enlarge and improve in the near future.

7. The work in Ingchung (永春) has been in charge of Rev. T. B. Owen since 1896. He has had associated with him Rev. W. W. Williams, M.D., and later Rev. and Mrs. H. G. Dildine. At present the educational work is carried on by Mr. and Mrs. Dildine, leaving Mr. Owen free to spend nearly all his time in travel over his vast territory. He is a true pioneer, enduring hardness as a good soldier. The educational work gives much promise. Doctor Williams is in America, taking post graduate medical studies with a view to opening a pioneer hospital in the far interior.

8. Day-schools are backward with us. A newly opened Normal School, with thirty students and reorganization of the course of study on the most modern lines, are the latest developments, and when our new missionaries—Rev. and Mr. F. Stanley Carson—get fully into the harness in this important branch of work, we confidently expect that this will be one of the strongest, instead of as now the weakest point, in our system.

9. Along with this institutional work there has been a steady growth in the native Christian community, which was reported in November, 1905, to have reached about ten thousand. The itemized statistics are given elsewhere. This church has many defects. It is not what we hope for and pray for in spirituality and holy living. Yet there is much to give us joy and thankfulness. One distinctive feature of encouragement is the progress made in self-support. In contributions for pastoral support there was given

in 1905	...	...	...	...	...	\$4,351.00 (Mex.).
This with the	...	...	...	...	...	4,428.00 ,,

given for Home Missions, made a total of \$8,779.00 ,,

for the support of the native pastors, or about eighty per cent. of the entire sum needed, exclusive of the support of the five native pre-

siding elders. The salaries are not as high as they should be, but the rate is being steadily increased. The contributions have increased at the rate of about one thousand dollars (Mexicans) per annum for several years, but expenses have advanced in like proportion, and twenty per cent. of foreign money has been needed annually to make up the shortage.

Central China Mission.

Missionaries: male, 17; female, 14. *Members*, 1,011.

The Methodist Episcopal Church opened work in China in 1847 at Foochow. In 1867, this work had branched out to Kiukiang (九江), which had recently become an open port. The first missionaries at Kiukiang were the Rev. Virgil C. Hart and the Rev. Elbert S. Todd, the former being in charge. Little work had yet been done away from coast cities, and tens of millions of people about them were totally without knowledge of the Gospel. In 1869, this work was formed into the Central China Mission, Mr. Hart being made Superintendent. In 1870, Messrs. Ing and Hall were added to the force, and in 1872, the first single women workers—Miss Lucy H. Hoag and Miss Gertrude Howe—joined the Mission. In 1873, came the first physician—Miss Letitia Mason—and in the same year Revs. John R. Hykes, Andrew Strittmater and A. J. Cook. Already Misses Hoag and Howe were able to report a girls' school with an average attendance of twelve pupils. Frequent itinerations had been made for several years, but it was not until this year that an out-station was opened thirty miles away, north of the Yangtse and over the borders into the Hupeh Province. One chapel had been built in the Mission, and thirty-six members and probationers were reported.

The first annual meeting was held in 1875. In 1877, there was the first visit of a bishop—Bishop Isaac W. Wiley—who had been a Medical missionary at Foochow a quarter of a century earlier. The Mission had now two families, three single men and two single women. There were reported two native helpers, one Bible-woman, thirty-five members, thirty-two probationers, thirty-five pupils in boys' schools and forty-four in girls' schools; thirteen of the girls were in a school at Kunglung, thirteen miles from Kiukiang. There was one circuit to the north of the Yangtse and two to the south. While opposition and bitter hostility were still encountered, these were manifestly decreasing in most of the places where the missionaries were becoming well known.

In 1880, Mr. Strittmater, a talented, industrious, and devoted man, died of consumption, brought on by exposure while on a journey. He and Mr. Hykes, pursued by a mob and in imminent danger of their lives, jumped into a stream of freezing water, and then making their way to their boat in the darkness, escaped to Kiukiang in their wet clothing.

Bishop Bowman presided at the annual meeting of 1881. Up to this time Kiukiang had been the only residence station of the Mission, but in this year expansion began. Superintendent Hart secured a mission site at Wuhu, and Marcus L. Taft, who had arrived the previous year, opened work in Chinkiang in rented buildings. The force of the Mission had now become much reduced. Mr. Hart had gone on furlough and Mr. Hykes was the only man left in the Mission who had been on the field more than a year. This year was signalized by the opening of *Fowler Institute* in Kiukiang, the first attempt at higher education in the Mission.

The first missionaries were sent to Wuhu (蕪湖) in 1883. These were the Revs. James Jackson and C. W. Woodall. The region of which Wuhu is the center, with its numerous waterways, is naturally one of the finest for evangelistic work in the Empire. In this year a mission site was at length obtained in Nanking, that famous old city of the Mings, and for so long the capital of the Taiping rebels. A mission site had been obtained in Yangchow a few years ago, but it was not until about the year 1894 that a mission residence was built and occupied. Nanchang (南昌) and a large region tributary to it had been worked for several years, but it was not till about 1899 that our missionaries took up their residence there. Nanchang is the capital of the Kiangsi Province and the most populous city in the Mission. It successfully resisted repeated attacks of the Taiping rebels, and until about a decade ago as stoutly resisted all attempts of missionaries to enter and live there.

Dr. Hart, after giving twenty years' effective service as Superintendent of the Mission, returned to America in poor health, and eventually severed his connection with the Mission. At a later period he became the founder and Superintendent of the Mission of the Methodist Church of Canada in the Province of Szchuan, finally passing to his reward at home in 1904.

In 1893, Mr. Hykes, also after twenty years of service, was appointed General Agent of the American Bible Society at Shanghai, where he is still rendering efficient service. In 1890, the Rev. Leslie

Stevens was sent out as Superintendent of the Mission, and after giving promise of great usefulness, died in Nanking in 1894.

MEDICAL.—The year 1884, witnessed a new start in the medical work. Two lady doctors had been sent out, but both had been compelled to leave the field. In this year Miss Hoag, who had been at home studying medicine, returned and opened up work in Chinkiang, where she has been carrying on a growing medical work ever since, assisted during the last decade or more by Dr. Gertrude Taft.

Also in 1884, Robert C. Beebe, M.D., came out for medical work in Nanking, and has been in charge there up to the present time. He is widely known among officials and people, having received the decoration of the Double Dragon from the Chinese Government. Work was begun on a hospital building in June, 1885, and the formal opening took place May 28th, 1886. The dedication was attended by U. S. Minister Denby, U. S. Consul Smithers, several officers from the warship *Marion*, and many of the leading officials of Nanking.

Geo. A. Stuart, M.D., came to the Mission in 1886, and two or three years later built a hospital at Wuhu, for several years having charge both of the medical and evangelistic work of that district. For the past decade the medical work, with one or two interruptions, has been in charge of E. H. Hart, M.D., son of the Superintendent, whose fame as a surgeon is widespread.

Two Chinese girls—Ida Kahn and Mary Stone—having completed their medical education in America, returned and opened medical work in Kiukiang in 1897. For the past few years Dr. Kahn has been endeavoring to carry on a self-supporting medical work in Nanchang. The support thus far has been mostly from the Chinese. Officials and gentry have been interested and land has been bought and a dispensary erected, and a hospital is hoped for soon. Dr. Stone has a good hospital and is carrying on an excellent medical work in Kiukiang.

EDUCATIONAL.—Miss Mary C. Robinson, an experienced teacher, came to the Mission in 1884, and in 1886 a school building was erected on the hills at Chinkiang for the small school which had been gathered together. Miss Robinson passed to her reward in March, 1906, after developing a school which has few equals in the Empire. At present the teaching is almost entirely by those who have been trained in the school. A girls' boarding-school had been begun at Wuhu, but in 1888, it was transferred to Nanking

under the care of Miss Ella C. Shaw. At the present time this school is in much favor in a city where many government and private schools are established, and there are more applications than can be received. In Nanchang Miss Kate L. Ogborn opened a girls' boarding-school in the autumn of 1903, which is already in many respects the equal of the older schools.

The oldest girls' school is in Kiukiang, the oldest station of the Mission. It is the mother of them all, and has had a widespread influence. For the last decade Miss Clara E. Merrill has been connected with the school, and for a long time in charge. A large new building is being erected.

The Fowler Institute in Kiukiang later on developed into the *William Nast College*, named after a famous German Methodist in America. It has sent forth many preachers and teachers. The most of the funds for the erection of the buildings, and largely for the carrying on of the work, have been provided by the German Methodists in America. For a period of several years it was in charge of the Rev. James Jackson, but for the most of its history it has been in charge of its present President, Rev. C. F. Kupfer, Ph.D. A large new building is in process of erection.

In 1888, Bishop Fowler, at the annual meeting of the Mission, foreseeing the demand for higher education in China, appointed the Rev. John C. Ferguson, President of the Nanking University. At that time there was neither land, buildings, nor even a school, as the nucleus of the institution which was given such a high-sounding title before it was born. However, early in the following year a small school was opened in the President's house, and in 1890, a medical department was opened with Dr. Beebe as Dean. A theological department followed. The plant now consists of three school buildings, a chapel and a students' Y. M. C. A. The school has an attendance of over 200, and would have more if there was room to receive them. So far comparatively few have completed the course in college, but the number of such is increasing. The graduates are in high demand. Dr. G. A. Stuart has been the President during the past nine years.

The evangelistic work of the Mission took a new start about the year 1886, and in 1888, there were reported 305 members and 304 probationers. For the year 1906, the numbers are 1,022 members and 1,043 probationers. Of missionaries there are seventeen men, fifteen wives, twenty-two single women, besides one man and two women employed in the Mission.

Riots and alarms have not been few in the history of the Mission, the last being in Nanchang in February, 1906, when in the midst of massacre and destruction our missionaries and property were preserved. It is a matter for thankfulness and praise to God that everywhere friendship and respect are rapidly taking the place of suspicion and hostility.

The West China Mission.

Missionaries: male, 10; female, 8. *Members*, 1,256.

The West China Mission of the Methodist Episcopal Church was inaugurated in 1881. The Board of Missions was led to take this step by the offer of the Rev. J. F. Goucher, D.D., to give \$5,000 a year for two years for this purpose. He eventually gave the same amount for the third year. The Rev. L. N. Wheeler, D.D., who, after three years in Foochow and four in Peking, had been compelled to return to America on account of poor health, was appointed Superintendent of the new Mission, sailing from San Francisco September 6th, accompanied by his family and by the Rev. Spencer Lewis* and wife.

The first winter and a part of the spring was spent by Dr. Wheeler in a tour of investigation in the West, his family remaining at Kiukiang, and Mr. Lewis and wife at Chinkiang. Chungking (重慶), in the Province of Szchuan, was chosen as the headquarters of the Mission, and a Chinese house was rented. Chungking is the commercial center and great distributing point for the three provinces of Kweichow, Yunnan and Szchuan. The China Inland Mission was then the only Protestant mission working in these provinces, and Chungking and Chentu the only cities occupied in Szchuan.

The spring had so far advanced when Dr. Wheeler returned to Kiukiang that it was decided not to move West till autumn, so that it was not until the 3rd of December that the missionary party, after an interesting and somewhat perilous journey of thirty-three days, tied up their boats under the walls of Chungking, which is a city set on a hill.

Scarcely were the two families settled in their cramped and rather unhealthy Chinese quarters than the women came in crowds to call. Miss Frances Wheeler, who had come as the representative of the Woman's Foreign Missionary Society, and Mrs. Lewis took turns in receiving them. It is a part of pioneer work to show one's self friendly, even though the visitors' main motive is curiosity.

* He has worked long on the Committee for Revision of the Mandarin Bible.

In the following March, property was purchased in a good location, adjoining the city wall, and overlooking, two or three hundred feet above, the Kialing (嘉陵江) river, which is a large tributary to the Yangtse at Chungking, and the attempt was made to convert damp, gloomy, barn-like rooms into a civilized habitation. Here in February, 1884, the first public service of the Mission was held, and from that day till the present there have never been lacking large numbers to hear the Gospel. Soon after, a daily preaching place and a boys' school were opened, and Miss Wheeler opened a girls' school, which was partly a boarding-school. Harry Crews, M.D., who, with his wife, had arrived at the close of 1883, soon opened up a small dispensary work, the place not affording room enough for a hospital.

But scarcely were these various branches of work opened up before Dr. Wheeler was again compelled, by failing health, to return to America. Accordingly the Rev. F. D. Gamewell was transferred from North China and appointed Superintendent, arriving in Chungking with his wife and Miss Gertrude Howe in December, 1884. In 1885, land was purchased in a commanding site two or three miles away from the city, and early in the following year work on residences was begun. It was planned to have there residences, schools and medical work. Small buildings for sanitariums were also being built on the hills across the Yangtse.

RIOT OF 1886.—But a storm was brewing. The foreigner was becoming too conspicuous. It looked as though he had come to stay. The residences in the country were built upon the neck of a great dragon. The sanitariums were forts from which the city was to be bombarded. The presence of thousands of students at the prefectural, civil and military examinations offered an opportunity. The old dragon awoke, and on July 1st, 1886, the possessions of all foreigners were looted or burned, and they themselves compelled to take refuge in the *hsien* and Taotai yamêns. After half a month there the missionaries escaped down river on a high flood.

The Mission was broken up. Of the three families and two single women, only Mr. and Mrs. Lewis returned, after a furlough. The other two families took up work in North China, and the single women in Central China. The Rev. H. Olin Cady was sent out a few months after the riot, finally reaching Chungking in May, 1887, in company with Rev. V. C. Hart, D.D., who spent a few months visiting the field that summer. In January, 1888, Mr. Lewis reached Chungking, returning from furlough, and soon after was appointed Superintendent of the Mission. During that winter and spring itiner

aries were undertaken, one place was opened for Sunday services and another for daily preaching, and a boys' school was opened. In the place of heaps of ruins rose the walls of a double residence, the first foreign building erected in West China. The work was again under way, and there were reported nine members and seven probationers.

Not until the autumn of 1890, were further reinforcements sent out to the Mission. Then came J. H. McCartney, M.D., and wife. The property in the country had been given up, and further property purchased in the city. On this was built one-storey buildings for a hospital, which have since given place to a large three-and-four-storey building. In 1891, came H. L. Canright, M.D., and wife, later on appointed to open medical work in Chentu. After carrying on his work for many years in unsuitable buildings he has recently completed one of the largest and finest hospital buildings in China.

Chentu (成都) was the second station opened in the Mission, Mr. Cady being sent there in June, 1891. He was for several years in charge of the station, and during his last few years there, in charge of the educational work. Early in 1904 failing health compelled him to give up mission work and return to America.

EDUCATIONAL.—Several acres of land having been bought on the river side about two miles from Chungking, in the year 1893, a building was erected, and the Chungking Institute was opened with thirty boys. The school has never been a large one, but of its score or so of graduates almost all are at work in the Mission. Opened by Mr. Lewis, from 1894 to 1900 it was in charge of the Rev. W. E. Mauly who, with the Rev. J. F. Peat and wife, reached the field in March, 1894. From then till 1904, it was in charge of the Rev. Joseph Beech, who reached the field in the beginning of 1900, and it is now in charge of the Rev. Q. A. Myers, who reached the field early in 1904. Mr. Myers has also charge of a Biblical Training School in the same place.

CHENTU.—Chentu, being the capital of the Province and a literary center, was naturally thought of as the most suitable place for higher educational work. Mr. Beech succeeded Mr. Cady there in 1904, and has intermediate and high schools and the beginnings of the Chentu College. An effort is now being made to form a UNION CHRISTIAN UNIVERSITY for all the Protestant missions in the Szechuan Province.

SUMMARY.—The evangelistic work of the Mission prospered but slowly in all the years before the Boxer movement of 1900, and in

April, 1901, there were reported but 252 members and 112 probationers. Since then there has been a strong movement toward Christianity, and in January, 1906, the Mission reported 1,256 members and 1,473 probationers. The total is doubtless now over 3,000. The work is divided into four districts—the Chungking, the Chentu, the Suiling, and the Tsicheo. Suiling first became a place of missionary residence in 1900, Rev. J. O. Curnow and wife, who had been transferred to the Mission, being sent there. A house was built at Tsicheo (資州), and Mr. and Mrs. Manly went there to live in 1903. Rev. J. A. Johanson, now in charge of Suiling (叙寧) district, transferred into the Mission in 1900.

Literary Work.

V. C. HART, D.D.:	Western China (in English).
SPENCER LEWIS:	Mandarin Bible Revision.
MISS HOWE:	Wylie's Reformation.
MISS WHITE:	Little Lord Fauntleroy.
	Prison Flower.
	Ruskin's Broom Merchant.
DR. STONE:	Till the Doctor comes.

North China Conference.

Missionaries: male, 18; female, 15. *Members*, 3,685.

ORIGIN.—Founded by L. N. Wheeler and H. H. Lowry in 1869. G. R. Davis and L. W. Pilcher arrived in 1870.

Misses Brown and Porter, of the W. F. M. S., arrived in 1872, and opened a *girls' school*, and Tientsin (天津), Paotingfu (保定府), Pachow (霸州), Tsunhua (遵化), and Jehol (熱河) were made into circuits, though there were but five members in the church at this time. At the close of 1906, it had 4,000.

1873, J. H. Pyke and W. F. Walker with their families were sent out by the Parent Board and Miss Combs, M.D., by the W. F. M. S. The church had increased to twenty-five members.

NOTED CONVERTS.—In 1874, a Chinese scholar named Wang Jui-fu (王瑞福), from the village of Anchia, in Shantung, came to Peking for the examinations of Chüjen, was converted and returned, preaching the Gospel as he went. A few months after he arrived at his home he sent his son, Wang Ch'eng-p'ei (王誠培) to Peking for a wheelbarrow-load of books, with a list of the names of eighteen persons who were anxious to become Christians. After a few weeks of study he returned with a wheelbarrow-load of Bibles and tracts. (It was he who wheeled his mother 400 miles in her search for the

Truth; he was our second ordained preacher, and was finally martyred, being shot in the Suwangfu while leading a band of Christians in defense of the Legations in Peking).

No less interesting than the story of Mr. Wang is that of the man through whose instrumentality he was brought to Christ. This man was Ch'en Ta-yung, who began as our gatekeeper, was ordained as our first preacher, was instrumental in leading our first converts into the church, and with his wife and a son and daughter, suffered death at the hands of the Boxers.

1876-7. A *training school* for native helpers was opened with eight young men.

1877-8. Messrs. Davis and Pyke distributed Taels 1,200 as famine relief.

1878. Miss Clara Cushman arrived for girls' school work. A *boys' boarding-school* was opened with six Christian boys (this was the beginning of Peking University) and a *girls' day-school* was started.

1879-80. Miss Leonora A. Howard, M.D. (now Mrs. Alexander King, of Tientsin, one of the most widely known and highly respected of lady missionaries in China), who had come to China in 1877, was called to Tientsin to treat *Lady Li*, wife of Li Hung-chang (李鴻章). The theatre connected with the memorial temple to Tseng Kuo-fan (曾國藩) was placed at her disposal, where she prescribed for 1,747 patients during the year.

\$5,000 was given by Dr. Gouger, of Baltimore, U. S., to build a Woman's Hospital in Tientsin, and Miss Sears and Mr. Willets and family arrived.

Chapels had been dedicated in Peking, both Manchu and Southern cities, Tientsin and Tsunhua, and in 1882, Dr. Howard prescribed for 22,842 patients in Tientsin. She was joined by Miss Akers, M.D. (now Mrs. H. P. Perkins, of the American Board, Paotingfu.)

1883. Arrival of W. T. Hobart and family. By this time all departments of the work were growing rapidly, and the *native preachers* for the first time were *allowed to take part* in business meetings. 1884, work opened in Lanchow (蘭州) and the east, and F. D. Gamewell left Peking to take charge of the *newly-opened mission in Szechuan* (四川). *First native elders were ordained*; they were Te Jui (德瑞) and Ch'en Ta-yung (陳大用). (Mr. Ch'en was one of those who fell at the hands of the Boxers, but he has left two sons and two sons-in-law in church work).

1885, Marcus L. Taft, transferred from the Central China Mission, became an important factor in the development of our

educational work. Anna D. Gloss, M.D., took charge of the medical work in Tientsin, where she was joined by Mrs. C. M. Jewell, who had come to China in 1883, and now took charge of the training classes for women. L. W. Pilcher was put at the head of the boys' school, which was now changed into the *Wiley Institute* with an advanced course of study.

1886. Medical work was opened at Tsunhua by N. S. Hopkins, M.D., and in Peking by Walter R. Lambuth, M.D.; and Rev. F. Brown joined the Mission.

1887. Medical work for women was opened at Tsunhua by Edna G. Terry, M.D., and the work in Peking was taken up by Drs. Crews and Curtiss. Wiley Institute was raised to the grade of a College and a new and larger property purchased for its accommodation.

1888. The girls' school in Peking had grown to large proportions and a property was purchased across the street for an advanced womens' training school. A large bell was given to the Mission, which could be heard all over that portion of the city, calling the people to prayers.

PEKING UNIVERSITY (滙文書院).—Bishop Fowler, who visited the Mission in 1888, advised that the college be constituted a University with the various departments of Liberal Arts, Science, Theology and Medicine. Rev. L. W. Pilcher was President till he died. Rev. H. H. Lowry, D.D., is now President. The University comprises: (1). The College of Liberal Arts: Professors—H. H. Lowry, F. D. Gamewell, I. T. Headland, H. E. King and two ladies; with forty-one Primary, 148 Academic and fifteen Collegiate students, of whom 139 are boarders. (2). The Wiley School of Theology: Professors—H. H. Lowry, I. T. Headland. (3). The College of Medicine (now the Union College of Medicine), with eight professors.

The Certificate of Incorporation was granted June 25th, 1890, by the Legislature of the State of New York, and is under the general control of a Board of Trustees, residing in or near New York City.

There are 139 male students and sixty-five female. (Educational Directory, 1905).

OTHER EDUCATIONAL WORK.—Industrial Schools were organized both in Peking and Tsunhua. An Intermediate School was organized at Tsunhua, together with a girls' school of a like grade. Women's and Men's Training Schools were opened at Tsunhua, Peking and Tientsin; Primary Schools were opened wherever there

was a flourishing church or chapel, and Intermediate schools have been opened at Peking, Tsunhua, Shanhaikuan (山海關), Lanchou, Tientsin and Taian (泰安), all of which have become feeders to the University.

As a result of our educational work we have seven Training Schools, in which there are fifty-four students; one college, in which there are 265 students; eight Boarding and High Schools, in which are 369 boys and 232 girls; fifty-seven other schools, in which there are 385 boys and 137 girls, making a total number of 1,442 students, the majority of them being in intermediate and college work.

BOXER YEAR.—Our Asbury Church in Peking was the first refuge of Christians and missionaries till they were taken into the Legations. F. D. Gamewell specially distinguished himself, being placed in charge of the fortifications. The story of the native Christians martyred in this year is told by Professor Headland in his "Chinese Heroes" (New York, 1902.)

When our outfits in Peking and Tsunhua were destroyed by the Boxers in 1900, we decided to enlarge our plant at Peking, and did so by purchasing more property and reconstructing our buildings in a more modern and attractive form, and instead of rebuilding the Tsunhua station, we purchased property at Ch'angli (昌黎),* where we have three residences and two hospitals to take the place of those destroyed at Tsunhua.

A station has also been opened at T'ai'an (泰安府), in Shantung, where we have three families and three single ladies of the W. F. M. S., two hospitals and dispensaries, together with boys', girls' and training schools.

A large new property has been purchased at Tientsin, farther away from the foreign settlement and nearer the native city, where we propose to rebuild, after which we will dispose of the property at present occupied.

LITERARY WORK.

Pilcher's Physical Geography...	...	...	地勢畧解
Pilcher and Lowry's Astronomy	...	...	天文畧解
Pilcher's Primary Geography...	...	...	地理初階
Mrs. Gamewell's Primary Physiology	...	...	體學易知

In English.

Prof. Headland's	Chinese Mother Goose Rhymes.
	Chinese Boy and Girl.
	Chinese Heroes.
	Our Little Chinese Cousin.

*On the railway between Lanchou and Shanhaikuan.

Methodist Episcopal Mission. Statistics of Foochow Conference, 1905.

CIRCUIT OR STATION.	Foreign Missionaries.		Foreign Missionaries, W. F. M. Society.	Native Workers of W. F. M. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Members.	Probationers.	Total Members and Probationers.	Other Adherents.	Adults Baptized.	Children Baptized.	Number of High Schools, Boarding-schools and Seminaries.	Number of Pupils.	No. of other Elementary or Day-schools.	No. of other Day Pupils.	Total Under Instruction.	No. of Sabbath Schools.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Halls and other rented Places of Worship
	Men.	Women.																			
Foochow (福州)	8	9	11	69	13	95	866	730	1,696	387	91	42	1	309	49	1,717	2,017	31	1,418	12	14
Haitang (海壇)	...	...	...	22	5	36	495	740	1,235	401	75	42	...	...	11	227	227	16	484	11	9
Hokchiang (福鼎)	...	...	...	16	12	47	993	1,440	2,299	533	150	123	...	...	13	316	316	26	629	14	21
Ngucheng (蘭田)	2	1	3	16	8	64	1,302	1,830	4,132	764	147	81	1	54	15	341	395	20	586	31	8
N'longbing (延平)	2	2	1	11	5	29	293	387	674	67	33	14	1	15	5	82	97	11	365	7	4
S. Iongbing ...	...	...	...	12	5	30	309	162	471	99	46	15	...	...	1	22	22	10	234	7	4
Kucheng (古田)	2	2	2	22	4	31	590	352	942	176	38	25	1	30	8	167	197	13	710	10	4
Kude (坑地)	...	...	...	32	4	58	614	279	893	217	84	21	...	...	10	192	192	27	681	9	8
Mingchiang (閩清)	...	...	...	20	3	61	837	192	1,429	303	112	35	1	29	4	80	109	11	465	9	11
Totals	14	14	19	220	59	451	6,269	6,112	13,771	2,947	776	398	5	437	116	3,144	3,572	165	5,572	107	86
Last year	13	13	22	219	63	447	5,936	6,198	12,134	2,426	1,048	425	...	205	...	4,502	...	180	5,518	105	85

NOTE.—Foochow has one college with eighteen teachers and forty-one students; one theological school with thirty students. There are fourteen parsonages or homes valued at \$20,350.

Total Contributions \$14,441.

Missionaries reside at Foochow, Hokchiang, Ngucheng, Iongbing, Kucheng, Mingchiang and Iekdu.

Statistics of Hinghwa Mission Conference, 1905.

ALL SUMS OF MONEY ARE IN MEXICAN DOLLARS.

Circuit or Station.	Foreign Missionaries.		W. F. M. Society.		Native Workers of W. F. M. Society.		Native Ordained Preachers.		Native Unordained Preachers.		Members.		Probationers.		Total Members and Probationers.		Other Adherents. (See Note).		Adults Baptized.		Children Baptized.		Number of High Schools, Boarding-schools and Seminaries.		No. of Teachers in same.		Number of Pupils.		No. of other Elementary or Day-schools.		No. of other Day Pupils.		Total under Instruction.		Number of Sabbath Schools.		No. of Sabbath Scholars.		No. of Churches and Chapels.		No. of Halls and other rented Places of Worship.				
	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.					
Hinghwa (興化)	...	5	4	4	16	14	152	1,407	888	2,305	2,456	188	176	3	23	286	8	131	462	57	1,678	34	36		
Antau (潯江)	6	4	43	412	239	651	1,063	51	20	5	86	86	24	436	10	16	
Singiu (仙遊)	3	18	7	81	672	331	1,003	1,362	36	63	2	6	85	6	99	184	31	894	30	6
Ingchung (永春)	...	3	1	2	1	7	55	404	162	566	584	33	22	3	9	83	7	92	175	29	461	15	10
Totals	..	8	5	9	41	32	331	2,895	1,620	4,525	5,465	308	281	8	38	454	26	408	907	141	3,469	89	68
Last year	...	7	5	9	...	34	251	2,620	1,541	4,161	4,762	321	208	20	302

NOTE.—Under supervision of the W. F. M. are twenty-one Day-schools, with 285 Students, not herein classified. Hinghwa District has one Theological School with five teachers and forty-five students.

Total Contributions on the field \$14,035.19.

Missionaries reside at Hinghwa, Ingchung, Singiu and Tehhua (德化).

Central China Mission.

ALL SUMS OF MONEY ARE IN MEXICAN DOLLARS.

Circuit or Station.	For. Mis- sionaries.		Foreign Missionaries, W. P. M. Society.	Nat. Ord. Preachers.	Nat. Unord. Preachers.	Other Helpers.	Members.	Probationers.	Total Members and Probationers.	Adults Baptized.	Children Baptized.	No. of Theological and Bible Training Schools.	No. of High Schools, Boarding Schools, etc.	No. of Teachers in Same.	No. of Pupils.	No. of other Elementary or Day Schools.	No. of other Day Pupils.	Total under Instruction.	No. of Sabbath Schools.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Halls and other Rented Places of Worship.	No. of Parsonages, or Homes.	Total Contributions on the Field.	
	Men.	Women.																							
		Men.	Women.																						
Chinkiang (鎮江)	...	2	2	4	1	1	61	18	79	7	1	...	2	11	65	1	15	80	2	105	3	...	3	\$155	
Nanking (南京)	...	8	8	8	...	12	6	408	140	548	48	11	1	2	17	218	5	130	378	6	440	5	4	9	452
Kiukiang (九江)	...	3	2	5	2	7	4	386	632	1,018	48	24	...	1	13	220	4	47	267	6	299	10	4	8	450
South Kiangsu (南江西)	3	...	3	...	9	1	26	148	174	10	1	...	1	...	43	5	59	102	4	145	7	1	13	350	
Wuhu (蕪湖)	1	2	1	...	6	...	130	268	...	...	...	...	...	...	5	77	77	6	134	4	2	4	215	
Total	...	17	14	21	3	35	1,011	1,076	2,087	113	37	1	6	41	576	20	328	904	24	1,123	29	11	37	\$1,632	
Last Year	...	18	15	19	6	26	1,026	877	1,903	130	34	1	6	56	489	22	331	820	17	923	36	...	45	\$1,479	

NOTE.—The Woman's Foreign Missionary Society has a property valued at \$25,000 (Mexican) at Yangchow. There is a debt of \$1,600 (Mexican) on property at South Nanking.
Total Contributions, \$1,632.
Missionaries reside at Chinkiang, Yangchow, Nanking, Wuhu, Kiukiang, Nanchan-fu.

Statistics of North China Conference, 1905.

ALL SUMS OF MONEY ARE IN MEXICAN DOLLARS.

Circuit or Station.	Foreign		Foreign Missionaries, Wom. For. Miss. Society.	Native Workers of Wom. For. Miss. Society.	Nat. Ordained Preachers.	Native Un'rd Preachers.	Native Teachers.	Other Helpers.	Members.	Probationers.	Total Members and Probationers.	Other Adherents.	Adults Baptized.	Children Baptized.	Total No. High Schools, Boarding Schools, Sem's.	No. of Teachers in same.	No. of Pupils.	No. of other Elementary or Day-Schools.	No. of other Day Pupils.	Total Under Instruction.	No. of Sabbath Schools.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Total Contributions on the Field.
	Men.	Women.																						
Peking (北京) ...	8	8	5	7	6	7	13	13	592	153	745	1,141	55	19	2	9	236	10	186	634	3	525	16	...
Tientsin (天津) ...	4	2	2	4	3	4	11	7	304	237	541	654	36	15	1	...	60	9	123	183	5	250	11	...
Tsunhua (遵化州) ...	1	...	...	5	3	14	7	8	624	159	883	1,091	119	88	1	...	82	8	78	178	17	495	...	...
Lanchow (灤州) ...	...	...	...	2	3	5	14	19	1,094	524	1,618	1,894	128	49	1	...	60	12	140	222	21	885	17	...
Shanhaikuan (山海關) ...	2	2	2	5	1	3	1	7	749	317	1,066	1,082	87	8	1	...	62	7	99	161	9	555	...	...
Shantung (山東) ...	3	3	3	6	2	7	14	3	222	176	398	94	38	38	2	...	101	11	106	207	6	314	6	...
Total ...	18	15	12	29	18	40	60	57	3,585	1,566	5,251	5,956	463	217	8	9	601	57	732	1,585	61	3,024	50	\$9,333
Last year ..	16	15	13	...	19	35	62	52	3,170	1,068	4,238	4,330	414	44	8	...	529	39	498	1,214	44	2,519	55	\$5,074

NOTE.—Peking has one college with eleven teachers and 208 students. Bible training schools: Peking, one with four students; Pocheng, one with eleven students; Shanhuo, one with seven students; Yutien, one with ten students; Lanchow, one with 22 students; total, five with fifty-four students. Total Contributions, \$9,333. Missionaries reside at Peking, Tientsin, Changli and Taianfu.

Statistics of West China Mission 1905.

CIRCUIT OR STATION.	Foreign Missionaries.		Foreign W. F. M. S.	Native Workers, W. F.	Native Unordained Preachers.	Native Teachers.	Foreign Teachers.	Other Helpers.	Members.	Probationers.	Total Members and Probationers.	Other Adherents.	Adults Baptized.	Children Baptized.	No. of other Elementary or Day Schools.	No. of other Day Pupils.	Total under Instruction.	No. of Sabbath Schools.	No. of Sabbath Scholars.	Churches and Chapels.	Halls and other Rented Places of Worship.	Parsonages or Homes.
	Men.	Women.																				
Chungking (重慶) ...	4	4	6	5	25	12	5	4	533	510	1,043	1,019	141	8	1	32	185	18	577	6	34	5
Chentu (成都) ...	3	3	3	1	7	6	3	...	111	194	305	722	44	...	2	43	151	6	260	1	5	3
Tsicheo (賓州) ...	2	1	...	2	15	10	2	14	349	344	693	570	148	...	6	140	164	30	596	3	28	1
Suiling (叙留) ...	1	...	...	2	10	11	...	6	263	425	688	1,646	157	22	9	226	226	18	735	1	28	1
Total ...	10	8	9	10	57	39	10	24	1,256	1,473	2,729	3,957	490	30	*23	*538	*823	72	2,168	11	95	10
Last year ...	11	8	5	8	61	14	5	6	972	1,330	2,302	1,956	424	...	18	572	752	48	1,900	10	89	9

* Additional day schools are conducted in the following places and are included in the totals : Insaudsen, twenty-six pupils; Jaishitsang, twelve pupils; Chiehchiao, fifteen pupils; Tongshansi, twenty-four pupils; Jiendsiang, twenty pupils.

NOTE.—Chungking has one college with seven teachers and fifty-one students; one Bible training school with two teachers and eleven students; two high schools with seven teachers and ninety-one pupils. Chentu has one college with five teachers and fifty students; two high schools with four teachers and fifty-eight pupils. Tsicheo has one high school, with four teachers and twenty-four pupils.

Total Contributions, \$1,732.39.

Missionaries reside at Chungking, Chentu, Tsicheo and Suiling.

WOMEN'S SOCIETIES AT WORK IN CHINA.

The Woman's Union Mission, having no male Society affiliation, has a sketch for itself. But as a general rule, the work of Women's Societies is in this volume touched upon in the story of the whole mission of their denomination without a separate treatment. But such excellent sketches have been received from the Church of England Zenana Missionary Society (working with the C. M. S.) and from the Women's Foreign Missionary Society of the Methodist Episcopal Church of the United States, that we give them a place. These, and it may be others, have an organization independent of the General Societies. But no material was received from any of the others. We append a list of other Women's Societies which are known to have work in China in close association with the General Societies :—

Woman's Baptist Foreign Society (U. S.) (two Societies).

Congregational Woman's Board of Missions (U. S.) (three Societies).

Woman's Foreign Missionary Society of the Free Methodist Church of North America.

Woman's Board of Missions of the Methodist Episcopal Church South (U. S.).

Woman's Board of Foreign Missions of the Presbyterian Church (North) (U. S.) (seven Societies).

Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church of the United States.

Woman's Board of Missions of the Reformed Church in America.

Southern Baptist Convention, Women's Missionary Union (U. S.)

United Evangelical Church (U. S.)

Women's Missionary Association of the United Brethren of Christ.

Baptist Zenana Mission (English).

Wesleyan Methodist Missionary Society, Women's Auxiliary (English).

Woman's Missionary Association of the Presbyterian Church in England.

Woman's Auxiliary for China of the Methodist New Connexion Missionary Society (English).

Church of Scotland, Women's Association for Foreign Missions.

Woman's Foreign Missions of the United Free Church of Scotland.

Zenana Missionary Society of the Irish Presbyterian Church.
Woman's Missionary Society of the Methodist Church in Canada.
Presbyterian Woman's Foreign Missionary Society in Canada.
Free Methodist Woman's Missionary Society of North America.

PIONEERS OF WOMAN'S WORK.—The first single lady to come out to the Far East was Miss Newell in 1827, to Malacca, where she had five schools for girls. But the first to enter China proper was Miss Aldersey in 1842 (see Sketch of the Society for Promoting Female Education in the East, below). Miss Lydia Fay, of the Protestant Episcopal Mission, who came out in 1850 (see p. 301), appears to have been the first single lady to come out from America to China. In 1875, Dr. Coombs opened the first Hospital for Women and Children in China (see p. 463).

The Society for Promoting Female Education in the East.

In response to the appeal of the Rev. David Abeel, the American missionary who passed through London, a number of ladies in 1834 formed themselves into a Committee called, "The Society for Promoting Female Education in China, India and the East." Four years later this name was abridged to "The Society for Promoting Female Education in the East."

Before this time, Miss Newell had been sent out in 1827, by whom is not known, to Malacca. She afterwards married Gützlaff. She was succeeded by Miss Wallace, sent out by some Scotch ladies, who soon had ten schools under her care, i.e., eight Chinese, eight Tamil, and one Malay, with 200 girls. But in 1825, the first Female School for Chinese was founded at Singapore by Miss Grant. Miss Wallace became Gützlaff's second wife, but other agents were sent out and the work went forward.

But the most famous lady missionary of those early days was Miss Aldersey, the first single woman to enter China proper. She had been on the Committee of the Society since its formation, was possessed of ample means, but resolved in 1832 to accompany a missionary party to Malacca. Sudden bereavement compelled her to wait till 1837, when she left England with Dr. and Mrs. Medhurst. She first began work at Sourabaya, a Dutch settlement in Java, where she spent six years teaching a girls' school. After a short stay at Singapore she arrived at Hongkong the very day peace was proclaimed, and the five ports thrown open to commerce and missionary effort. Finally she settled in Ningpo, and in 1844, opened the

First Girls' School in China. This she was able to carry on for some years at her own expense, until at last it became too large and the Society helped. But she herself remained an honorary missionary to the last. In 1857, she left in bad health for Australia, where she died. Her name is still fragrant in Ningpo, and one of her converts in Java, whose romantic story is told by Miss Ellis in "Our Eastern Sisters" (R. T. S.) is Mrs. Tseng Lai-sun, still living on Boone Road, Shanghai.

The Society continued to send workers to China till 1899, when it transferred its workers to the C. M. S. at Hongkong and Foochow and ceased to exist. Miss Higginbotham, of Ningpo, who came in 1887, attended the 1890 Conference at Shanghai as a delegate of that Society.

The following is a list as far as ascertainable :—

Miss H. Baxter, 1862.	Miss Bushell, 1883.
Miss Oxlad, 1864.	Miss Lambert, 1889.
Miss G. Smith, 1878.	Miss Eyre, 1889.
Miss Johnstone, 1874.	Miss H. S. Fletcher, 1892.
Miss Foster, Miss Magill, 1885.	Miss A. M. Baker, 1894.
Miss Higginbotham, 1887.	



WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Headquarters: 150 Fifth Avenue, New York. *President:* Mrs. Stephen L. Baldwin. Entered China, 1871.

PREVIOUS WORK.—The American Methodist Episcopal Church entered China in 1847. At that early day the doors were largely closed to work for women and girls. But the wives of the missionaries were on the alert to seize every opportunity to take to their heathen sisters the Gospel of Christ.

In January, 1848, Mrs. R. S. Maclay opened the first Girls' School of the Methodist Episcopal Church in China; a small day-school of ten pupils.

The first Boarding-school for Girls was established by the Misses Beulah and Sarah Woolston, November 28th, 1859, with *one* scholar! The first girl of this school and of Methodism to enter the Church was baptized in 1862.

In the meanwhile this Southern China Mission, with its centre at Foochow (福州府), had in 1866 established a second Mission for the Methodist Episcopal Church in Central China, with its centre at Kiukiang (九江), and in 1869 a third in North China, with centre at Peking; and the fourth Mission in West China, central station at Chungking, in 1881.

ORIGIN.—The Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized in 1869, and China was the second country to which it sent its agents, and to the four Missions on the following dates: To South and North China, in 1871; to Central China, in 1872; and to West China, in 1882.

In 1871, the Misses Woolston, who had been supported by the "China Ladies' Missionary Society of Baltimore"—they collecting the money for the General Society—were with their school transferred to the Woman's Society.

This first Methodist School for Girls in all Eastern Asia, which commenced with one scholar, grew steadily in favor and successful work until a new site and larger buildings had to be provided.

THE WORK EXPANDS.—The *second* boarding-school in this Conference was established at Hinghwa (興化), then a station of the Foochow Conference, in 1891, by Mrs. William Brewster, and it grew rapidly having fifty girls in attendance the second year.

In 1893, the *third* school was opened by the Misses Hartford and Rouse at Kucheng (古城), ninety-three miles from Foochow, with twenty-five pupils.

In 1894, a boarding-school was opened in the Hokchiang District, and located at Ngucheng. This is the district in which, Miss Lydia A. Trimble has done such remarkable evangelistic work. The *fifth* boarding-school was organized at Yongping, two days' journey from Kucheng, by that indefatigable worker, Miss Mabel C. Hartford, and her associate, Miss Alice Linam. In the meanwhile, under the fostering care of the Woman's Society, Day and Bible Training Schools, Bible-women, and other work and workers, multiplied.

HINGHWA CONFERENCE.—The Hinghwa Station, fifty miles to the south-west, so developed in all work throughout its three districts that it was made a separate Mission Conference; and the Society sent to it the Misses Wilson, Wells, Todd, Libeus, Dr. Donohue, and other faithful ones.

Medical work was also begun.

CENTRAL CHINA.—The work of the six districts of the Mother Conference—Foochow—had also grown rapidly. Workers were needed for both Boards; but when again two new families came in 1867, the Conference sent them to Kiukiang to found the third Mission—that of Central China; but the Woman's Society sent no workers there until 1872, when the Misses Howe and Hoag arrived, and in January, 1873, at Kiukiang, opened a boarding-school with *two* girls!

Miss Howe adopted successively four infant girls, and Miss Hoag one. Every one of these has been a joy in Christian character and work, not only to their guardians but also to the Mission.

It was not until 1877 that the first comfortable building was provided for the Girls' Boarding-school at Kiukiang. In 1875, Miss Hoag commenced special work for women, and in 1884, the second boarding-school was founded by Miss Mary Robinson at Chinkiang (鎮江).

In 1887, a boarding-school was opened at Wuhu and taught by a scholar of the Kiukiang School, under the supervision of Mrs. Jackson, until her failure in health forced the closing of the school. Six of the scholars went to Nanking to the school opened there in 1888, which school has also outgrown its building, and a larger one is now under construction.

Bible-women's Training Schools were also maintained in Kiu-kiang and Nanking.

NORTH CHINA.—In 1869, Foochow Conference again ignored its own dire need of workers, and, when two sorely-needed new families came, sent them to Peking to found the third Mission. To this field also, in 1871, the Woman's Board sent its first agents, the Misses Brown and Porter. In 1872, they opened in Peking the first boarding-school, with one girl of thirteen years; two more followed, and the three were shortly found weeping bitterly because—and they sobbed out the words—"We have teachers who are so foolish as to think that girls can learn books." And lo! this school, begun with three dismayed little maids, has developed into a great graded school of about 200 fine students; the rich and the poor, the high and the low, studying together in the most loving comradeship; and one hundred of them were tested in faith and not found lacking in the Siege of Peking. The Principal is Mrs. Jewell.

From the first it has been a condition of entrance that every girl should unbind her feet. This was more possible in North China, where the natural-footed Tartar woman could help her Chinese sister in countenance and where character would not be involved as in the south.

In the school at Peking silent study was enforced and found entirely feasible. Bible-women's Training Schools were opened at Peking and Tientsin; and the Peking boarding-school has supplied the teachers for them.

In 1888, a boarding-school was opened at Tsunhua (遵化州), a hundred miles from Peking; six girls from the Peking school being the first scholars. There were fifty-six girls in this school in 1893.

WEST CHINA.—The Rev. Dr. Wheeler, who was the first missionary to go to North China, before he died saw two of his daughters missionaries—Mrs. Verity in North China and Mrs. Newman in Central China; and recently the youngest daughter has gone to the North China Mission. In 1883, he was sent to Chungking, West China, to establish the fourth Mission for the Methodist Episcopal Church. His daughter, now Mrs. Verity, promptly opened a school with twenty-eight girls, and could have had a hundred if there had been room and means of support. The first Girls' Day-school was opened by Mr. Cady, with fourteen girls in Chungking (重慶). The first woman was baptized in 1888 in Chungking, when sixty years of age, and proved faithful to the end.

The first Bible-woman was from the first boarding-school, and was trained for her special work by Mrs. Lewis and Mrs. Curnow. Dr. Crews cared for the women in the General Dispensary in Chungking. In 1895, the Woman's Society made its first appropriation for medical work for women in the Hospital of the General Society, in care of Dr. McCartney. The greater freedom of women in West China made this possible.

RIOT.—In 1886, a riot closed all the work in this Mission, and the woman's part was not reopened until 1896; and the wives of the missionaries again did their utmost for the women and girls during this long interval. Since then the doors have been wide open for such service; but the Woman's Society, pressed by the work already begun in other fields, has sent less money and fewer workers there than to any other field, so that Christian men far outnumber Christian women, and the cry has come to the Society, in most earnest appeal, from these men, for teachers for their women and girls.

Mrs. William A. Gamble, of Cincinnati, Ohio, has built a fine hospital for women and children in this Mission, and another for the Hinghwa Mission, Southern China.

FIRST THINGS.—The first day-school was opened by Mrs. Robert S. Maclay in 1848, with ten pupils. It was continued, with intervals, seven years.

The first boarding-school was founded by the Misses Beulah and Sarah Woolston in 1859, and for days they had just one pupil; but their faith failed not. The first girl of this school was baptized and received into the Church, March 9th, 1862.

The first Bible-woman, Wong Yu-ang, was employed by Mrs. Stephen L. Baldwin in 1870, and thirty years later she rejoiced that God had permitted her to "preach the Gospel" all these years. She was the first Bible-woman in the Woman's Hospital at Foochow.

The first Bible-woman's Training School was commenced by Mrs. Nathan Sites in connection with the Foochow Boarding-school in 1879, and has been followed by such schools, some with their own buildings, in all the Methodist Missions in China, and they cannot yet supply the demand for Bible-women.

The first Orphanage was a small building in Foochow Mission, established in 1861. This small affair has developed into the Mary E. Cook Memorial Orphanage, with its Cottage Homes, in

which cast-away and poverty-stricken little ones are being cared for and taught of God.

THE INDUSTRIAL WORK has not, until recent years, had much attention in the Methodist Episcopal China Missions, save that some girls in the boarding-schools have, by work, partially or even wholly paid their way; but they have all been taught good house-keeping, sewing, etc. Recently Miss Jean Adams, leaving luxury and ease in the United States, went as a self-supporting missionary to Foochow: Her heart was deeply touched by the almost starving condition of many women. She commenced by teaching a few the beautiful drawn-linen work; these have multiplied to about 200, and Miss Adams, with assistance, is carrying on this merciful work by her own service and means, and has made it self-supporting. Industrial work, on a smaller scale, is also carried on in other stations of the Foochow Conference, in the Hinghwa Mission Conference, and in Central China Mission.

THE FIRST SEMINARY FOR THE HIGHER-CLASS GIRLS was established by Miss Ruth M. Sites in a part of a Mandarin's house. We expect this school to become a part of the proposed real College for Girls, to be located at Foochow.

THE FIRST WOMAN'S ANNUAL CONFERENCE was held in Foochow at the time of the regular Annual Conference in 1885. Bible-women and teachers came from all points of the work, with their reports for the year and for instruction. It was truly something new in the Chinese world. Women had previously come together in their own cities and churches, but not from afar, or for several days' sessions.

THE FIRST WORK FOR LEPERS.—Mrs. Brewster, whose energy and sympathy for the needy never fail, established the *first Leper School* at Hinghwa about 1892. Miss Phoebe Wells also gave much care to this school, and later, when transferred to Foochow, established a like blessed work in the largest leper village of 1,000, just outside the wall of Foochow city. They have, and are, very proud of their own little church, parsonage, and school, all of brick, well-built, the gift of American friends.

ROMANIZED COLLOQUIAL SCHOOLS.—The use of the English alphabet to spell the sound of the Chinese character, resulting in Romanized Colloquial Schools, has proved to be the very gift of God to women whose age and untrained minds preclude the possibility to grasp the intricate Chinese characters.

FOOT-BINDING.—The persistent, patient teaching of the missionaries, from the very first, against this crippling of the feet, has not only accomplished direct results, but has prepared the way for the Anti-foot-binding Society (天足會), which has accomplished so much toward the abolition of the custom.

MEDICAL WORK.—Next to the Evangelistic and Educational efforts, Medical Work for Women and Girls must stand as a mighty force for dispelling prejudice and superstition and winning the hearts of the people of all classes.

The first medical woman ever sent to heathen women was Dr. Clara Swain, sent by the Methodist Woman's Foreign Missionary Society in 1869, to Bareilly, India.

In 1873, Dr. Lucinda Coombs, a graduate of the Woman's Medical College of Philadelphia, was sent to Peking; and thus to her was given the great honor and privilege of introducing this inexpressible blessing to the women of China.

In 1875, Dr. Coombs opened the first Hospital for Women and Children in China.

The second physician, a graduate of the Woman's Medical College of New York, Dr. Sigourney L. Trask, was sent to Foochow in 1874. The waiting for a Homœopathic Doctor was in vain. One could not be found.

The first large Woman's Hospital, in foreign style, was erected in Foochow in 1877, and was dedicated formally to its blessed work on April 18th of the same year. Many friends—missionary, professional, mercantile, and diplomatic—honored the occasion with their presence.

Dr. Trask gave eleven faithful years of service, building up rapidly a great hospital and general practice, and was succeeded by a number who have done like faithful service; while Dr. Hui King-eng has commanded the respect and admiration of all for her skill and Christian character.

In 1877, Dr. Lonora Howard joined Dr. Coombs at Peking. To her was given the privilege to treat successfully Lady Li, the wife of the great Viceroy Li Hung-chang. This called the attention of the higher classes to woman's work. Dr. Howard was called to other high-class and official families. Lady Li, the Viceroy and his mother became the devoted friends of this Christian physician. Lady Li built her a hospital at Tientsin, and the mother left her a thousand dollars for her work, said to be the first bequest to Christian benevolence from a Chinese woman.

The Isabella Fisher Hospital at Tientsin was granted to the American government for its soldiers in 1900, and proved an inestimable blessing, with its medical outfit and comfortable wards.

It was cabled from China that Dr. Terry was among the slain, and most solemn funeral services were held for her in one of our chief churches in Boston; but she went through the siege, and returned home very much alive and had the unique experience of speaking as one from the dead to a large audience in the very church in which her funeral services had been held a few months before.

In 1884, there occurred an event, which might also be termed an epoch in *advance work*, and which made a profound impression upon all watching the trend of missionary effort.

Miss Hui King-eng, a daughter of the saintly Rev. Hui Yong-mi, and of the third generation of Christians in this remarkable Hui family of Foochow after completing her course in the boarding-school, came to the United States for higher education and a medical course. Dr. Hui also took a year of post-graduate work, and returned to Foochow in 1895, an exceptionally qualified medical missionary.

She has been for years in charge of "The Woolston Memorial Hospital" in that great city. Her patients are numbered annually by thousands, while her chief aim is to give the Gospel to them; and conversions have been many. Although an unmarried woman, so contrary to all Chinese custom, and often traveling miles alone in her chair to relieve the sick, she commands, not only the highest regard of foreign friends, but the almost reverent love of her own people.

The first medical work for women in Central China was established at Kiukiang in 1875 by Dr. Letitia Mason, a graduate of the Medical College of Chicago. From the first it was a success, and Dr. Mason gave the most unselfish service until failing health cut short the work and compelled her to return home in 1876.

Not until 1884, was medical work resumed, and then at Chin-kiang by Dr. Lucy Hoag, one of the two founders of woman's work in Central China. In the well-conducted hospital at Chin-kiang Dr. Hoag and Dr. Gertrude Taft, with the valuable help of Dr. Hoag's adopted daughter "Katie," have treated thousands of patients, having great success both in general practice and surgery. During one summer, when Dr. Hoag was in the United States for rest, "Katie" had entire charge of the hospital, even to the successful treatment of Asiatic cholera!

In 1892, Miss Gertrude Howe, who with Dr. Hoag, commenced the woman's work in this Mission, returned to the United States,

bringing with her two native girls for higher education : one her adopted daughter, *Ida Kahn*, and the other her friend, *Mary Stone*, Stone being the translation of her surname. Both were graduates of the boarding-school at Kiukiang. These two entered the Medical Department of Michigan University at Ann Arbor and took the full course, making a fine record ! They returned to Kiukiang in 1896, and were welcomed most enthusiastically by the natives themselves firing off 40,000 fire-crackers !

Soon they were in charge of a fine, foreign-built hospital ; Dr. Stone remains chief of this hospital, while Dr. Kahn responded to the urgent call to open medical work in the great city of a million—Nanchang, the capital of Kiangsi. By the successful treatment of the wife of an official of that city, she opened the gates to Protestant missionaries. She is now there conducting a nearly self-supporting medical work, having from her fees secured a \$1,600 dispensary : and the natives themselves have given and deeded in due form to our Woman's Society a fine site in the city, valued at \$6,000.00 for our Medical Home and Hospital ; and large help will doubtless be received from the natives in building the hospital.

The fourth native medical woman was prepared for her work in the Philadelphia Woman's Medical College. She was a graduate of the Hinghwa Boarding-school, the daughter of one of the pastors of that Mission. When *en route* for San Francisco their train ran over a man. He was brought into the baggage car seriously injured. The conductor hastened through the train, seeking a physician, when Dr. Li was introduced, and hastened to the man's help, skillfully stopping the violent haemorrhage, and ministering to his need until the train arrived at a station, where he could be taken to a hospital. One can but wonder whether he was anti-Chinese !

Dr. Mary Stone's sister, Anna, also came to the United States for higher education. She was a most successful evangelist in her sister's hospital at Kiukiang until our Father called her home—March 13th, 1906.

One other native girl from Central China, and three from Foochow, have also come to the United States for higher education.



Statistics of the W. F. M. S. of the M. E. Church of the U. S.

FIRST FIELDS ENTERED SOUTH AND NORTH CHINA.		Foreign Missionaries.		Foreign Medical Missionaries.		Native Missionaries.		Native Medical Missionaries.		Boarding-schools.		Students.		Day-schools.		Students.		Kindergarten Schools.		Students.		Bible Women's Training Schools.		Students.		Romanized Colloquial Schools.		Students.	
1904	...	56	15	4	3	16	809	140	2,168	5	100	15	293	6	63														
1905	...	58	15	5	5	17	1,267	151	2,315	6	120	19	336	6	70														

			Industrial Schools.																							
1904	...	1	150	1	50	153	250	212	21	85,684	41	18	1	53												
1905	...	1	200	1	60	171	250	216	28	112,565	45	21	1	54												

Appropriation for 1906 is \$106,544 Gold.

Total from 1872-1906, \$1,277,417. Gold.



WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA

(女公會).

Headquarters : 67 Bible House, New York. Undenominational.*Secretary* : Miss S. D. Doremus. Entered China, 1868.*Field*, Shanghai and vicinity.*Missionaries*, 8. *Communicants*, 126.

THE PIONEER WOMAN'S SOCIETY.—This Society was organized in 1860. It is carried on entirely by women with unsalaried officers. Its aim is the salvation and elevation of heathen women.

In view of the deplorable condition of Oriental women the great object of this Society was the evangelization of heathen women. There was a day when no single women were working in foreign lands, a day when it was not even thought of as a possibility.

DAVID ABEEL.—Native customs in heathen lands made a "Woman's Mission" imperative. The year 1834 marks an epoch in the history of heathen women, for then the Rev. David Abeel returning from his mission in China, via England, first presented their claims. The history of the Woman's Union Missionary Society forms the most enduring monument of this godly advocate for the elevation of heathen women. This germ of a Woman's Mission was not forgotten by Mrs. Thomas C. Doremus, of New York City, whose consecrated heart had been fired to enthusiasm by her personal friendship with Dr. Abeel, when twenty-six years later—in 1860—an independent Society was organized, and she became its first President, and her daughter, Miss S. D. Doremus, its first Corresponding Secretary, who is still active in this capacity, after forty-six years of continuous service.

The Society works on undenominational lines, and is a standing example of Union. Methodists, Presbyterians, Congregationalists, Episcopalians and Friends work side by side, with one supreme object, "To win for Christ."

ORIGIN.—This Society dates its first practical interest in China from the year 1861, when the first contributions reached the field for the support of Bible-women under Bishop Boone, (1st.) of the American Church Mission. Additional gifts were sent two years later toward the support of a Miss Adriance, then in Amoy, China, who had expected to be regularly appointed as a missionary of this Society. Failing health brought her life to a sudden close, but not

before the works and aims of this Society had impressed her, and as a token of her sympathy and co-operation, at her death, she left the Society, yet in its infancy, a gift of three hundred dollars gold, the first bequest which had been recorded since its organization.

Bible-women continued to be supported through Bishop Boone and Archdeacon Thomson, of the American Church Mission, until in 1868, three missionaries were appointed to China to establish a boarding-school for girls in Peking. A bequest from a warm personal friend of the Society, Mrs. E. C. Bridgman, led to the removal of the work from Peking to Shanghai in 1881, to occupy the premises now known as Bridgman Home (裨文堂). Without interruption a boarding-school for girls has been maintained, with an average attendance of thirty-five pupils. Amid all the changes the school has held its own. Many of the pupils of those early days of the Mission are to-day living lives of usefulness. The majority have become wives and mothers of Christian families, while a large number, of more recent years, have given faithful service as day-school and other teachers. A few, too, have distinguished themselves as efficient and trustworthy assistants in hospital and dispensary work in our Margaret Williamson Hospital. It has been the exception for girls who have remained long in the school to leave without having taken their stand for Christ. Coming as the pupils have, not only from Shanghai, but from the surrounding country as well, the influence of the educational work cannot be estimated. Since 1900, a step toward self-support has been taken with most gratifying results. Three pupils were graduated in July, 1906, all of whom continue with us in the work. The school at present is in a good condition, and is superintended by Miss Charlotte M. Johnson, who came out in October, 1904.

An average of four day-schools has been sustained by the Mission since its establishment in Shanghai. Over two thousand children have received regular instruction. These schools have been taught by former pupils of the Bridgman Memorial School. The distinguishing feature of these schools is that the pupils have been girls between the ages of five and fifteen years. Recently a new day-school has been opened for older girls and young women of literary families, which gives promise of success. Wives, too, and daughters of official families are in attendance. The day-school work has afforded a medium through which a force has been at work in the awakening of the old China. "Cast thy bread upon the waters and thou shalt find it after many days."

MEDICAL WORK.—Quite an important branch of the Woman's Union Mission is the "Margaret Williamson" Hospital (女公會婦孺醫院) on the French Siccawei Road, just beyond the West Gate of the native city (of Shanghai). It is to Mrs. James Williamson, of New York, one of the founders of the Mission, that the hospital owes its existence. At the very beginning of the work in 1882, Miss Mary Burnette and Miss Kirkby (now Mrs. Dr. H. W. Boone), in charge of the Bridgman Memorial School, laid before the Society the need of a Hospital for Women and Children, and Mrs. Williamson responded most generously. It was her intention to build and endow the hospital, but circumstances prevented the latter. (Mrs. Williamson died before the hospital was built).

In September of 1883, Dr. Elizabeth Reifsnyder arrived in Shanghai, and in March of 1884, she was joined by Miss Elizabeth McKechnie, a trained nurse. The foundations of the work were laid by these two: Miss McKechnie leaving after twelve years to become the wife of Archdeacon E. H. Thomson, Dr. Reifsnyder still continuing in the work.

The hospital was opened in 1885. In the latter part of 1889, "Stevenside," a home for the medical staff, was occupied. This was a gift from Miss Sophia Stevens, of Princeton, New Jersey. In 1892, two new wards were added: one, the gift of the Hon. S. Wells Williams, a life-long friend of the founder of the Society, Mrs. Thomas C. Doremus; the other, the gift of Miss Stevens. The wards are named for the donors. Miss Stevens also gave the operating room.

In 1897, extensive enlargements were made, but on August 22nd, 1898, the main building was destroyed by fire. The operating room and two wards were saved. Almost at once foreigners and natives came forward with subscriptions sufficient to rebuild the hospital, a testimony to their estimation of its worth.

In November, 1887, Dr. Mary Gale arrived, but owing to ill-health was not able to continue long in the medical work. In 1893, Dr. Emily Garner arrived in Shanghai, and has been in the work ever since then. Dr. Mary Newell joined the Mission in May, 1905.

The hospital has some fifty beds, most of which are endowed; thirty dollars gold, a year, being the amount received for each, and this is the only source of revenue from America.

From the very beginning it was deemed best to have the wealthy Chinese pay for services rendered, the poor being cared for, both in the hospital and at the dispensary, free. This plan has

worked very well, and the Chinese who have given, have felt that they were helping in caring for their own people. High and low, rich and poor, have been seen, both in their homes and at the hospital, and the Gospel has been preached to all; which means that since the beginning of the work *over half a million of patients* have received attention. Preaching every day to the dispensary patients, bed-side talks and instruction, distribution of tracts to those who come daily, and as in one year alone upwards of one hundred towns, cities and villages were represented, it can be readily seen that the object for which the hospital was built, namely, the spread of the Gospel, is being aided very greatly. As about one-sixth of the patients are maternity cases a separate building for this class, as well as a Children's Ward, are under consideration.

From the annual report for 1905, we get the following statistics :—

Patients treated in the wards	...	...	...	688
Patients treated in the hospital	...	...	...	151
Patients treated in the dispensary	...	...	...	45,700
New patients at the dispensary	...	...	...	29,259
Visits made to homes	...	...	...	321
Prescriptions filled	...	...	...	623,119
Money received from Chinese patients	...	...	...	\$8,105.27

EVANGELISTIC.—Direct evangelistic effort has been a prominent feature in the history of the Mission. Through the establishment of our Margaret Williamson Hospital the opportunities for evangelization have been unlimited. This led to the appointment of Miss M. J. Irvine to this branch of the work in 1891, and she was joined by her sister, Miss Elizabeth Irvine, in 1897. With the assistance of trained Bible-women the Gospel has been preached daily in the clinics, and by the bed-sides of the patients. Marvelous incidents of conversions have occurred. These have returned to their homes as centres of light in districts hitherto untouched by the influence of the Gospel. In the following up of such there has been abundant opportunity to reach many new homes, and as a result of this work, to-day there are groups of Christians scattered within a radius of forty miles of Shanghai.

The need of a Bible school was felt, where the work of teaching the women might be made more effective. This led to the establishment of the Mrs. Richard Allen Memorial Bible School in 1893, in order that women might be given a more regular course of instruction than that afforded by occasional visits in the home. Since the beginning a large number have passed through the school and

several have shown qualifications for the spread of the Gospel, and are now doing the work of Bible-women. This work has proved that no woman is either too old, or too illiterate to be taught and in turn become a medium of the knowledge of salvation to her own country women.

With the exception of the formal ministry of the pulpit all meetings are conducted by the missionaries and Bible-women. A band of one hundred and twenty-six Christians are visited regularly by the missionary or Bible-woman or both as the case may be. Itinerating has also been done throughout the Pootung district with most encouraging results.

In the elevation of China's womanhood, eternity alone will reveal the far-reaching influences of this three-fold mission work in the regeneration of the Chinese Empire.

List of Missionaries sent out since the beginning of the Mission in China :—

Mrs. C. V. R. Bonney	...	...	...	...	...	...	...	1868
Miss D. M. Down	...	...	...	...	...	...	...	1868
Miss Emily Adams	...	...	...	...	...	...	...	1868
Miss Martha B. North	...	...	...	...	...	...	...	1870
Mrs. M. T. True	...	...	...	...	...	...	...	1873
Miss Mary B. Colbourn	...	...	...	...	...	...	...	1875
Miss Mary B. Burnette	...	...	...	...	...	...	...	1875
Mrs. Samuel Pruyn	...	...	...	...	...	...	...	1878
Miss Annie E. Kirkby (Mrs. Dr. Boone)	...	...	...	...	...	...	...	1879
*Dr. Elizabeth Reifsnnyder	...	...	...	...	...	...	...	1883
Miss Elizabeth McKeehinie (Mrs. Archdeacon Thomson)	...	...	...	...	...	...	...	1883
Miss M. J. Bennette	...	...	...	...	...	...	...	1884
Dr. Mary Gale	...	...	...	...	...	...	...	1887
Miss Andrews	...	...	...	...	...	...	...	1887
Miss Brunton	...	...	...	...	...	...	...	1887
Miss Francis Smith (Mrs. Henry Woods)	...	...	...	...	...	...	...	1888
Miss Regina Garel	...	...	...	...	...	...	...	1889
*Miss M. J. Irvine	...	...	...	...	...	...	...	1891
Miss Lillian Cobb	...	...	...	...	...	...	...	1892
*Dr. Emily Garner	...	...	...	...	...	...	...	1893
Miss Marietta Melvin	...	...	...	...	...	...	...	1893
Miss Martha Berninger	...	...	...	...	...	...	...	1896
*Miss Elizabeth Irvine	...	...	...	...	...	...	...	1897
Dr. Sarah Kerr	...	...	...	...	...	...	...	1898
Miss Helen Strain	...	...	...	...	...	...	...	1899
Dr. Minette Burnham	...	...	...	...	...	...	...	1902
Dr. Emma Osborne Cleaver (Mrs. Parrott)	...	...	...	...	...	...	...	1903
*Miss Charlotte M. Johnson	...	...	...	...	...	...	...	1904
*Dr. Mary Newell	...	...	...	...	...	...	...	1905
*Mrs. Dunkerly	...	...	...	...	...	...	...	1906
*Miss Bertha Miller	...	...	...	...	...	...	...	1906
*Dr. Hamilton	...	...	...	...	...	...	...	1906

*Still in the Mission.

Statistics of the Woman's Union Mission, Shanghai, 1905.

EDUCATIONAL AND EVANGELISTIC DEPARTMENTS.

BOARDING-SCHOOL	...	...	...	...	...	1
Foreign Teachers...	...	...	...	...	...	1
Chinese Teachers...	...	...	...	...	...	3
Pupils	...	...	...	...	...	40
DAY-SCHOOLS	...	...	...	...	...	5
Foreign Teachers...	...	...	...	...	...	1
Chinese Teachers...	...	...	...	...	...	5
Pupils	...	...	...	...	...	80
WOMAN'S BIBLE SCHOOL	...	...	...	...	...	1
Bible Women	...	..	...	...	...	3
Regular Students...	...	...	...	...	...	3
Foreign Teachers...	...	...	...	...	...	1
Persons Baptized	...	...	...	...	...	7
Christians	...	...	...	...	...	126
Books and Tracts Sold	...	...	...	...	...	3,200

LIST OF WORKS.

One Hymn Book (100 hymns. Selections from Gospel Hymns).
 "The Word for the Work" (Hand-book for personal workers).
 Translated by Miss Elizabeth Irvine.



THE BASEL GERMAN EVANGELICAL MISSIONARY SOCIETY (巴 色 會).

Headquarters: Basel, Switzerland. *Chief Secretary:* Dr. Th. Oehler. *Secretaries:* Rev. F. Würz, Rev. Hans Anstein. In China: Rev. G. Gussmann, Hongkong, President. *Missionaries:* 31 male, 17 female. *Field:* Hongkong and Kwangtung. *Christians,* 8,131. Entered China, 1846.

THE FIELD.—This Mission began its operations in 1846 in the province of Kwangtung among the tribe of the Hakkas (客家), who immigrated some 500-600 years ago from the provinces of Fukien and Kiangsi (some say Kiangnan).

ORIGIN OF THE WORK.—In response to a call of the well-known Dr. Gützlaff, the Basel Mission Committee sent their *first missionaries*—the Revs. Th. Hamberg* and R. Lechler†—to China in the year 1846. (Mr. Lechler is now enjoying his well-earned rest in his own country, Württemberg, after an active service of over fifty years). From the very beginning the missionaries' intention was to work in the interior of the country.

THE FIRST CONVERT.—A man of the village of Lilong, in the Sanon (新安) district, was the instrument in God's hand to carry the glad tidings of the Gospel to those parts. The man's name was Kong Yin.

One day, by the influence of God's Spirit, he came to Mr. Hamberg with a cane hidden under his coat. He showed this cane to Mr. Hamberg and asked him to inflict corporal punishment on him, with a hope "that his conscience might be eased thereby." Mr. Hamberg showed him a better way to that end, namely how to obtain peace with God, and when he had experienced the forgiving grace of God, he felt himself constrained to witness to his own friends what Jesus had done with him.

He also began to preach the Gospel in his own village. His brother and a cousin of his came to Hongkong and received instruction from Mr. Hamberg and were baptized after some time.

In May, 1852, Mr. Hamberg came to Lilong for the first time and stayed there for three weeks, at the end of which period he baptized twenty people. This was the origin of the church at Lilong.

EARLY PERILS.—In the neighbourhood there was a market town called Pukak, where Mr. Hamberg succeeded in renting a row of

* Native of Sweden, died at Hongkong 1854.

† Author of several valuable works in Chinese.

shops. In March, 1853, Mr. and Mrs. Hamberg went to Pukak and lived there; it was rather difficult for a foreign family to live in the interior at that time.

Unfortunately the people of Pukak had a serious feud with the people of a neighbouring village, and in the fighting that took place the missionaries' house was exposed to the fire of both parties. Many a bullet struck the house so that the inmates were forced to retreat from the rooms upstairs to those below. Anxiety reached its highest point when a band of robbers tried to carry away Mrs. Hamberg in order to extort a large sum of money from her husband, but by the watchfulness of Mr. Hamberg and the native Christians the robbers were prevented from carrying out their plan. Mr. Hamberg was called to his rest in 1854; his death was a great loss to the Mission.

Soon after this, the very existence of the good work commenced at Pukak and Lilong was threatened by the war between the Chinese and the English which broke out in 1856. Mr. Winnes, who had come out in 1852, was made a prisoner at Pukak, and had to pay a large sum as a ransom. Thus the missionaries were compelled to retreat to Hongkong.

HONGKONG AS BASE.—But the involuntary stay of the missionaries on the island of Hongkong was not without some fruit. A small congregation from among the Hakkas was gathered by them, and in 1858, a permanent mission station was established in Hongkong with the intention of serving as a place of refuge for the missionaries in time of uproar and as a base of supplies. At Hongkong the General Secretary, Rev. G. Gussmann, is stationed now.

In November, 1858, Mr. Winnes paid a visit to Lilong to strengthen our little flock there, but it took another year before he could venture to return again and remain there permanently. Not desiring to settle down again at Pukak, Mr. Winnes in 1859 built a small house at Lilong, to which, in the course of time, some more buildings were added. The congregation increased and a number of out-stations could be opened. One of these Kbi tshung, close to Mirs Bay, was made a central station in 1879; another, Chonghang-kang, some eight miles from Lilong, was made a central station in 1883. In 1882, Longheu, fifteen miles to the west of Lilong, was taken over by our Society from the Rhenish Mission. About half the number of the inhabitants at Longheu are now Christians. (These stations are mostly on the line of the proposed railway from Kowloon to Canton).

INTO THE FAR INTERIOR.—Hongkong and the places in the lower parts of the province of Canton taken up by our Society

represent, however, the smaller part of our mission-field. In a wonderful way the Lord led our brethren into the interior of the country. In the year 1851, a man, Chong Hin by name, was baptized in Hongkong, who afterwards was intrusted with the work of preaching the Gospel. Chong Hin was born in the district of Chonglo (長樂), some 300 miles north-east from Hongkong. Very soon he was led by the Spirit of God to proclaim the good news of Jesus Christ to the people of his own tribe. In 1852, he was permitted to undertake the long journey to his own country, where a genuine revival took place. Some of the inquirers came down with him to Hongkong. After his return Chong Hin remained in his own country for good. In 1860, the number of honest seekers after truth was about 200. After hearing this joyful news Mr. Winnes, though he had no passport, ran the risk of undertaking the journey to Changlo, at that time no small risk indeed. He remained there for some weeks, during which time he was giving instruction to those enquiring souls, and he had the pleasure of baptizing one hundred of them on two consecutive Sundays.

In 1863, Rev. Mr. Lechler also went out to Chonglo, provided with a passport, which exempted him from all the troubles Mr. Winnes had to undergo. What a joyful event was his appearance to the poor and oppressed Christians who were living in sixteen different villages! At that time Mr. Lechler had the privilege of baptizing thirty-eight souls.

In 1864, the first missionary, Rev. H. Bender, came to Chongtshun to reside there, and in the following year Rev. Ch. Piton came there too; thus Chongtshun was founded in 1864. Mr. Piton opened another station at Nyenhangli in 1866 (fifteen miles off). Thus the Mission had two central stations in the "low country," Hongkong and Lilong, and two in the "up-country," Chongtshun and Nyenhangli.

From Chongtshun the Gospel soon reached the district of Lyungch'ou, but the Christians of that district had to suffer much persecution. In 1886, another new station, Hokshuha, was opened in the Lyungch'ou (龍州) district.

OPENING OF FIRST OFFICIAL CITY.*—Many years ago the missionaries had a desire to reach Kiayingchow (嘉應州), the capital of a prefecture and a city of literature, a few days' journey from Chongtshun. This desire was fulfilled in 1883, when a

* See *Chinese Recorder*, vol. XV, p. 90.

young missionary entered the town so as to reside there. In the beginning the congregation was very small, but after a *hospital* was opened there, the results of the work were more encouraging. The first and up to this time the only medical missionary, Dr. H. Wittenberg, began his work in 1893. Two years ago a well-equipped hospital was opened.

OPENING OF OTHER PLACES.—On the way from Chongtshun to Kiayingchow our missionaries had to pass through the densely populated plains of Hsingning. The town of Hsingning (興甯) consists of a population of 60,000 inhabitants, and is a centre of great commerce and industry. In 1887, the Mission bought a large house from a native, which was rebuilt. We now have there a mission house, a chapel, a boarding-school, and several lodgings for natives. But alas, in 1901, the rebels burnt down the whole station. It was, however, built up again in 1902-03. In 1901, another station, Lokong, in the Hsingning district, was opened.

In the same way Nyenhangli became a centre from which the Gospel was spread all over the surrounding districts. In 1879, a new station, Tutschukp'ai, three days' journey from Nyenhangli, was opened by the Rev. Ott. In 1888, Hoshuwan, thirty miles from Nyenhangli and near the town of Yunon, and in 1889, Moilim, some thirty miles from Nyenhangli, were added. The latter station was plundered by the rebels in 1895, and in 1900, a chapel of one of its out-stations was burnt down. In 1901, a new mission station was founded in Hoyen on the East river, which opens up a very large field of labour on the Syaukong (small river), including Lenp'in (連平州), the capital of a prefecture.

There are at present *fifteen central stations*; in nearly all of them two missionaries are located, but as soon as more workers are available the Home Committee intends to open a few stations more.

POLICY OF THE MISSION.—(See especially *Recorder*, March, 1886, Vol. XVII, for an appreciation by an outsider, Rev. C. R. Hager, D.D., A. B. C. F. M.)

The missionaries of this Society considered it their first and most important duty to preach the Gospel among the heathen. In order to come into contact with the people, they visit along with their native agents the surrounding villages *proclaiming the Gospel in schools, temples and private houses*. In cities and market towns they have preaching halls in which, at a fixed time, the Gospel seed is sown among the people. If some are impressed by the Gospel and are seeking after truth, the missionaries, as a rule, visit them in their houses. But in order to become members of the church, they are taught for a year at least, during which time they have to attend divine services on

Sundays. After having given full satisfaction of the reality of their desire, they are admitted to the so-called baptism instruction which lasts generally for a fortnight. As soon as there is a number of Christians and earnest inquirers together in one place, a catechist is stationed there. He has to hold divine services on Sundays, to lead the evening prayers, to visit the Christians from house to house ; but his main duty is to preach the Gospel to the heathen.

At present the Basel Mission has *eighty out-stations*—eighteen in the “low country” and sixty-two in the “up-country.”

THE SCHOOLS.—Hand in hand with the work among the congregations and the preaching of the Gospel to the heathen, goes the work in the different schools. The Basel Mission, from the very beginning, had also in view the teaching of the young, for he who has possession of youth holds the key of the future. There is a vast network of schools spread all over the whole district. There is a rule in our Mission that all the Christian children, boys as well as girls, have to attend school. In every larger congregation there is a special (a) *Parochial school*. But as most of our Christians are scattered about (b) the Mission found it necessary to open *special boarding-schools* at the central stations. All except three of our stations have a boarding-house for boys or girls. The parents are induced to pay as much as possible for their children ; still the Mission has to provide the remaining portion. The Parochial schools consist of four primary and two secondary classes.

Besides the teaching of Chinese signs, Romanized is also taught. The main object is, of course, Bible instruction. The children also receive instruction in Mathematics, Geography, History, Singing. The necessary school books are chiefly made by Mr. Lorcher. The girls have to learn a little less than the boys, but they have to learn domestic duties. All the schools are inspected, once a year, by the school-inspector of our Mission.

Besides the schools for Christians, there are also such for non-Christians. (c) We have about fifty-five so-called *schools for non-Christians*. The teacher is a Christian and has to give instruction from the Bible every day for one hour, teaching the Bible stories as well as the Scripture sentences ; the latter to be learnt by heart. The teacher's pay is \$24 per annum. The missionary in charge of such a school often visits those places, finding many a good opportunity of proclaiming the Gospel truth to the population. As the Reform movement has taken root in these parts (d) our Mission also has opened *two schools for Western learning*: one at Kiayingchow and the other at Moilim. In both of them German and English are taught.

SECONDARY SCHOOLS.—For larger missions well-conducted seminaries are indispensable ; well-trained men are a good medium

between the missionaries and native Christians. From the very beginning our Mission aimed at training native agents. Mr. Winnes had already begun with this at Pukak, and afterwards this kind of work was continued by Mr. Bellon at Lilong. First all the students were trained in the same school. In 1873, the Secondary school was transferred to Nyenhangli. *In the Secondary school* the following subjects are taught: Bible reading, "Dr. Kurtz's Religious Doctrine" and "Sacred History," Singing, Harmonium, Geography, Physics, Chinese and Universal History, and along with these the Chinese Classics. At Futschukp'ai a second secondary school is to be opened.

THEOLOGICAL SEMINARY.—After having studied for four years at these Secondary schools, the students are taken to the *Theological Seminary* at Lilong. Though they had been paying boarders at these Secondary schools, they are taken free into the Theological Seminary. At present there are about forty-five students who undergo training at Lilong. Two missionaries and one teacher for Chinese literature are giving the necessary instruction to these young men. Our late Mr. Martin Schaub has written most of the text-books now used in this Seminary.

The students have to undergo four years' course; all the classes being taught together. Lectures are held in Old and New Testament Exegesis, Dogmatics, Ethics, Symbolics, Introduction, Church History, Practical Theology, Paedagogical Science and Criticism of the Doctrines of Confucius; besides these, Singing (men choir), Practice in preaching, Catechising and quite recently also Gymnastics. Up to this no foreign languages have been taught, but lately German has been introduced in the Secondary school on trial. When the students of the Seminary have finished their course, they have to pass an examination. This usually lasts one week; on the following Sunday they are ordained for their work by the General Secretary.

HELPERS.—Besides these regularly trained catechists, we have a small number of evangelists and assistant catechists. They are generally men converted in their later years, who offer themselves for mission work. Some of them have been in the Seminary for two or three years; others have been prepared for their work privately. Generally these men do not possess a great knowledge of the doctrines of the Bible, but they are better acquainted with heathenism and the customs of the people than the students who have been in our seminaries.

NORMAL SCHOOL.—To the Theological seminary has been attached till now the Training school for teachers. Students who on account of illness had to leave the Seminary before the four

years' course was over, also less gifted men and such as wish it for themselves, are used as teachers. At present a Training school for teachers is being built at Futschukp'ai. Thus many a difficulty will be removed.

BIBLE-WOMEN.—Until now only a few Bible-women have been at work, because we have not yet a good stock of women for this kind of work, for which only elderly, steady people can be employed, and such as can read well are rather rare among the older women. For the last two years Mrs. Schaub, the widow of Rev. Schaub, who died in 1900, has been working among the Hakka women of Hong-kong. Two Bible-women—of whom only one receives a salary, whilst the other is a voluntary worker—accompany her on her tours.

MANY CONVERTS EMIGRATED.—The number of the Christians, according to the census of January 1st, 1905, amounted to 8,530, including 309 Christians in British North Borneo, who are there under the care of a native pastor. Rev. Reusch, once a year, visits the four small congregations there. The other 8,131 Christians in China form ninety-five congregations (fifteen central and eighty out-stations). The number of Christians would be much greater if many of them, especially from the "low country," had not emigrated. Almost in every continent we find Christians belonging to the Basel Mission.

POOR FUND.—Each congregation has a church and a poor fund. From the church fund the erection and repairs of a chapel are supplied. If a congregation has its own native pastor he receives a part of his salary from this fund also. The poor fund is for the poor in the congregation; also the boarding fees for poor students are taken from it.

All the congregations are divided into two districts—the "low country" and the "up-country" district. For special important decisions the Synodal Board is convened.

SELF-SUPPORT.—Concerning the question of self-support we have to state that at present all the native agents are paid by the Mission. But in all our congregations the members have to pay a church tax. Congregations which do not yet possess their own chapel are collecting funds for the erection of it. Congregations which are already in possession of a chapel, have to subscribe a certain sum according to the number of members for the salaries of the native agents. In 1904, \$2,267 church tax has been carried over to the accounts of the

Home Committee, whilst the salaries of the native pastors, catechists and evangelists amounted to \$14,579. There is only one congregation—Hongkong—that supplies completely the salaries of its agents. At the beginning when mission work was started, no church tax was levied; therefore it is not a very easy thing to convince members of such older congregations of their duty concerning the support of their agents. Besides this the people that were converted in those days chiefly belonged to those of the poorer classes, whilst during the last few years richer people have also been baptized. Thus we have ample hope that in future the congregations will fulfil their duties better. Formerly the chapels and churches were built partly or wholly by the Mission; at present the Mission on principle does not spend any more money for this purpose. For such and similar purposes the Chinese are willingly contributing their share. A Christian belonging to our station at Moilim has built a chapel there; in the same way a Christian in a foreign land provided money for building a chapel in his native place near Kiayingchow. Also *Chinese Christians in other parts of the world are gladly contributing something for such purposes.* Some Christians of *Honolulu* have subscribed more than \$1,000 for a new chapel at Pukak.

DISTRICT CHURCH FUNDS.—Besides these church funds of each congregation there are district church funds: one for the low and one for the up-country. From these, later on, the agents will be paid in part, as soon as no funds are available from home. This fund has been formed chiefly, so that the pastors should not be entirely paid by their congregations and thus be entirely dependent on them. As the agents up to this are paid by the Mission, they are located at the different stations, and their transfers are under the control of the mission, viz., the District Committee. An agent, as a rule, is at one station for about five years; some remain at a place for a longer period, especially if it is the desire of a congregation.

STUDENTS SENT TO BASEL.—Some thirty and forty years ago a few young Chinese were sent to Basel, where they were trained in the Mission college, so that they were entitled to hold the same position as the European missionaries. But, later on, this idea was given up; at present there is only one such in mission service. In the year 1877, the first four catechists were *ordained as pastors*. This was perhaps too early. The congregations were then too small, and did not bring up much for the support of their leaders. After these four pastors had passed away, there was not much inclination

for ordaining any more. Only in 1904, three were ordained; two more were proposed in 1905 for ordination. At Borneo, as already mentioned, we have a pastor too. The pastors are first and foremost shepherds of their congregations, or they are located at a central station and assist the missionary in his work. They administer the Lord's Supper; the baptism of newcomers is generally performed by the missionary. The salary of a pastor amounts to \$180 per annum.

Nowadays more non-Christians show a desire to join the church. At the beginning of 1905, there were 740 *candidates for baptism* at the different stations. The regions near Hongkong, Lilong, Pukak, Khitschung and some more are still a very hard field of labour. This is chiefly due to the many emigrations and their consequences. In the up-country better progress is observed, although the population there stands morally far below that of the low country.

PRESENT DIFFICULTIES.—Much difficulty in the Mission work is caused by the disturbed conditions in China. Especially near Lilong, Longhen, Futschukp'ai, in the district of Lyankong there are numerous *bands of robbers*; throughout the whole country we have representatives of the followers of the *Triad Society*. In the neighbourhood of Moilim there are for the last few years *regular wars* between the different villages. In Hsingning and Changlo during the last two years the *plague* is raging fearfully, carrying off many a victim. Nearly everywhere our Mission has rivals in the *French priests*, who cause a good deal of anxiety.

CONCLUSION.—But although many heavy storms had been passing over the congregations gathered during the course of many years, and though there were hard persecutions in more than one place, our Christians have kept their faith. The church attendance is good on the whole, yet more could be done with regard to family prayers. A sign of Christian life in our congregations is the fact that many of the new converts were led to Christ by their Christian relatives. And thus we may confidently hope that the Lord, who has begun the good work among the Hakkas, will also bring it to a glorious issue.

See *Chinese Recorder*, Vol. VII, p. 278; VIII, p. 46; XI, p. 445; XV, p. 90; XVII, p. 112.

Bibliography.—By Mr. Hamberg. A Dictionary of Hakka in manuscript. Visions of Hung Siu-tsheun, leader of Taiping Rebellion (Hongkong, 1854). See *North-China Herald* for 1854. The Christian Martyrs (in Chinese).

Confucianism, Critique of	天儒總論	Martin Schaub.
Bible Introduction	聖經入門	"
Bible History	舊約聖史記	"
Colossians, Com. on	哥羅西誌釋	"
Church Discipline	教會懲繼	"
Christian Ethics	仁義要證	"
Church History	教會史記	"
Instruction for Young	幼學衍義	"
Systematic Theology	聖道闡詳	"
Symbolics	教會異同	"

Dr. Schaub and Dr. J. Chalmers worked together on the High Wên-li version of the New Testament, and in 1898, their version was privately published in a limited edition. But they were on the original Revision Committee appointed by the Committee of Conference. Dr. Schaub died in 1900.

Statistics of the Basel German Mission, 1904.

(1.) *European Missionaries.*

- 31 Missionaries (including one medical missionary).
16 Lady missionaries.
1 Single lady.

(2.) *Native Workers.*

- 1 Chinese missionary.
2 Pastors.
62 Catechists.
41 Assistant catechists.
2 Colporteurs.
4 Bible-women (one unpaid).
78 Christian teachers.
1 Heathen teacher.
8 Christian schoolmistresses.

(3.) *Native Christians.*

In China : communicants	5,691	In British North Borneo, commun.	223
non-communicants	2 440	non-commun.	176
	<hr/> 8,131		<hr/> 399

(4.) *Schools.*

12 Boarding-schools ...	398 boys.	1 Secondary school ...	75
	134 girls.	(Christian high school)	
	<hr/> 532	1 <i>Theological Seminary</i>	50
9 Parochial schools ...	294 pupils.	1 Kindergarten at Hong-kong	36 children.
56 Heathen schools, ...	919 ,,		
2 Schools for Western learning,	45 scholars.		

- (5.) 1 Hospital with 4,329 patients, 10,732 consultations and 2,689 operations (2 native assistants).

BERLIN MISSIONARY SOCIETY (信義堂).*

(Gesellschaft Zur Beförderung der Evangelischen Missionen unter den Heiden, 1824).

Headquarters: Georgenkirchstrasse 70, Berlin, N. O., Germany. *Mission Director*, Dr. Gensichen.

Field: Canton (one station in Kiangsi, across from Canton province), and Shantung. Entered China, 1850. A. Kollecker, Superintendent, Canton. Stations in three groups—one North of Canton city, two South of East River, three extreme North corner of province. *Missionaries*, 19 male, 16 wives, 2 single women. *Communicants* 5,442, (exc. Shantung Section).

ORIGIN.—The “Berlin Missionary Society for China” commenced work in China in the year 1850, and work was carried on among the Hakkas of the Kwangtung province since 1856 by the Rev. A. Hanspach.† After ten years lonesome toil, the Rev. F. Hubrig was sent out in 1866. Three years later two other missionaries were sent, but one of the them soon died, and Mr. Hanspach had to return home in 1870. Two years later, 1872, this Society ceased to be a sending Society and handed over its work among the Hakkas to the Rhenish Missionary Society, which after a period of ten years invited the present Berlin Missionary Society to take over and carry on the work among the Hakkas in this part of the Kwangtung province. When the two missionaries of the “B. M. S. for China” joined the Rhenish Mission in the year 1873, they had under their care 369 Christians, who were scattered over a vast field of five districts (新安縣, 東莞縣, 歸善縣, 花縣, 南雄州) and a Central School in Canton, where about forty young men were studying. When the Rev. F. Hubrig with his flock and schools was handed over by the Rhenish Mission to the present Berlin Missionary Society in the year 1882, he had under his care about 450 Christians scattered far and wide in the six districts of 歸善縣, 龍門縣, 番禺縣, 花縣, 清遠縣, 南雄州. Besides he superintended a Higher Grade School and a Theological Seminary.

HELPERS.—The work in so vast a field could even temporarily be done by one missionary only by the assistance of Chinese preachers. Mr. Hubrig succeeded in organizing a staff of faithful helpers, well trained in his schools. But being convinced that the

* In Africa, 76 missionaries, 45,575 Christians.

† He issued in English a report of his schools, Hongkong, 1856

aid and lead of missionaries, living in the country, is essential for successful work, he tried hard to establish missionary headquarters in the interior. Though two of the newly sent missionaries died very soon, the first station in the interior was founded 1885; the next two stations were started in 1891 and 1893.

OBSTACLES.—In the first years many obstacles were to be overcome. The work was very difficult and the progress slow. Mr. Hanspach was many times wounded and robbed on his preaching tours. He found that the opening of schools was a very good way to remove hatred and suspicion, so that in a few years he established 150 village schools. In 1867, he and Mr. Hubrig were rioted out of Thamshui, a market town of the Weichow district, their house being burned, barely escaping with their lives. The Triad Society gave great trouble.

GROWTH.—From the year 1882 to 1894, the average number of baptisms in one year was fifty. In the year 1895, were baptized 91 persons; 1896, 75; 1897, 171; 1898, 406; 1899, 540; 1900, 221; 1901, 526; 1902, 813; 1903, 1,161; 1904, 1,034; and 1905, 1,353.

EVANGELISTIC WORK.—Evangelistic work is considered most important and is done by the foreign missionaries as well as by the Chinese preachers in all branches. Though the missionaries have the pastoral oversight of the churches, they are also responsible for the work among the heathen, which cannot be left entirely to the Chinese preachers. Therefore they are expected to take part in itinerating with the preachers from the out-stations.

QUARTERLY CONFERENCE.—To encourage the preachers in their difficult task, quarterly conferences are held with them by all the missionaries in every station. The helpers report their work done, their hopes and grievances. The Bible is studied and topics, closely concerning their work, are discussed.

SELF-SUPPORT.—The Christians have in the last years generously supported the Mission. But only one church is self-supporting, though not self-governing.

SCHOOLS.—Much attention has from the first been paid to educational work. Most kinds of school work—mentioned hereafter—were in existence before the Berlin Mission took over the work in 1882.

Every year are supported day-schools in the country; last year sixty, attended by one thousand pupils. These schools are the

means of giving the sons of our Christians their first education and of coming in close contact with many non-Christians. Many villages ask the privilege of opening such schools; most of them are centres for evangelistic work.

BOARDING-SCHOOLS.—In 1905, these schools cost \$6,099.98, of which \$3,527.18 were subscribed in China. Two boarding-schools for boys have been opened for those Christian children who have no other opportunity of getting religious instruction and the necessary education, and for those who prepare for the higher grade schools. Only the best will be promoted, all others return home to become farmers, tradesmen or workmen.

The object of the two higher grade schools is to prepare for the theological seminary. Therefore a general education on broad principles is given to the students, but in Chinese only.

THEOLOGICAL SEMINARY.—Very important for the growing mission work is the Theological Seminary in Canton. The course of study is three years. Our aim is to get thoroughly educated men for the native pastorate.

LADIES.—There are only two missionary ladies working in connection with this Mission; the first being sent in 1901, though schools for girls were opened long ago. The first girls' school was started in 1880 by Mrs. Hubrig. Mrs. W. Kollecker succeeded and carried on the work, which is in a flourishing state at present. Three other schools were opened in order to give all the daughters of our Christians a good Christian education.

VISIT OF HOME SECRETARY.—This Mission is for the first time visited by a secretary of our Society, the Rev. Sauberzweig Schmidt, who arrived November, 1904, and probably will stay until August, 1906. He has travelled through the whole field, seen all the stations and nearly all the out-stations and preaching places. He entered many Christian houses and came in close contact with the whole work. All the boarding-schools and many day-schools were examined by him. All the material in this way gathered was much increased by the conferences with the helpers; one lasting a fortnight, when all important topics of mission work were discussed. It is to be hoped that all these efforts will bear good fruit in the near future.

Names of Stations.—The Society is doing work now in the following districts: (惠州府) 歸善, 博羅, —(廣州府) 南海, 番禺, 香山, 順德, 新會, 增城, 從化, 花縣, 清遠, —(韶州府)

曲江, 乳源, 樂昌, 仁化, 南雄州, 始興縣: Province of Kiang-si (江西省), 南安府, 大庾縣, 南康縣, 虔南廳.

Bibliography.—Report of the mission schools connected with the Berlin Mission Society in China for 1902-3-4 (in English), by Rev. A. Kollecker, Canton.

In German: Life of F. W. Leuschner, "In Cantonland," by R. F. Muller.

Berlin Missionary Society, Shantung Section.

Missionaries, 7 male, 2 female. *Communicants*, 435. Begun, 1898.

ORIGIN OF THE MISSION.—On November 1st, 1897, two Catholic priests were murdered near Yenchoufu, Shantung. Shortly after, Germany occupied Tsingtao (青島) and the bay of Kiautschou, securing a lease for ninety-nine years. The Protestant church of Germany heard the call, not only to preach to the German colonists, but to evangelize the heathen thus brought under German rule. Accordingly the Berlin Missionary Society sent missionaries to Tsingtao in 1898, three months after the German occupation, the first missionaries being Revs. Kunze, Voskamp, and Lutschewitz. Revs. Voskamp and Kunze had previously worked fifteen and twelve years respectively among the Hakkas in South China. With them also came a Hakka pastor, Hu Tschun-sin, but he found it impossible to learn a fresh dialect and adapt himself to different customs and surroundings. After two years he died.

The first year was passed in learning mandarin, in conducting divine services among the soldiers, and in teaching Chinese youths the German language in a school room given by the Government. Soon a Chinese chapel was built in the Chinese settlement, where also the Rev. Paul D. Bergen had gathered a Presbyterian flock. To him the young Mission owes a great debt of gratitude for his wise help and advice, as also to the members of the Swedish Baptist Mission.

GOVERNMENT RECOGNITION.—The German Government has acknowledged in a Blue Book its indebtedness to the missionaries in the following words: "The influence of the missionaries on the population must be praised as a blessing. Many prejudices of the Chinese have been dispersed by their kind instructions and advices, many difficulties connected with the military occupation of a terri-

tory and the economical opening of the country have been mitigated by the quiet and unobtrusive activity of the mission workers."

LAND GRANTED.—By Imperial Decree an equal portion of land was granted to the Protestant and Catholic missions. The Protestant section was divided between the Berlin Mission and the Weimar Mission (Allgemeiner Evangelisch Protestantischer), who had also entered the field.

SCHOOL.—A central school has been built, where Chinese Classics, Arithmetic, Geography, Physics, Bible History, and German are taught. Governors Rosendahl, Jaeschke, and Truppel repeatedly visited the school, as also Prince Heinrich, the Bavarian Princes, and the high Provincial authorities. H. E. Chou Fu sent \$1,000 with a kind letter.

ITINERATIONS. — Journeys were made beyond the German frontier, Mr. Voskamp going west and Mr. Kunze going east. The fisher villages on the bay had been the terror of the region for bad rascals. Mr. Kunze especially visited the temples and cloisters of Laoshan (嶗山), where he had exceptional opportunities afforded him for studying Taoism. In one of the libraries he discovered an old volume called "The Saints of all Ages," in which he recognised the picture of our Lord with the marks of highest saintship on his head. Mr. Lutschewitz worked in Chimo (即墨), a secret society place, which gave trouble to the Germans. The missionary gave help in restoring peace and took charge of the newly founded state school. Mrs. Lutschewitz treated great numbers of sick and received numerous handsome donations from the mandarins and gentry for the erection of a hospital. An out-station was opened in Laiyang (萊陽). A Theological Seminary is being built in Chimo.

LADY MISSIONARY.—The "Morgenländische Frauen Verein," which had formerly worked in India, sent out Miss Kathe Sauer, who soon opened a girls' school of twenty-five girls, partly daughters of compradores and wealthy merchants. She has also found a good opening to the women in the villages of Haisi (海西), west of the bay.

SUMMARY.—At present (1905), the young German Kiautschao Mission numbers: four head stations, twenty-three out-stations, fifteen preaching places, seven missionaries, two single ladies, 435 baptized Christians; recently admitted, were forty-six men, twelve women, twelve children; 570 men and 164 women took the Lord's Supper, 186 waited for baptism, 202 children in school.

In what Prefecture and District situated.	Date of Commencement.	From this Station what ordained Out-stations Agents are worked.			UNORDAINED AGENTS (paid).						THE NATIVE CHURCH.							SCHOOLS.										
		Out-stations.	Preaching Places.	No. of Chapels.	Foreign.	Native.	Male.			Female.			No. of Churches wholly self-supporting.	No. of Communicants in 1905.		No. of Adults baptized in 1905.	Total No. of Children baptized in 1905.	No. of Inquirers on list of Dec. 1905.	Native Christian Contributions in 1905.	No. of Pupils in Day-schools.	No. of Pupils in Boarding-schools for Boys.	No. of Pupils in Boarding-schools for Girls.	No. of Pupils in Higher Grade Schools and Theological Seminaries.	No. of Higher Grade Schools and Theological Seminaries.				
							Preachers.	School Teachers.	Writers or Personal Teachers.	Catechists.	Bible-Women.	Teachers.		Evangelists.	For.										Nat.			
廣東省 廣州府 Canton	1867	12	...	13	2	1	2	7	3	2	1	2	1	13	12	873	51	396	36	210	\$2,754.55	2	32	...	1	65	1	55
惠州府 Huichow	1885	9	3	11	2	2	...	7	4	1	5	...	11	11	712	57	87	15	68	2,182.84	4	61	...	...	...	...	...
惠州府 通城縣 Tsunghow	1891	18	7	19	2	1	...	17	4	1	4	...	1	19	433	76	107	17	63	835.75	4	52	1	64	1	24	...	
南雄州 Namchung	1893	12	1	13	1	...	...	13	3	...	5	...	13	13	452	63	42	4	53	210.36	1	9	...	1	22	...	...
廣西 梧州府 Lukhang	1897	9	8	10	2	...	1	11	13	1	2	...	10	10	475	208	87	58	95	372.77	17	333	...	...	...	1	48
梧州府 梧州府 Tsichun	1899	12	?	13	1	4	...	11	8	1	14	...	13	13	650	65	61	14	67	484.29	8	113	...	...	...	...	...
梧州府 梧州府 Schakok	1902	13	8	14	1	...	1	12	13	1	14	...	14	14	381	133	179	66	192	650.04	13	209	...	...	...	...	...
梧州府 梧州府 Yinka	1902	10	7	11	1	...	...	10	5	1	6	...	11	11	214	24	45	7	55	263.10	5	64	...	...	...	...	...
梧州府 梧州府 Shuechow	1903	12	2	13	2	...	...	14	2	1	4	...	1	13	356	83	145	31	115	1,334.17	4	107	1	20	1	25	1
江西南 吉安府 Namon	1903	5	2	6	1	...	...	6	2	1	2	...	6	6	138	15	36	4	42	464.49	2	17	...	...	...	...	...
Total:		112	38	123	15	5	4	108	6	11	8	65	2	3	122	4	1,667	55	1,701	27,929.45	2,780	900	2	81	4	130	3	119

BERLIN WOMEN'S MISSIONARY SOCIETY FOR CHINA.

The well-known China missionary, Dr. Karl Gützlaff, while in Germany on furlough, in 1849-1850, organized a goodly number of societies whose purpose it was to hasten the spread of the Gospel in China. Only one of these societies exists at the present time, namely, the Berlin Ladies' Missionary Society for China. This society took for its special line of work the rearing of Chinese girls who have been neglected or cast away by their heathen parents, so that the name "Foundling-House" given to the institution founded by the society in Hongkong is not exactly apropos.

Different opinions may be held on the subject of foundlings in China, owing to the widely different conditions existing not only in the various provinces, but even in the districts of the same province. One thing has been found with regard to these institutions for foundlings, and that is, they have never lacked for neglected or abandoned little girls.

On the 21st March, 1851, the first representative of the Berlin Society, the wife of Missionary Neumann, arrived in Hongkong. Eleven children were soon brought by missionaries from the interior. The care of these children was given to Mrs. Neumann and to another lady worker who arrived a year later.

The first house rented for a home was located on Morrison Hill in the eastern part of the city of Victoria. The unhealthiness of that house interfered greatly with the progress of the work. One European worker after another laid down her life, or was obliged to leave the island to have health restored. The children also suffered much from sickness, and the majority of those received into the house died. Added to this, the molestations of thieves and robbers made it very apparent that it would be wiser to move to a less isolated place in the western part of Hongkong. A plot of ground in West Point was purchased in 1860, and the building there erected forms part of the enlarged BETHESDA HOUSE at the present time. Twenty children moved with the Superintendent into the new house, and the work then began to grow rapidly. At the present time one hundred and eighty girls are supported by the institution. More than a thousand girls have been received during the past fifty-five years, and although many of these have died, yet the married daughters of this House, who now live in Hongkong, on the mainland of China, in Honolulu, and in Australia, prove that the efforts of this House have not been in vain.

The work for blind girls which was at first carried on in the Foundling House was taken over about ten years ago by a society, "The Hildesheim Mission for the Blind Girls in China" which was organised by a former sister of our House.

It is not the purpose of our Society to extend its efforts much more widely; indeed the expense of carrying it on would call for a retraction. To be a "little leaven" working in the "great lump" of China is our aim. To this end we endeavor to make Christian wives and mothers of all our daughters; how far the workers in our House have been successful only God can reveal. A very small proportion of our daughters have remained unmarried; these have become physicians, teachers, etc., for their sorely neglected sisters in order to give them the light of the Gospel.

Not less than thirty-four men and women have been engaged in this work since its organization; of these six are at present in the work.

Statistics.

WORKERS.—One married and four single ladies.

Sixty-six married and six unmarried daughters of the Home live among their own people. 185 children are now supported by the home. Twenty-three children received the rite of baptism in 1905; one was recently married; three went out this year as teachers and helpers for missionaries.

The Superintendent of the Foundling House, Rev. T. Müller, is also pastor of the German congregation in Hongkong, and has charge of the work for German seamen.



RHENISH MISSIONARY SOCIETY (禮賢會).

(RHENISCHE MISSIONS GESELLSCHAFT).

Headquarters : Rudolfstrasse 129, Barmen, Germany. *President* : Th. Gundert, Barmen. Entered China, 1847. *Missionaries* : male, 12 ; female, 9. *Communicants*, 1,043.

Field : Canton Province.

ORIGIN.—It was Dr. Gützlaff who by his indefatigable zeal and magnetic power stirred the Christian heart of Germany and directed the attention of the different missionary societies to China as a field for Christian work among the heathen. What others have done in England and America to arouse the missionary spirit in the churches, Dr. Gützlaff did in Germany. From the East to the West and from the North to the South the voice of this "Apostle of the Chinese," as the inscription on his tombstone in Hongkong calls him, was heard in thrilling accents, pleading the cause of the sons of Sinim. With voice and with pen, everywhere and on all occasions, he presented the needs of Christian missions in China, until princes gave of their means and missionary societies listened to his appeals. Such was his enthusiasm and zeal for the Master's cause that he urged the organization of a separate society, whose sole object would be the evangelization of China. Nothing ever came of this "German and Chinese society," and it did not live beyond its period of incipency, but the Rhenish Mission in Barmen, after some deliberation, decided to send out two men in the autumn of 1846, in company with two missionaries from the Basel Mission.

FIELD CHOSEN.—Dr. Gützlaff had already chosen the field for the two missions ; the Basel Mission was to occupy the eastern part of Kwangtung province, while the Rhenish Mission was to labour in the western part of the same region. Under these circumstances, F. Genähr and H. Küster landed in Hongkong, March 19th, 1847, where Gützlaff met them and immediately set them to work at the language and to visit with the native preachers the villages near Hongkong, for the dissemination of the Gospel. Such was the unceasing activity of this man of God, that he thought that others were similarly constituted with himself and could endure the same amount of physical and mental labour.

From the very first these two pioneers of the Rhenish Mission in China made tours on the mainland and distributed medicine among

the natives. To the ever hopeful and visionary mind of Gützlaff, all that was necessary for these missionaries was to superintend the native preachers, and China would speedily become converted, but alas, how different was the sequel.

Mr. Koster, after a brief period of six months' labour, passed to his reward above, leaving Mr. Genähr the sole representative of the Mission. Towards the close of the same year, Mr. Genähr moved from Hongkong to the mainland and commenced work in the village of Chanbau (鎮口), which is near the shore of the Canton river. The Tungkuu (東莞) district has been from that time the principal scene of the operations of the Society. The chief reason for removing the Mission centre from Hongkong was the fact that Mr. Genähr had become conscious in part of the shallowness of Dr. Gützlaff's work, and that 500 or 600 persons gathered around him were for the most part rogues (known as the 漢會, or Chinese Union) and unfit to be made heralds of the Gospel, and so he turned his footsteps into the interior, adopted Chinese dress, dyed his hair and commenced to gather a few pupils about him, instructing them in the Gospel until they were ready to be sent forth as preachers themselves. With this school Mr. Genähr's seventeen years in China were spent. It was his joy and pleasure to teach others, and with the exception of three years, during the English and Chinese war, he carried on his work uninterruptedly in the country, never leaving his post during all that time. W. Lobscheid, R. Krone, and W. Louis, all faithful and earnest men, joined him after a time, but the first of these was compelled to return home on account of his health, and when he returned to China it was under the auspices of another Society.

During these seventeen years Mr. Genähr, besides teaching his seminary students, was also engaged in preparing Christian and apologetic literature for the Chinese, and among the number of his publications three at least are to-day still standard works in this part of China, read with much interest and profit by the Chinese. The 廟祝問答, 真道衡平 and last but not least the 大學問答 are all valuable additions to Chinese literature. Though in the main occupied in this work, yet he still found time for occasional preaching tours, upon which his medicine chest did him good service in reaching the hearts of the people. Lobscheid and Krone were the travelling missionaries, and they worked incessantly, but they were often obliged to leave their work on account of sickness, while Mr. Genähr seemed to stand at his post through

the varying vicissitudes of missionary trials and hardships. His death was almost tragic, and as heroically borne as any that has ever been laid upon the altar of self-sacrifice. In the year 1861, Mrs. Genähr (sister of Mr. Lechler) was taken very sick, and physicians decided that she must be taken home to rest. But how could they leave their work? Krone and his wife were already in Germany for much-needed rest, and to leave the churches with the students gathered about them, seemed out of question. They waited and waited until Mrs. Genähr's health improved somewhat, and still Mr. Krone was absent, and so two years passed away. At last intelligence came that Mr. Krone was on his way back to China, and would arrive by the next steamer, but when it came, instead of bringing the returned missionary, it brought the news of his death, which occurred in Aden. Mr. Genähr's goods were nearly packed, and he was ready to embark for Germany by the next steamer, but this sad intelligence decided him once more to return to his station at Hoau (荷坵), in Kwaishin (歸善). How could he leave his post with no one there to oversee the native converts and instruct his pupils? He and his wife were both sadly in need of rest, but they must not leave the children of the faith to be scattered for want of a shepherd, and so they returned; but Mr. Genähr met his death in the following year (August, 1864). That terrible scourge, the cholera, had broken out in the village of Hoau, and Mr. Genähr, while saving others, was at last taken with the same disease and died with two of his children within two days. Not many persons would have taken an outcast woman with the cholera into their own house and nursed her, but Mr. Genähr knew that it was written, "Inasmuch as ye have done ye have done it unto me," and blessed be his memory and life to us!

Dr. E. FABER.—But the work of the Mission happily did not stop at the death of the founder; others came, and among them, Dr. E. Faber, well known among sinologues. He was born April, 1839, at Koburg, Germany. With a view to become a missionary he entered the seminary at Barmen, in connection with the R. M. S. in 1858, and remained there till 1862. After that he studied in the Universities of Basel and Tübingen. He concluded his educational training in the natural sciences by a course of study at the Geological Institute of Dr. Petermann in Gotha.

In September, 1864, he sailed for China as a missionary of the R. M. S. and arrived at Hongkong on the 25th April, 1865. For

many years he laboured in the interior of Kwangtung Province. Besides evangelistic work he established schools and carried on medical work, being especially successful in his operations on the eye. He also devoted himself early to literary work. In 1873, he published a work on Western (especially German) schools (西國學校), two years later another book on the Principles of Education (教化義). From 1874-6, he published his Commentary on Mark (馬可講義). He also wrote various important books in English and German, greatly valued by students of the Chinese language and literature; a list of Dr. Faber's publications will be found in the *Chinese Recorder* of 1899, page 583. (Also in this volume, see Index). Altogether he was by far the most voluminous author in Chinese of any of our Protestant missionaries, and everything he did was most thorough. It was a great pity when in 1880, on account of differences between the Home Board and some of its missionaries in the field, Dr. Faber had to resign and leave the Mission.

In 1875, our Society consented to take over the work of a Society located in Berlin. This Society had two stations in the Canton Province: one in Canton city and one in Longhau (蒲口), in the Sanon (新安) district among the Hakkas. In 1878, the Mission counted 750 baptized adults and children and about 400 communicants. Since that time, owing to the differences mentioned above, considerable parts of its work have gone to the Berlin Missionary Society, and some of it to the Basel Mission, thus leaving the Mission to work among the Cantonese while all the other work went either to the Berlin or Basel Mission. It was this division of work that led Dr. Henry in his book entitled, "The Cross and the Dragon," to say that the R. M. S. had undergone some transformations, its work being now chiefly carried on by the Berlin Society. But the Mission had by no means become extinct. The report of 1886 shows 250 baptized adults with 150 communicants. The seminary, the pride of Mr. Genähr, has been for years under the care of his son, the Rev. Immanuel Genähr, who arrived in the Mission field in 1883, treading in the same steps as his father for the special work of preaching the Gospel. He has also done some literary work, writing tracts and translating and revising the Bible in Easy Wên-li and in the Cantonese vernacular. After arriving in China he lived for two years with Mr. Dietrich at Fukwing (福永), in the Sanon district (新安). As the years passed on and other workers joined the Mission, Mr. Dietrich left Fukwing (福永) in charge of Mr. I. Genähr, he himself going to Tungkun

(東莞), where he continued not only the evangelistic work done by his predecessors, but the very prosperous medical work. For eighteen years Mr. Dietrich, who may be called the new founder of the work, received little fruit from his labour, and the Rhenish Mission seemed to pass, as he used to say, through its humiliating period, but the last two years he lived to see more cheering results: he himself baptized some 150 souls. He died in 1897, after eighteen years of hard and strenuous work in China.

During the Boxer troubles in 1900, the work of the R. M. S. was wonderfully preserved; none of its stations were destroyed and none of the missionaries and converts killed. Though the missionaries had to leave their stations, they were allowed very soon to return to their flocks.

The centre of the R. M. S. has been for years at Tungkun (東莞), a city of considerable size. In this city the Mission is now represented by two ordained missionaries—the Revs. C. Mans and Fr. Diehl—one of whom is in charge of the seminary and middle school and the other of the pastoral work. In charge of the *medical work*, which since 1904 has been greatly enlarged, are, as mentioned above, the Drs. I. E. Kühne and G. Olpp and Mr. H. Baumann. Dr. Kühne has lately also started a *Leprosy Asylum* outside the city in connection with the Mission, which provides room for about ninety lepers at present. But it is intended to enlarge this useful branch of mission work as the need requires.

In the neighbouring city of Taipeng (太平), the R. M. S. has a flourishing boarding-school for girls. There are about thirty-six girls in the school, which is not self-supporting, though the girls pay according to their means.

The life of the Mission has been a somewhat checkered one, and the same success has not followed it which the Basel Mission enjoyed. But it must be remembered that the Hakkas and the Cantonese are two entirely different peoples, and that success among the latter means something more than in the former. The trials through which the Mission passed twenty years ago have been partially overcome and the outlook of the Mission, manned principally by young men, is certainly hopeful.

LITERARY WORK.—In addition to the work of Faber and Genähr mentioned above, the Rev. Wilhelm Lobscheid (1848) was a voluminous writer. Wylie gives twelve works in Chinese and nine in English. His *magnum opus*, however, was an English-

Chinese Dictionary, for which there is still a sale. Mr. Lobscheid afterwards joined the L. M. S. and finally became a Government Inspector of schools.

The Statistics of the Rhenish Mission for 1905.

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|---|----------------------------------|
| 1. Seven stations with 18 out-stations. | 8. Native pastors, 2. |
| 2. Churchmembers, 1,488. | 9. „ catechists, 17. |
| 3. Communicants, 1,043. | 10. „ elders, 15. |
| 4. Inquirers, 156. | 11. Foreign missionaries, 18.* |
| 5. Schools, 30. | 12. Single lady missionaries, 2. |
| 6. School children, Christian, 129. | 13. Contributions, \$2,207.30. |
| 7. „ „ heathen, 378. | |

Stations where missionaries are living :—

Hongkong,	香港	
Tungkun,	東莞	} 東莞縣
Taipeng,	太平	
Fukwing,	福永	} 新安縣
Santong,	新塘	
Kangpui,	逕貝	} 東莞縣
Thongha.	塘厦	

DISTRICTS.

Tungkun,	東莞
Sanon,	新安
Kwaishiu,	歸善
Tsangshing,	增城
Heungshan.	香山

PREFECTURES.

Kwongchaufu,	廣州府
Waichaufu.	惠州府

* Thirteen ordained and five laymen.



GENERAL EVANGELICAL PROTESTANT MISSIONARY SOCIETY.

(ALLGEMEINER EVANGELISCH-PROTESTANTISCHER
MISSIONSVEREIN) 同善會.

Headquarters: Berlin, Germany. *President*, Prediger D. Kind, Kronenstrasse 70, Berlin, Germany.

Field: Shantung. Entered China, 1885. *Missionaries:* 4 male, 3 female.

ORIGIN.—This Society was formed in 1884 in Weimar by Germans and Swiss. It lays special stress on literary work and scientific instruction. It works in China and Japan.

POLICY.—Its object is thus stated by Prof. Lipsius:—

“Its object is to propagate the Christian religion and civilization amongst the non-Christian nations, *building upon the elements of truth already prevalent amongst them.* . . . We will bring to them the Gospel, not as human wisdom, but as the revelation of God; not as the only, but as the perfect revelation; not as a new culture, but as the help in moral need; not as an exclusive denomination, but as a testimony for the one Saviour; not as a sum of astonishing doctrines, but as an act of God for our salvation; not as a past history, but as a divine power, which the Christian experiences in his own heart.”

IN SHANGHAI.—The China work began in 1885, when the late Dr. E. Faber* entered the service of the Society. Previously he had had long experience in the interior of Kuangtung province, but now he confined himself chiefly to literary work. (For list of his works see below.)

In October, 1892, Pastor P. Kranz† came out to take over the work begun by Dr. Faber in the German community of Shanghai and to prepare himself for general mission work. In 1894, he resigned the German work to Pastor Hackmann and gave himself wholly to Chinese work, but in 1902, resigned his connection with the Society.

*Probably the profoundest Chinese scholar of the century. Born in 1839 at Koberg, Germany, educated at Barmen, Basel, Berlin, Tübingen and Göttingen. In 1864, sailed for China to join the Rhenish Missionary Society (see Rhenish Mission's Sketch), labouring for many years in the interior of Canton province. Resigning in 1880, he worked independently for some time in Hongkong. In 1886 he came to Shanghai where, besides Chinese work, he preached to the Germans. In 1893, he was invited to the Parliament of Religions at Chicago to read a paper on Confucianism. See *Recorder* for December, 1899, for further details.

†Pastor P. Kranz published the following books and tracts, mostly in the Chinese language: Important Doctrines of the Bible (256 pages); Important Features of the Life of Christ; A Christian Commentary to the Chinese Four Books in Mandarin; Confucius and Christ Friends; Christianity Fulfilling Confucianism; The Joyful News; The Crucifixion; A Summary of the Gospel of God; Chinese Martyrs, a Lecture; Public Prayers; Encouragement to Prayer; The Chinese Alphabet (4,000 most frequent characters); The Works of Dr. E. Faber (a Review in English); German-Chinese Reader for Chinese (296 pages); Can the Christian Church meet the Wants of the Chinese with regard to their Reverence for Ancestors? (Morrison Society Paper No. 3); Doubts on the Scriptural Rite of Infant Baptism (in German). P. Kranz exerted himself to spread the books of Dr. Faber over China, was for some time acting-secretary of the Diffusion Society, and of the Martyrs' Memorial Committee, and took a leading part in establishing the Union Church for Mandarin-speaking Chinese in Shanghai.

IN KIAUTSCHOU.—When the German colony of Kiautschou (膠州) was opened, Dr. Faber moved up to it, in order to found a mission station, but he contracted dysentery, of which he died in 1899. Shortly before his death R. Wilhelm came out to the work, preaching to the Germans and teaching boys and girls. In 1901, he opened a Chinese school, which started with thirty boys. At the same time a hospital for Chinese was built—called Faber Hospital in memory of the late Dr. Faber—and managed by Dr. Dipper.

HOSPITAL.—In 1900-1, the people of Kaumi (高密), 200 *li* from Tsingtao (青島), got into trouble over the Boxers, and R. Wilhelm was the means of helping them out of it, thereby earning their gratitude. The lasting fruits of that intervention are a hospital in Kaumi, some primary schools in the country, and a Chinese official school in Kaumi, in all of which the missionary co-operated.

Later the work was done by B. Blumhardt, and now by Lic. Schüler. The Kaumi hospital is managed by a Chinese foreign-trained doctor, Li Ben-king, specially skilled in eye operations. Dr. Dipper resigned in 1904, and Dr. Wick succeeded him. The Faber Hospital has a branch dispensary in Taitungtschen, a village near Tsingtao.

SCHOOLS.—All this time the school work was steadily increasing. The Deutsch-Chinesische Seminar (禮賢書院) has now over 100 boys, many of whom are officials' sons. The course is seven years. A girls' school was opened in 1905, managed by Miss Blumhardt. The Society, as will be seen, engages in school hospital and literary work, but there is no intention of gathering a special congregation of church members. If any desire baptism, the missionary asks the American Presbyterian Mission to baptize them. Many of their Christians are in close connection with the work of the Mission.

LITERARY WORK.—Amongst Dr. Faber's works, besides several essays in periodicals and many Chinese tractates, are the following :—

(1). *In Chinese.*

On Western Schools. 1 volume. 1873. 西國學校.

On Education. 1 volume. 1875. 教化議.

Fruits of Christianity (Civilization). 5 volumes. 1884. 自西徂東.

Commentary on Mark with 77 Sermons. 5 volumes. 1874-76. 馬可講義.

Commentary on Luke with 1821 outlines. 6 volumes. 1894. 路加講義.

Old Testament Meditations. 3 volumes. 1892. 玩索聖史.

Chinese Theories of Human Nature. 1 volume. 1893. 性海淵源.

FINNISH FREE CHURCH MISSION.

(Finsk Fri Kinamissionen: 1890 in connection with the China Inland Mission.)

Secretary, Mr. Antti Makinen, Hafsgaten 14, Helsingfors, Finland.

Field, in Kiangsi. *Missionaries*, 7 female, 1 male. Entered China, 1891.

The Mission commenced work in China early in 1891, when the first missionary, Miss Agnes Meyer, arrived in China. Miss Meyer remained on the field five years, working in the cities of Yangchow, Chinkiang and Kiukiang. In 1893, Misses Arpiainen and Hammarén joined the Mission and worked for some years in Chinkiang. In 1899, Miss Arpiainen opened a station in Yungsinhsien (永新) in the south of Kiangsi. In this centre some other ladies joined her. The first Christians, eight men, were baptized in May, 1900. In 1905, there were three lady workers on the field; one had gone home on furlough. At present there are forty communicants, three out-stations, three evangelists (one unpaid), one Bible-woman; two schools, one a boys' school with fifteen scholars, one a girls' school with nine scholars. The boys' school is partly self-supporting, the Chinese having contributed \$200.00.

NOTE.—The Finnish Missionary Society at work in Hnnan belongs to the State Church of Finland, which is Lutheran. The most of the Finnish Free Church are Baptists.

Statistics.

1891-1905.

Foreign missionaries (7 ladies, 1 gentleman)	8
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1904.

Foreign missionaries	5
Native workers (1 unpaid)	5
Communicants	30
Scholars	14
Boarding-schools	...	...	...	...	...	1
Teachers	...	...	...	...	...	1

1905.

Foreign missionaries	...	...	...	...	...	4
Native workers	...	...	...	...	...	5
Native Christians	...	...	...	...	...	40
Boarding-schools	...	...	...	...	...	2
Scholars	...	...	...	...	...	15
Teachers	...	...	...	...	...	1

FINNISH MISSIONARY SOCIETY (信義會).

(FINSKA MISSIONS-SALSKAPET).

Headquarters: Observatoriigatan, 18, Helsingfors, Finland.*Secretary:* Pastor K. A. Hilden. Entered China, 1901.*Field:* Hunan.*Missionaries:* 4 male, 1 female. *Communicants,* 15.

This Society is of Lutheran confession. It was founded in the year 1859 for the purpose of teaching the Gospel to the Finnish tribes living here and there in the vast Empire of Russia. As it, however, soon became known that no Protestant propaganda was allowed inside the limits of that Empire, the founders of that Society had to give up their plans and just wait for God's guidance about the work. Ten years later the way seemed to open for the Society's operations, though not in the field mentioned above. Exhorted by a German mission to do so the Society in the year 1868 sent its first missionaries to Africa to work among the Ovambo negroes, and there the work has been going on since that time. But as this field being far interior has proven rather expensive, and as in Finland there were friends on whose hearts God had laid the needs of the East, the Society decided to start a new Mission, at the same time hoping to gain more friends and more success through taking up a new field.

ORIGIN.—In the year 1898, the Society resolved to begin work in Manchuria and Mongolia. But again circumstances were against the Mission, as Russia just at this time began her political usurpation in Manchuria. Now by the guidance of God the great Empire of China came into the minds of some of the missionary friends. After having made inquiries in London about the field, the Society chose the province of Hunan as the place for its operations, and this was definitely settled in 1901, when its first missionary, Rev. H. Sjoblom, M.A., B.D., and wife arrived in China. At the C. I. M. quarters in Shanghai Mr. Sjoblom had interviews with Mr. Stevenson, who again pointed out Hunan as the only province where comparatively few missionaries were labouring. They therefore moved on to Ch'angtehfu (常德), Hunan, where in September, 1902, they were joined by the second missionary, Rev. Erland Lihvone. From this city were the first journeys to the Lichow (澧州) district made. In March, 1903, a house was rented at Chingshih (津市), in Lichow district, and at the Hunan Conference in the same year the Lichow district was considered the field for the Society's work. Here the work has been going on now for a few years.

The main stations are at Chingshih (津市) and Yungtingsien (永定縣), and besides there are five out-stations (新洲, 夢溪市, 鹽井, 張家廠, 焦圻), being opened in the neighbourhood of

Chingshih. In the last mentioned places a native evangelist is in charge, and the foreign missionary visits the place twice a month. Once a month the foreigners and the native helpers meet at the main station to discuss matters regarding the work. In connection with the work a large number of books and tracts are distributed among the people.

With much gratitude to God, from whom all blessings come, we are glad that the seed sown seems to grow. From the first we have found out a few earnest seekers of the Truth. Our first converts—two men—were baptized in November, 1904. The second baptism took place on Christmas Day in 1905, when six new members were taken into the congregation. The whole membership now counts fifteen, as four were baptized after Christmas, and besides we have three members baptized by other missionaries.

EDUCATIONAL.—Beside the evangelistic work some educational work has also been done. At Chingshih there is a day-school for boys opened in November, 1904, and one year this was changed into a boarding-school. The day-school numbers thirty and the boarding-school has about forty boarders. At present the school cannot accommodate many more, but we look to God for future enlargement. The school is divided into two sections—a primary and a higher form. Mr. Sjoblom is in charge of the school, assisted by one other missionary. Also there are three native teachers engaged, two of whom are very pious Christians. Three of the pupils are Christians and about ten are catechumens. In the spring of 1906, a day-school for girls was opened at Chingshih, and two day-schools for boys at two of the out-stations were opened about the same time. Our hope is to open a day-school in connection with each out-station.

Since 1902, the missionaries have received new workers, namely Mr. and Mrs. Meedar, Rev. O. Puutula and Miss L. Nyberg in the year 1905, and Miss S. Lampén in the year 1906. Still the labourers are very few, because the field of the harvest is vast.

God has given the Finland Mission Society a work to do, and we hope that with God's help we may be able to accomplish it.



SCANDINAVIAN CHINA MISSIONARY ALLIANCE.

(MOSTLY ASSOCIATED WITH THE C. I. M.).

Headquarters: 81 Ashland Boulevard, Chicago, Ill. U. S. A.*Secretary:* Rev. C. T. Dyrness. Entered China, 1891.*Fields:* Shensi (陝西), Kansuh, Shansi (山西), Chihli, with an Independent Mission in Mongolia.**Shensi and Kansuh Branch.***Missionaries*, 49. *Communicants*, 260.

ORIGIN OF THE MISSION.—The appeal of the Conference of 1890 for a thousand missionaries in five years inspired the Rev. F. Fran-son, who set to work among the Scandinavian churches of the United States, and stirred them up to begin work in China. The result was that fifty devoted young men and women went out to China in 1891; most of them being still in China, either in this or other missions.

ASSOCIATES OF THE C. I. M.—The first party of thirty-five were associated with the C. I. M. for counsel and help, and with the exception of the Mongolia section, which is too distant to be superintended by the C. I. M., the Alliance is still associated with that Mission. At first the missionaries were distributed among various old stations, but after three years, at a Conference held in 1893, the Scandinavians decided to go and take up work together in the provinces of Shensi and Kansuh, inviting other members then in other provinces to join them.

IN SHENSI.—In 1893, there were three centres opened, the most important being in Hsianfu (西安府), the provincial capital, opened by Mr. Holmen. His skill on the guitar averted a riot. In 1894, two more places were opened; in one of them—Kiencheo (乾州)—the rented house was pulled down by a mob, but finally a settlement was effected. In 1895, four other centres were occupied, but one had to be given up for a time owing to the hostility of the people. In the same year, two stations were opened in Kansuh province. In 1902, three more places were opened.

BOXER YEAR.—Just when the Mission was ready to begin systematic work, the Boxer troubles drove them all out, but on returning in 1902, they found little damage had been done to the houses, etc., and so they could at once resume work.

In the year 1903, three more centres were opened. There are at present eighteen centres worked by the Mission, with foreign missionaries residing in them.

EVANGELISTIC WORK.—This has followed the usual course in new regions—first itinerations, then street chapels, guest-room work, and house-to-house visitation.

MEDICAL WORK.—Owing to lack of a fully qualified doctor, only simple medical aid has been given, chiefly to help victims of the opium habit.

EDUCATION.—Primary and boarding-schools have been started. In 1905, the Mission erected a large building to accommodate 150 students, as a seminary for training preachers, teachers, etc. Before that the training of native agents had been left to individual missionaries.

PRESENT STATE OF THE WORK.—There are about 260 communicants and from seven to eight hundred enquirers. Though very poor, they gave last year \$660 to the Lord's work.

HOME IN SHANGHAI.—Rev. A. E. Rydberg conducts a Receiving Home for the Mission in Shanghai.

SCHOOL FOR MISSIONARIES' CHILDREN.—The Mission, being so far removed from coast schools, is obliged to have such a school at Pingliangfu in Kansuh (平涼府).

The Scandinavian Alliance Mission's Statistics, 1905.

SHANSI PROVINCE.

NAMES OF STATIONS.	Foreign Missionaries.	Native Workers.	Native Christian Communicants.	Native Christians non Communicants.	Boarding-schools.	Scholars.	Day-schools.	Scholars.	Dispensaries or Opium Refuges.	Patients.
Hsianfu (西安府) ...	7	5	56	100	2	45	...	...	1	207
Langkütsai (龍駒寨) ...	2	1	...	20	...	...	...	...	1	10
Lantienhsien (藍田) ...	2	1	15	40	...	...	1	7	1	60
Ingkiauei (引家衛) ...	1	2	8	30	...	...	1	13	1	300
Chenkiakao (陳家溝) ...	2	4	34	40	2	24	...	...	1	400
Hsingpinghsien (興平) ...	4	4	63	100	2	32	...	...	1	30
Sankiachuang (桑家庄) ...	1	1	12	40	1	5	...	...	1	40
Ukanghsien (武功) ...	2	2	8	50	1	11	...	...	1	350
Kiencheo (乾州) ...	3	2	18	50	...	...	1	8	1	270
Pincheo (郿州) ...	2	1	5	40	...	...	1	13	1	40
Litsüen (醴泉) ...	2	1	...	20	1	7	...	...	1	50
Langcheo (隴州) ...	4	1	9	50	...	...	1	30	1	150
Kienianghsien (汧陽) ...	2	1	...	20	...	...	...	...	1	40
Total ...	34	26	228	600	9	124	5	41	13	2,047

KANSUH PROVINCE.

Tsingningcheo (靜寧州) ...	2	1	2	20	...	...	...	...	...	...
Pingliangfu (平涼府) ...	6	2	28	40	1	20	...	...	1	729
Chenüehsien (鎮原) ...	2	1	2	40	1	13	1	7	...	...
Kingcheo (涇州) ...	3	1	...	20	...	...	...	...	1	40
Chongsin (崇信) ...	2	...	...	20	...	...	...	...	...	...
Total ...	15	5	32	140	2	33	1	7	2	769
Total for Shensi and Kansuh	49	31	260	740	11	157	6	48	15	2,816

Chihli and Shansi Field.

(WORKED BY SWEDISH BRANCH OF THE ALLIANCE).

Missionaries, 11. *Communicants*, 59 in 1905, 81 in 1906.

This part of the work began in 1902. The field now occupied by this Mission was first worked by the China Inland Mission and afterwards by the Christian and Missionary Alliance. The latter's work lasted from 1893 to 1900, when twenty-one missionaries were killed by the Boxers, thirteen escaping. In the spring of 1902, the Swedish branch of the S. A. M. sent out its first workers to this neglected field.

CHIH-CHI PROVINCE.—Hsuanhuafu (宣化府) was reopened by G. C. Soderbom. He and his wife had been there in 1900, but both escaped.

SHANSI PROVINCE.—E. Jacobson was driven out of Fengchen (豐鎮) in 1900, but returned in 1902. Mr. and Mrs. Oberg also escaped, and now returned to their old station. In September, 1903, Salatse (薩拉齊) was reopened by the Obergs. They everywhere heard good reports of the Protestant Church and of the martyred missionaries and Christians in this city. The village of Sharitsing (沙爾沁) was also reopened in 1903 by Mr. Jacobson, but he died in 1904. Paoteo (包頭), was reopened as an out-station of Salatse in 1904. Kueihuach'êng (歸化城) was reopened in 1906. The resident missionaries in this city in 1900, as well as those in Salatse, Sharitsing and Paoteo, were all murdered. (See List of all Martyrs at end of book).

Statistics.

Stations ...	4	Organized Churches ...	5
Out-stations ...	3	Day-schools for Boys ...	3
Chapels ...	8	Day-schools for Girls ...	3
Native Workers ...	16	Total pupils ...	71
Communicants in 1905 ...	59	Opium Refuges ...	5
Orphanage ...	1	Orphans ...	51

THE SCANDINAVIAN ALLIANCE MISSION IN MONGOLIA.

Headquarters : 81 Ashland Boulevard, Chicago, Ill. *Secretary* : Rev. C. T. Dyrness. Entered Mongolia, 1895. *Missionaries*, 3 male, 3 female.

ORIGIN.—The first missionary was D. Sternberg, who came out to Mongolia in 1895. He studied the Mongolian language in Kalgan and went to Northern Mongolia in 1896. He travelled around there during two years, making a stay in the coldest part of the year in Uliassutai; his intention in travelling there being to find out the best place to build the first mission station, and also to preach the Gospel.

In 1896, Mr. Suber came out and stopped in Southern Mongolia, where he studied the language.

In 1897, Mr. N. J. Friedstrom, Miss H. Lund and Misses Hilda and Clara Anderson came out as missionaries to Mongolia.

NOVEL PLAN.—The best way of mission work among the scattered nomads had been a subject of great consideration to Mr. Sternberg. He had a meeting with the missionaries and came to the conclusion that the best way to gather the Mongols is to purchase a piece of land and teach Mongols to cultivate same.

After a great struggle we succeeded in getting a piece of land in the Tartar Banner of Ordus, Mongolia, near the Yellow River.

1900.—In the Boxer rising of 1900, all the missionaries were murdered (see list), except Mr. Friedstrom, who escaped. In 1902, Mr. Friedstrom with his wife came back to Mongolia. He had very hard work to claim back the land, but he succeeded in getting it and more too, so that the Mission has now about 10,000 acres of land.

We had one evangelist and a few catechumens before the Boxer rising, and some of them were murdered.

We have about fifty persons attending our meetings. In 1904, Mr. A. Magnuson and wife came out as missionaries to Mongolia and in 1905, Mr. A. Alnblad and wife came out, so that we have at present three missionary families in Mongolia.

Names of the Martyrs of 1900.

D. Sternberg.
C. Suber.
Miss H. Lund.

Miss Clara Anderson.
„ Hilda Anderson.

HAUGE'S SYNODES MISSION (AMERICA).

(HAUGE'S * NORSK EV. LUTH. SYNODES CHINA MISSION).

Headquarters: 298 William Street, St. Paul, Minn., U. S. A.

Secretary: Rev. Charles O. Brehaugh. Entered China, 1891.

Fields: Honan and Hupeh. *Workers*: 6 men, 8 women.

Stations, 4. *Communicants*, about 370.

ORIGIN OF MISSION.—The first mention of China as a possible mission-field for the Hauge's Synod of America was at their annual meeting in 1890. The Synod, however, was not ready to undertake this responsibility of a new field, but some of the pastors, not willing to drop the matter indefinitely, organized themselves into a Society and passed a resolution for the immediate prosecution of the work in China.

FIRST MISSIONARY.—In August of the same year, a call was extended to the successful young pastor, Rev. H. N. Ronning, of Fairhault, Minn., and his sister, Miss Thea Ronning. The call was accepted.

At the Synod's annual meeting 1901, a resolution was passed in which the work of the China mission was acknowledged. The Synod now wished the Society to dissolve and support its work. This the Society was not willing to do, so it was decided to unite in the work, but remain separate bodies.

In the fall of 1901, the three first missionaries—the Rev. H. N. Ronning and Miss Hannah Rorem—left for China. They settled in Hankow to learn the language, where they stayed the greater part of two years. In 1893, the Society withdrew from the Synod and organized under the name of “Del norsk ev. luth. Kinamission Salshab,” and the workers on the field were then given the option of serving this Society or the Synod.

FIELD CHOSEN.—The field finally chosen was in the provinces of Honan and Hupeh, with Fanch'êng (樊城) as a centre. Fanch'êng is a post town opposite Siangyangfu (襄陽府) in Hupeh, on the north side of the Han river, about three hundred miles N. W. of Hankow.

The Synod has, so far, four centres located as follows:—

1. FANCH'ÊNG.—Work was begun in this place in 1893, but on account of official interference the station was not finished before Christmas of 1895.

* So called from Hans Nielsen Hauge (1771-1824), a powerful evangelist in Sweden.

The following institutions are located here :—

A boys' orphanage with 16 inmates, a boys' high school with 30 regular students and 4 teachers, Rev. H. N. Ronning in charge. A women's Bible school with 12 students, Mrs. Ronning in charge. A girl's boarding-school with 40 pupils, Miss Hodnefield in charge. A hospital, which has been carried on without interruption since 1896.

A new dispensary is in process of erection and a new hospital will be built as soon as time and conditions permit. Dr. I. M. J. Hotvedt is the physician in charge.

Here is also located a school for the missionaries' children under the able charge of Miss Ida C. Groseth.

Under this station are 9 day-schools with 262 pupils. To date, 136 have been baptized, and 63 of these in 1905.

2. TAIPINGTIEN (太平店).—Rev. and Mrs. C. W. Landahl, missionaries in charge. Work was begun in 1897. There are 7 out-stations and 12 schools, 1 girls' school with 45 pupils. The total number enrolled is 270. Native helpers, 12. Total number baptized, 142 ; of these 85 in 1905. Communicants, about 115.

3. TSZHO (茨河).—Rev. O. R. Wold, Mrs. Wold, Miss Anna Lee, missionaries in charge. Work was begun in 1900, but on account of the Boxer outbreak all work was postponed until the fall of 1901. At this place is located a girls' *orphan home* with 14 children. Under this station are eight day-schools, with an average enrollment of 250 pupils. Total number baptized, 91. Total number of baptized Christians here, 100 ; several received from other stations. Baptized during 1905, 72. Communicant members, 84. There are 16 native helpers, one self-supporting.

4. HSINYE (新野).—Mr. and Mrs. Th. Himlé are the missionaries in charge. Work begun in 1903. In 1905, 19 persons were baptized, all communicant members.

During last year upwards of 500 strings of cash were contributed by our Christians for various purposes, so while the newness of our work has not given us a chance to try much the idea of self-support, our experience should not lead us to despair of success.

A scheme is on foot for a first-class fully equipped institution for the education of our young people and a native ministry.

NORWEGIAN MISSIONARY SOCIETY.

(NORSKE MISSIONSSELSKAB, 1842).

Headquarters: Stavenger, Norway. *Secretary*: Rev. L. Dahle, Stavenger, Norway. Entered China, 1902.

Field: Hunan, especially along the river Tzi (資水). *Missionaries*: male 6, female 6. *Christians*, 141.

BEGINNINGS.—Though the Norwegian Missionary Society was founded in 1842, as the result of the union of earlier societies, and has long had successful work in Zululand and Madagascar,* it was not till the rapid changes going on in China in the 'Nineties, and the terrible martyrdoms of 1900, that the Society determined to enter China, choosing Hunan, which was newly opened, as their field. The Secretary asked the advice of Dr. Griffith John as to the particular section of the province, and by his advice the Mission decided to work the River Tzi, between Changsha (長沙), Yuankiang (沅江) and Paoking (寶慶).

The *first missionaries*—Rev. N. Arnetvedt, Rev. J. A. O. Gotteberg, and Mrs. Gotteberg, M.D. and Dr. J. E. Nilssen—arrived in China in April, 1902. As Mr. Arnetvedt and Mr. and Mrs. Gotteberg had been working in China before in Hupeh, the work could be at once begun. So from Changsha an exploring journey was taken to Iyang (益陽), on the Tzi river. This is a place of 120,000 inhabitants, about 200 *li* from Changsha, and is the most important place on the river. It occupies a central position in our chosen field, which extends from Changsha in the S. E. through the Ninghsiang (寧鄉), Iyang (益陽) and Yuankiang (沅江) *hsiens*, including the Anhua (安化) and Hsinhua (新化) *hsiens* up towards Paoking (寶慶). On arrival no mission had taken up work there.

IN CHANGSHA.—In a small Chinese house Mr. Gotteberg began the work. Dr. Nilssen received male patients and Mrs. Gotteberg the females and children. In 1903, the first four converts were baptized; in 1904, 15; in 1905, 16. Among the first four was a good scholar, formerly a school-teacher. Through him a school was begun. The Mission now has its own property and buildings on one of the most crowded streets, where Mrs. Gotteberg still works for the women and children. Across the river is Lungwangsi (龍王市), which is now an out-station.

* The very first missionary of the Society—Rev. H. P. S. Schreuder, M.A., B.D.—went in 1844 to Natal, but being denied entrance to Zululand went to China in 1847, spending half a year in Hongkong. Finally he returned and gained entrance to the Zulus, 3,000 of whom are now Christians.

OTHER STATIONS.—Sixty *li* down the river Hsiang we opened Chingkiang (靖江), a busy place of 20,000 people. Ninghsiang (寧鄉) was opened by Mr. Gotteberg. Mr. Arnetvedt settled in Iyang, where Dr. Nilssen joined him in 1904. Here also the Mission owns a large site, and a hospital is being built. Though the people have borne a bad name, the opening has been peaceful, Mr. Arnetvedt being helped by Mr. Liu, an ex-official, baptized in the C. I. M.

In the fall of 1903, reinforcements arrived from home, viz., Rev. Arthur Hertzberg, M.A., B.Sc. and Mrs. Hertzberg, M.A., Rev. K. L. Reichelt, Mrs. Marie Nilssen, and Miss A. Gerhardsen. Early in 1903, a journey was made to Dongbin (東坪), a great centre for the tea-trade, 310 *li* above Iyang, also to Anhua (安化) and Hsinhua (新化). The gentry of Hsinhua offered strenuous opposition, but the Changsha Foreign Office settled in favour of the Mission.

Ninghsiang is the native place of Chou Han, the notorious author of the Hunan Anti-Foreign tracts, and it is wonderful to see how the work has gone on there in spite of the fact that the people are said to be the ablest and most independent in Hunan. Mr. Reichelt baptized ten persons in 1905. An out-station has been opened at Shuangkiangk'ou (雙江口). Rev. Andreas Fleischer resides at Iyang.

TRAINED NURSES.—In 1905, two trained nurses and deaconesses came from Norway to assist the doctors at Changsha and Iyang.

FUTURE PLANS.—The Mission intends to open new stations in the great centres of the tea-trade in Anhua-hsien, with the eight towns on the Tzi River, the most important of which is Dongbin (東坪), which in the tea season is visited by some 30,000 people from all parts of China. School work is as yet in initial stages, but will be extended soon.

SUMMARY. — Four cities with missionaries living in them. Native workers, 21; schools, 4; converts, 141. Two physicians, at Changsha and Iyang.

LITERARY WORK.—Luther's Small Catechism 基督徒要學, American Presbyterian Press.

Statistics, 1905.

Missionaries	...	...	...	12	Communicants	...	...	...	63
Stations	...	...	...	4	Day-schools	...	...	...	4
Native workers	...	...	...	21	Scholars	...	...	...	38

NORWEGIAN LUTHERAN CHINA MISSION ASSOCIATION

(瑞國路德會).

(DET NORSKE LUTHERSKE KINA MISSIONS FORBUND, 1891).

Headquarters: Framnes, Norway. *Secretary*: Mr. Johannes Brandtzaeg, Framnes, Norheimsund, Norway. Entered China, 1891.

Field: Hupeh and Honan. *Missionaries*: male 12, female 7. *Communicants*, 115.

BEGINNINGS.—The Norwegian Lutheran China-Mission Association was founded in Norway in 1890, with headquarters at Bergen. It is the oldest independent China mission from Norway, and based on a free evangelical spirit. The work at home is mostly carried on by about fifty evangelists, who travel widely, preaching and stirring up the interest in missions. In 1891, the first missionaries reached China, viz., Cand. J. Brandtzaeg, L. Johnsen, and Miss Arestad (later married to Mr. Johnsen). The next year came Mr. O. M. Sama, Mr. H. Seyffarth, Mr. J. Skordal, Miss Clausen, and Miss Vesterrik (later married to Mr. Skordal). At first the missionaries lived in Wuchang in a native house, but afterwards built a house in Hankow, where they studied the language. This has been sold as being no longer needed.

FIRST STATION.—As the result of explorations up the Han River, Mr. Johnsen and Mr. Seyffarth opened the first station at Laohok'ou (老河口). This is the biggest city on the river next to Hankow, though having only the name of a "mat'ou;" it has 150,00 inhabitants, and is 1,400 *li* above Hankow.

In 1892, Mr. Brandtzaeg (who has since been the Chairman at home) left China, and Mr. Johnsen died in Hankow in 1893. The same year three new workers joined the Mission—Rev. N. Arnetvedt, Miss C. Valckmar (later married Mr. Sama), and Miss A. Haaland.

OTHER STATIONS OPENED.—The following year Mr. Skordal opened Tsingshankiang (青山港), a small town about ninety *li* north-west up the Han above Laohok'ou. The original idea was to open Chunchou (均州), about 180 *li* above Laohok'ou, on the Han, but at that time it was not possible. The year after, ground was bought in Chunchou and Mr. Skordal was to have gone there, but died the same year. Nothing more was done in Chunchou till 1900.

Miss Nelgesen, M.D., came out in 1896, but left next year.

Later Mr. E. Masoni, Mr. J. Gotteberg, M.D., Mr. A. Hertzberg, M. A., M. Sc., and Miss Qverland, M.A., were sent out, but afterwards, together with Mr. Arnetvedt, left the Mission on account of the question of ordination and ritual.* In 1898, Mr. Seyffarth came out with fresh workers, so that the whole number at the outbreak of the Boxers was 14—6 men, 4 single women, and 4 wives.

THE YEAR 1900.—The missionaries all got safely away; one only remaining in China at Shanghai, from which place he could communicate with the Christians on the field, who being in Hupeh remained unmolested.

RESUMPTION OF WORK.—In 1898, the Mission started a training school for missionaries at home, and in 1902, the first ten candidates arrived in China. Hence several new stations were opened in 1903 as follows: in Honan, Tengchou (登州), by P. Eikrun; Nanyangfu (南陽), by O. Espelgren; Chenpinghsien (鎮平), by Th. Skraastad; Neihsianghsien (內鄉), by K. F. Samset; Hsieh'ou (浙川), by O. Helland; Shihhuachieh (石花街), fifty li S. W. of Laohokou, by R. O. Olsen; Yungyangfu (鄧陽府), Hupeh, was opened in 1899; it is 180 li from Chunchou on the river.

SCHOOLS.—There are four day-schools, with sixty-eight pupils, three boarding-schools, one for boys, twenty-three, and two for girls, thirty-one pupils.

SELF-SUPPORT.—Collections from the two oldest stations were about 60,000 cash.

Next year we expect eleven new missionary graduates of the home school.

SUMMARY.—We have eleven head-stations, nineteen missionaries (not counting wives), ten out-stations, twenty native workers (nine evangelists, five teachers, sixty Bible-women). The first convert was baptized in 1895, an old man of seventy, in Tsingshan-kiang (青山港). Up to 1903, sixty-one had been baptized, but in 1904, the number was doubled, so that by the end of last year (1905) the whole membership was 204. The first organized church was established at Laohokou in 1898. There is also an organized church at Chunchou.

NEEDS.—(I), Medical workers, of whom we have none; (II), school for training of native agents.

* A separation took place at home because of certain rites and rules proposed by the General Assembly for the Mission, e.g., the missionaries were not to be ordained. Most of the dissenting missionaries are now at work under the Norwegian Missionary Society in Hunan.

THE NORWEGIAN MISSION IN CHINA.

Entered China, 1890. Stations in Shansi and Shensi.

The Norwegian Mission in China, labouring in association with the China Inland Mission, has no work which may be regarded as distinctively its own. It is a very small Mission, comprising only three missionaries, namely Miss R. Hattrem, Miss C. Angvik and Miss T. Hattrem, all of whom are at present in Norway on furlough. When on the field they reside either at a station of the China Inland Mission, or one of the Swedish Mission in China, which also works in association with the C. I. M.. Their posts are Hotsin, Kiangchow (絳州), Shansi, and Hanch'êng (韓城), Shensi. The first worker, Miss R. Hattrem, arrived in China on the 8th March, 1890.

SWEDISH BAPTIST MISSION.

(SALLSKAPET SVENSKA BAPTIST MISSIONEN. FOUNDED 1889.)

Home Secretary: Rev. William Lindblom, Walhallavagen 57, Stockholm. Entered China, 1892.*Field*: Shantung. *Missionaries*, 4 male. *Communicants*, 136.*Stations*: Kiaochou (膠州), Chuch'enghsien (諸城).

The Society's *first missionary*, Rev. Karl Wingren, came to China March 21st, 1891. He went to Ganking (C. I. M. Training Home for Men) to study the language, and in the autumn travelled in Anhui, Kiangsi, and Chekiang in search of a location for the Mission. The American Baptist Mission of Tengchowfu, Shantung, cordially invited him to begin there, but finally Kiaochou opened up, and since 1893, it has been the chief station of the Mission.

Kiaochou itself has about 40,000 inhabitants, and its villages number 1,282, with a total of 365,576 souls.

In 1892, Rev. J. E. Lindberg arrived, Mr. Wingren retiring on account of ill-health. Later he returned to China under the Southern Baptist Convention. In 1894, Rev. and Mrs. J. A. Rinell and Miss Holtz (now Mrs. Lindberg) arrived. In 1899, Rev. John H. Swordson and wife came from Mongolia, where he had laboured under the C. and M. A., and joined the staff.

In 1902, Chuch'eng (諸城), 140 *li* south-west of Kiaochou, was opened as a station by Mr. Lindberg and wife; the city having been before that visited at regular intervals since 1896. Mr. and Mrs. Eden, who came in 1902, joined them at Chu-ch'eng until Mr. Eden's failing health compelled them to go home.

The first man was baptized in 1899, and in 1899, a church was organized with six members. In 1900, the Christians did not suffer to any extent. In 1901, over 40 were baptized. At present there is a membership of 135.

POLICY OF THE MISSION.—Preaching in every place, distributing tracts and Gospels. Uses a good staff of natives as colporteurs and evangelists. In 1900, began a day-school with five pupils; now there are boys' and girls' boarding-schools in the city, and three village day-schools. In 1901, outsiders helped to build a chapel. Since then the natives have built two new chapels themselves.

Statistics, 1905.

Missionaries, 4 male, 4 female.
Native helpers, 6 men; 3 women.
Chapels, 6.
Baptized, 157.
Boarding-schools, 2.

Whole membership, 139.
Contributions, \$340.72.
Day-schools, 4.
Pupils, 31.
Boarding-school pupils, 24.

SWEDISH HOLINESS UNION MISSION IN CHINA.

(HEGELSEFORBUNDET, 1890). ASSOCIATED WITH THE C. I. M.

Founded in 1830 by a millowner of Nerike ; sends missionaries also to South Africa.

Secretary : Rev. A. Kihlstedt, Kumla, Sweden. Entered China, 1890.

Field, North Shansi. *Missionaries*, 8 male, 7 female. *Communicants*, 116.

CHOICE OF FIELD.—After consultation with Mr. J. Hudson Taylor, it was agreed that the Swedish Holiness Union should work in the N. of Shansi, inside the Double Wall, between 39° to 41° lat. N. and 111° to 115° long. E., in connection with the C. I. M.

STATIONS OPENED.—The first station was opened at Sopingfu (朔平府) in the beginning of 1895, and another was opened in Tsoyunhsien (左雲) at the end of the same year. The third was opened in Suiyuan (綏遠) in the year 1897, and the fourth in Huennenchou (渾源州) in the year 1898.

Evangelistic work was carried on in these stations and the surrounding villages. Schools and opium-refuges were also established. In spite of the strong anti-foreign feeling in this district, some few converts were gathered in, in all these places. Up to the Boxer massacres of 1900, there were forty-five baptized communicants, three day-schools with seventy-one scholars. The number of foreign missionaries was eleven (6 male, 5 female).

HOLINESS UNION MARTYRS.—When the Boxer troubles became acute, ten members of the Mission, together with three belonging to the Christian and Missionary Alliance, gathered together at Sopingfu for conference and mutual protection. Finally it was arranged that they should be officially escorted to Peking, but in handcuffs, so as to appease the people ; but on June 24th, soon after leaving the city, they were all stoned to death by Manchoo soldiers. Mr. Aug. Karlsson, who was home on furlough, was the sole survivor of the Mission.

The names of the martyrs are as follows :—

N. Carleson.	O. A. L. Larrson.
Miss J. Engvall.	Miss J. Lundell.
Miss M. Hedlund.	S. A. Persson.
Miss A. Johansson.	Mrs. Persson.
G. E. Karlberg.	E. Pettersson.

THE NEW ERA.—In May, 1902, Mr. Karlsson came back to Tsoyuan to reopen the Mission. He found the premises destroyed, one Christian killed, and also some of the children slain, but on the whole the Christians had stood firm. From 1902 to 1905, there have been many signs of blessing, both in the church and among the heathen. The Bible-classes have been well attended. The native Christians have done good work without payment. They gave 126,029 big cash to the Gospel. Baptized, 31. Communicants, 28. Day-schools, 2. Scholars, 25.

REOCCUPATION OF SOPING.—After the Boxer troubles the work was carried on by a native till 1904, when a missionary took charge of it. One church member and one enquirer had been killed in 1900. Baptized, 16.

REOCCUPATION OF HUENYEN took place in 1903, when two new foreign workers settled there. Baptized from beginning, 7. Communicants, 6.

REMARKABLE DEVELOPMENT.—A day's journey into the mountains brings us to the village of *Chuang*, where there are now 80 communicants, 3 day-schools with 51 scholars, also opium-refuges. The Christians have themselves built a big chapel, and are carrying on all branches of the work without foreign money. In 1905, they contributed 155,000 big cash.

PRESENT STAFF.—15 foreign workers, 3 native evangelists, 1 Bible-woman, 4 colporteurs, 5 day-schools with 76 scholars. 142 baptized from the commencement; communicants at present, 116.

One member of the Mission, Miss H. S. Johanson, is stationed at Pachao (Paoning), in Szechuan province.



THE SWEDISH EVANGELICAL LUTHERAN FOREIGN MISSION SOCIETY OF NORTH AMERICA.

Our Mission has as yet only two representatives in China, Mr. and Mrs. A. W. Edwins. We arrived in Shanghai October, 1905.

Though at present located at Fanch'êng, Hupeh, we expect to take up work in the province of Honan as soon as suitable premises are secured and we become sufficiently conversant with the Chinese language. By next fall we hope to be settled down upon our future field of work, where we expect to continue our language studies some time before entering fully upon our work.

Before this year is out we expect to be joined by two or three more missionaries, a male physician and one or two deaconesses.

The name of the society which we represent is the Swedish Evangelical Lutheran Foreign Mission Society of North America. Our Society is an organization within the Evangelical Lutheran Augustana Synod of North America.

As soon as our Mission has been really established in China, it is very probable that the Augustana Synod will take charge of it.



THE LUTHERAN BRETHREN MISSION (遵道會).

Headquarters: Wahpeton, N. Dakota, U. S. A. *Secretary:* Rev. E. M. Broen, same address. Entered China, 1902. *Missionaries*, 7. *Baptized members*, 5. *Enquirers*, 100.

Schools, 2; one for girls and one for boys.

The Mission is located at Tsaoyang (棗陽), a *hsien* of Hsiangyangfu, in Hupeh, and Tungpai (桐柏), in Nanyangfu, Honan.

SWEDISH MISSIONARY SOCIETY OR UNION.

(SVENSKA MISSIONSFÖRBUNDETS, 1877.)

Headquarters: Stockholm, Sweden. *Secretary:* Rev. W. Sjöholm. Entered China, 1890.

Field: Hupeh. Stations, Ichang, Shasi, Wuchang, Sungpu, Huangchow. *Foreign Missionaries*, 12 male, 12 female. *Communicants*, 600.

ORIGIN.—The first party sent to Central China consisted of a married couple and two single gentlemen. They arrived in 1890, and settled in Wuchang, the capital of Hupeh, where a Swede, who had previously worked in connection with the C. I. M., joined them. After some time chapels and free schools were opened.

ICHANG.—From 1891 and 1893, reinforcements had arrived and new places for station workers were looked for. Ichang, a large *fu* city and open port on the Upper Yangtze river, was chosen, and missionaries were located there in 1894. The work extending from this centre has developed in a very satisfactory way and over an area of several hundred *li* in circumference.

SHASI.—The next station opened was the busy market town of Shasi (沙市), also an open port situated between Ichang and Hankow. The work dates from 1896, when workers went to live there. Previously only occasional visits were paid to that place. Formerly Shasi was especially known for its hatred of foreigners. In 1898, a riot occurred in the city. The custom house, consulate and steamship offices were all burned down, but the property of the Mission was not touched, although there were rumours that the intention was also to destroy the Mission. At present the people are most friendly, and a flourishing work with much encouragement is extending from Shasi all over the surrounding country. Among the out-stations is the old and important city of Chingcheofu (荊州府), the only city in Hupeh which has a Manchu garrison.

SUNGPU MASSACRE.—In 1892 and 1893, an attempt was made to start work in the district (*hsien*) of Mach'eng (麻城), which lies N. E. of Hankow. A busy market town called Sungpu (宋埠) was selected, and Rev. A. D. Johanson and O. Wikholm were appointed to go there. As they met with much opposition, they were unable to rent a house inside the walls, but had to live in a place (赤家皇) a short distance from the town. There during an annual festival, attended by thousands of people, they were brutally

massacred on 1st July, 1893. After this murder the whole district for several years was closed for mission work, and it was not until 1897, that any one was allowed to revisit the town. After another visit in the following year, inquiries were made for property, but it was exceedingly difficult to find any one willing to sell to the Mission. The officials and gentry did all in their power to hinder us from settling inside the city, but in 1898, we succeeded; a house was bought, deeds procured and stamped. During the last three years missionaries have been stationed there, and the attitude of the people is now altogether changed.

Sixty *li* from Sungpu is the district city of Ma'cheng, where ground has been bought for the building of a foreign house. The missionaries hitherto located in Sungpu will now be stationed in Mach'eng (麻城縣), and the work at the former place be superintended from the latter.

The place latest opened as head-station is Huangchow (黃州府), a prefectural city below Hankow on the Yangtze, where work was started in 1901. Here the Mission has a girls' boarding-school, superintended by two lady missionaries. Bible classes are also held for the instruction of Bible-women.

Last year—1905—a theological school was started. This school, which is at our oldest station, Wuchang, receives students for two years' training. For the benefit of those native helpers who are too old to enter the theological school, Bible classes are held almost every year, when they also get some instruction in Church History, Geography, Arithmetic, Astronomy, and Natural Science.

MEDICAL.—Medical work is carried on in Shasi, where we have a small hospital, a dispensary and an opium refuge. There are also at Sungpu and Huangchow small dispensaries for the benefit of the sick and poor.

The work both among men and women, young and old, is prospering and full of bright hope for the future.

Beside the Mission in the Hupeh province of China, this Society carries on missionary work in Chinese Turkestan among the Mohammedans and Chinese.

Swedish Missionary Society. Statistics, 1905.

Stations, 5.
Missionaries, 24.
Evangelists, 26.
Colporteurs, 13.
Bible-women, 5.

Teachers, 13.
Pupils, 196 boys, 131 girls.
Church Members, 600.
Medical, Patients, 6,533.
„ Fees \$359.20.

SWEDISH MISSION IN CHINA.

(SVENSKA MISSIONEN I KINA. 1887).

Formerly the "Erik Folke Mission," after their first missionary. Associated with the C. I. M. *Home Secretary*: Rev. Josef Holmgren, Lastmakargatan 30, Stockholm. Entered China, 1887. *Workers*, 40. *Secretary*: A. Berg, Ynnch'êng via Peking.

Field: Shansi, Shensi and Honan. *Stations*, 10. *Missionaries*, 40.

EARLY SWEDISH MISSIONARIES.—As early as 1847, Sweden was represented in China. Mr. Theodore Hamberg* was then sent out by the Basel Mission. Later on, in 1849, two others—Mr. K. F. Fast and A. Elgqvist—were sent out by a Swedish Missionary Society at Lund in connection with the Basel Mission.

In the following year Mr. Fast was murdered† by pirates and Mr. Elgqvist went home, never to return again. In 1887, the Swedish Mission in China sent out its first missionary, Mr. Erik Folke. From that time forward new missionaries have come to China almost every year, so that at the present time there are forty workers.

THE FIELD.—The field occupied by the Mission is situated in North China, and takes in portions of the provinces of Shansi, Shensi and Honan. It contains three *fu*, two *chou*, and thirty-five *hsien* cities. Work is carried on from eleven centres, besides various out-stations.

SHANSI—*Yuncheng* (運城), opened in 1888, is the headquarters of the Mission. The place is an important one, being the distributing centre for the salt from the government works situated close by.

It has a *Taotai* and several inferior officials. Work has been carried on from the beginning through various agencies, in chapels and in the streets, house to house visitation, medical work and school work. Now there is also a school for training of the evangelists.

Ishi (嵒邑).—The work, begun in 1888, was slow at first, but now a good and healthy church has grown up. There are four out-stations and two schools: one for boys and one for girls.

* Mr. Hamberg was the first missionary to learn the Hakka dialect, and he left a manuscript dictionary. He died in 1854 in Hongkong.

† Karl Josef Fast went to Foochow in 1850. On November 12th, he went down the Min River in a small boat with his colleague, Mr. Elgqvist, to negotiate some bills at the receiving ships. Returning the following morning, they were attacked by pirates at the Kulpao pass, when Mr. Fast was killed and thrown overboard, while his companion escaped by swimming.

Haichow (解州) was opened in 1895. Extensive evangelistic work is done, especially at the annual medicine fair and during the examinations. Opium refuges have been opened, and there is educational work.

Puchow (蒲州) was opened in 1893. There is a large boarding-school for girls.

SHENSI.—*Tungchowfu* (同州) was opened in 1888, but no missionaries resided there until 1891. There have been many obstacles, but open opposition seems now past. A great deal of evangelistic, medical, opium-refuge and school work has been carried on, but the field is hard. There are about forty church members.

Hancheng (韓城) was opened in 1897, and *Hoiang* (郃陽) in 1904. Like almost all our stations, these cities were opened with more or less persecution, but now that this seems to have subsided, and the people have grown accustomed to us, small churches are springing up in both places.

HONAN.—*Hsinan* (新安) was opened in 1889, and *Yungning* (永甯) in 1900. At both places churches have been organised, and evangelistic work is carried on with good results.

Honanfu (河南府), opened in 1902, after considerable opposition from the officials and people. A little church has been inaugurated, and evangelistic work is carried on in the vast district, though our staff of workers is inadequate to the great need. There is a boarding school for girls and one for boys.

Mienchih (澠池), opened in 1905.

General Outline of the Work.

AMONG THE MASSES.—Much attention has always been paid to evangelistic work. Extensive journeys are still made to all parts of the field. Preaching, book-selling at fairs and examinations, in street chapels and by waysides, are the chief means of reaching the people.

AMONG THE CHRISTIANS.—Bible classes are held every year at the different stations. This spring a new work was inaugurated, viz., a united conference for the leaders among the Christians. This proved so helpful that it is decided to hold one every year.

AMONG WOMEN.—House to house visitation and weekly Bible classes are the methods usually employed. With a few exceptions all the women, old and young, learn to read the New Testament in Chinese characters.

AMONG CHILDREN.—There is a fairly large school for girls in each of the three provinces, besides smaller ones for boys and girls at most of the stations. The pupils are expected to pay for their food, books and stationery.

AMONG THE SICK.—Though the Mission does not possess any qualified doctor, some of the members have a good knowledge of treating common diseases, and are constantly called to use it. Opium refuges have been opened at most of the stations, with good results. A large proportion of the Christian men are reformed opium-smokers, and even those patients who do not accept Christ as their Saviour have at least their prejudices and false notions about the foreigners and the doctrine they teach dispelled.

AMONG YOUNG MEN.—In February, 1905, our long-wished-for school for evangelists was opened. The difficulty of getting suitable pupils is the same everywhere. Only Christian men are, of course, wanted, and at the time they are fit to enter the school, most of them have themselves and their families to support. Up to the present only six have been able to come, but these are of the right stamp, and we entertain great hopes of their future usefulness. They receive board, tuition, and books free.

NATIVE PASTORS.—We have none, but several elders and deacons.

SELF-SUPPORT is constantly advocated, with good results. In the beginning chapels, tuition, medicine and food at the half-yearly station conferences were all provided. Now as the churches grow strong, they are being taught to fulfil their duty in giving as in other respects. Though we have not yet reached the goal, the Christians defray their own expenses at all larger gatherings, help in renting chapels at out-stations and give to the support of their children attending school.

In conclusion, we would say that though our work lies in a district where the people are steeped in idolatry, degraded by opium-smoking and to a great extent anti-foreign, the Lord has been graciously pleased to set His seal upon the work.

Statistics for 1905.

Stations	10	Boarding-schools	13
Out-stations	21	Boys	69
Evangelists, paid	19	Girls	53
Bible-women	12	Communicants	350
Colporteurs	12	Opium-patients cured	76
School teachers	13	Native Contributions	\$218

SWEDISH EVANGELICAL MISSIONARY COVENANT OF AMERICA. (傳道會).

Headquarters: North Park College, Ill., U. S. A. Denomination, Lutheran. *Secretary*: H. Jalmar Sundquist, 734 Edgerton, St., St. Paul, Minn. Entered China, 1890. *Church members*, 300. *Missionaries*: 6 male, 7 female.

Stations in Fanch'êng and Hsiangyang. Hupeh.

ORIGIN.—The Swedish Evangelical Missionary Covenant of America began work in China in 1890, in the autumn of which year Rev. and Mrs. K. P. Wallen and Rev. P. Matson arrived in Shanghai. After studying the language for a few months in the C. I. M. training home in Ganking, the missionaries proceeded to Wuchang, there residing for some time with their brethren sent out by the sister Society in Sweden. During the summer of 1891, and the following winter, they did some itineration with a view to find an opening somewhere in Hupeh. Thus we were led to open a station in Fanch'êng in the summer of 1892, Mr. Matson taking up his residence there.

TROUBLES.—In the summer a fearful epidemic swept over the city, and the missionary was charged with poisoning the wells. Hence he was nearly stoned to death, and retired for a while.

In 1893, the workers increased to five, when Rev. J. Sjoqvist came from America and Miss Swennson, of the Swedish Missionary Society, was married to Rev. P. Matson.

FIRST CONVERT.—The first convert was baptized in 1894, and one in each of the subsequent years. In 1897, the situation was entirely changed. Instead of sullen coldness, the missionaries were flooded with calls to visit villages and homes. These openings were cautiously but gladly availed of.

SIANGYANG (襄陽).—In 1897, a street chapel and boys' school were opened in the prefectural city opposite Fanch'êng.

Street chapel preaching had for years seemed fruitless, until a corporal in the army was transformed into a zealous evangelist. In a village 30 *li* above Siangyang, a wealthy farmer became converted and gave us a school-room. At the time of the Boxer outbreak there were 40 communicants, 15 enquirers, 5 day-schools with 90 pupils, 2 stations and 2 out-stations.

In 1900, by Consul's orders the missionaries returned to the coast, but they, their converts and the Mission property suffered no harm. On their return in 1901, they were able to build in a better part of the city, the force has been strengthened, and the work has spread into the adjoining districts of Nanchang (南 漳) and Ichen. A foreign residence is being built in Nanchang, and the Mission looks forward to occupying Chingmenchou (荆 門 州).

MEDICAL WORK.—Dr. Sjoqvist, who had gone to America in 1897 to study medicine, returned in 1901, and he has now a hospital in Siangyang. The fruits in conversions are very satisfactory.

HIGH SCHOOL.—The school in Siangyang began in 1902. It has a four years' course. Outsiders pay 12,000 cash per annum, and find their own board and lodging. A trained educationist, Rev. C. J. Nelson, is now in charge and a college standard is aimed at.

THEOLOGICAL TRAINING.—A class was started in 1892. As yet there are no ordained native pastors, and only two organized churches.

SELF-SUPPORT.—At most of the out-stations the Christians pay part of the rent and incidentals. Besides in 1904, they contributed almost enough to support two evangelists.

In December, 1905, a three days' convention was held at Siangyang and nearly 200 sat down at the Lord's table.

Works published in Chinese by P. Matson:—

A New Testament History.	A Catechism.
An Old Testament History.	A Church Ritual.

Statistics of the Swedish Evang. Miss. Cov.

Foreign missionaries	14	Schools	12
Evangelists (2 ordained)	11	Scholars (about)	300
School-teachers	14	Hospital	1
Bible-women	6	Dispensary	1
Communicants	167	Out-patients	2,987
Inquirers	150	Hospital patients	227



DANISH LUTHERAN MISSION, MANCHURIA.

Secretary : Rev. Loegstrup, Fredericia, Denmark. Entered China, 1896. Christians, 119. *Missionaries*, 15. Stations, 6.

Our mission field extends from Port Arthur in the south, following the Korean Bay and the Yalu River, northward to a point almost 400 *li* from the mouth of the River. By great kindness it was given over to us by our fellow-workers in Manchuria, the Irish and the Scottish Presbyterian Missions.

1. PORT ARTHUR.—(旅順口), established 1896, and formerly the base of our Mission. The district embraced in the Port Arthur circuit corresponds to that piece of land formerly leased by Russia and since acquired by Japan. The Mission now enjoys the same freedom for performing mission work as was the case when the Chinese administered the district, but this was very much checked under the Russian occupation. In the district we have preaching chapels with stationed native evangelist in Dalny (大連) and Chinchow (金州), and hope soon to be able to open one in Pitsiwoa (貔子窩).

2. TAKUSHAN (大孤山) was established in 1896. Here we have two missionary compounds; that in the east town has a girls' school and does work among the women.

3. HSIUYEN (岫岩), in the interior of the Liaotung Peninsula, was opened as a mission station in 1898.

4. FENGHWANGCH'ENG (鳳凰城), on the Antung-Moukden railway, was opened 1899.

5. ANTUNG (安東), established in 1902, and since the opening of the town as open port, the base of our Mission. In Antung medical work is carried on by Dr. Ellerbek, at present the only medical doctor in our Mission.

6. KWANTIEN (寬甸), established in 1906.

Our Mission expects in the near future to open a new centre in the Hwairen (懷仁) district, the most northerly part of our mission field.

During the Boxer trouble all our stations, except Port Arthur, which sheltered all our missionaries, were looted of furniture, etc. During the Japanese-Russian war our Port Arthur station was looted, while all the other stations were left unmolested. At present our Mission numbers 11 ordained missionaries, 1 medical missionary and 3 unmarried ladies. The number of Christians by the end of 1905 was 119.

AMERICAN SWEDISH FREE MISSION SOCIETY.

OTHERWISE CALLED

AMERICAN SCANDINAVIAN CHRISTIAN FREE MISSION.

Headquarters : 328 Orleans St., Chicago, Ill., U. S. A.

Field : Canton province. Entered China, 1888.

The Swedish Free Mission Churches of America partly support this work, in addition to private aid. H. J. von Qualen began work 1st January, 1888, in Canton city. There are now two stations also in the country. In 1898, a boat was built, which is now turned into a steamer. This was used to reach the boat people and country districts.

Statistics.

5 Foreign workers.	4 Bible-women.
2 Ordained pastors.	2 Schools.
3 Evangelists.	1 Gospel steamer.
2 Teachers.	243 Communicants.

AMERICAN FRIENDS MISSION.

Headquarters: Richmond, Indiana. *Secretary:* Mrs. Mahalah Jay. Entered China, 1887. *Missionaries*, 14. *Stations*, 2. *Christians*, 123.

Field: In Kiangsu and Anhui.

ORIGIN.—Miss Esther H. Butler was the pioneer missionary. She reached Nanking in the autumn of 1887, taking up a temporary position as matron and nurse in Dr. Robert Beebe's hospital. She was sent by the Ohio Yearly Meeting of Friends. But distinctively Friends Mission work was not begun till 1890, when a mission site was bought for \$600 and a home built for \$2,500. An orphanage was also built for \$1,500. In 1895, a hospital for women and children was erected for \$2,750, the bequest of Dr. C. G. Hussey.

Amanda Kirkpatrick joined the Mission in 1888, but retired in 1891 in bad health. Lenna M. Stanley came in 1891, just after the settlement of the riots of that year. Dr. Lucy Gaynor arrived in 1892. During 1896, Effie E. Murray took charge of the Women's Training School. In 1894, Margaret Holme, of New York, arrived as the representative of the C. E. Society of the New York Yearly Meeting. M. Isabella French, a graduate in medicine from Ohio Wesleyan University, came out in 1897, and in 1899, Wilbur A. Estes and wife reached China. Mrs. Estes died in 1902.

Before this time there had only been women on the field. In fact the Mission Board at home was composed entirely of women. A number of men have been lately added.

SECOND STATION OPENED.—In 1898, Luho (六合) (via Chin-kiang), a town of 25,000 souls, north of the Yangtse, and about twenty-five miles from Nanking, was opened, and Dr. French and Miss Holme went to live there. During 1900, the station was temporarily abandoned, but re-opened later. A lot costing \$135 was bought and a home costing \$500 was built. In 1900, Dr. Geo. F. DeVol arrived, and was married to Dr. French.

In 1902, Dr. Gaynor fought a cholera epidemic, in Nanking, single-handed, but shortly after resigned. In 1903, Eva Pennington and Mrs. Harriet Shimer and daughter, from Cleveland, arrived. But Miss Pennington had to go home in ill-health, where she died in 1904. In 1905 a Summer Home was built for the Mission at Kuling. In 1904, Janet Carmichael, a trained nurse, came from Scotland.

Dr. MacGowan, daughter of the missionary historian of China, of Amoy, has taken up the work laid down by Dr. Gaynor in Nanking. Dr. DeVol and wife first worked at Luho in native rooms, where of 210 in-patients, 80 per cent., were converted. A hospital of 40 beds is now being built on a lot 110 by 96 ft.

CHINESE LADY DOCTOR.—Miss Taung, a third generation Christian, studied medicine under Dr. Gaynor and others for eight years, and is now a fully qualified doctor.

POLICY OF THE MISSION.—In all forms of work, the immediate salvation of souls is the chief end of effort. A high test of discipleship is required, and the baptism of the Holy Ghost is held before the enquirers as the privilege of all believers. Evangelists, Bible-women and helpers are trained in classes and conferences and by practice. C. F. Societies have been organized.

The following *out-stations* have been opened, viz., Kuapu (瓜埠), Chunchenchi (竹鎮集), Chumpuchiao (均浦橋), all on the Chu river, a branch of the Yangtse.

GIVING.—Systematic and proportionate giving is emphasised, and several are giving a tenth. At one place the natives have built their chapel.

ORPHAN WORK ABANDONED.—The orphanage has gradually become a girls' boarding-school, because 1. Orphanages are mostly Roman Catholic, and the cause of many riots, notably in 1891. 2. There is great difficulty in disposing of the orphans. 3. In case of trouble, the missionary cannot take a large number away to a place of safety.

The Mission property is now estimated to be worth \$17,392 Gold.



UNITED BRETHREN IN CHRIST (同寅會).

Headquarters: Dayton, Ohio, U. S. A. *Secretaries:* Rev. William Bell, Rev. C. Whitney.

WOMAN'S MISS. ASSOC. OF THE UNITED BRETHREN IN CHRIST.

Headquarters: Dayton, Ohio. *Secretaries:* Mrs. Witt, Mrs. Miller. Entered China, 1889.

Field: Kuangtung. *Missionaries:* male 6, female 6. *Communicants*, 235.

ORIGIN.—The church had been carrying on work for the Chinese in Portland, Oregon; Mr. and Mrs. Sickafoose being assisted by Moy Ling. In five years fifty converts had been made. The first party for China consisted of Miss Austia Patterson, Miss Lellie Shaffner, Mr. Sickafoose and Moy Ling, reaching Hongkong October 31st, 1889.

CANTON.—It was soon decided to locate in Canton. Miss Shaffner returned in 1890 through ill-health. In 1890, Mr. Sickafoose attended the Missionary Conference at Shanghai. In 1891, Dr. S. Lavina Halverson joined the Mission, and Dr. Regina Bigler in 1892. In 1893, Miss Patterson had three schools for native Christian women with an attendance of seventy-two. In that year, Rev. and Mrs. Fix arrived, and in 1897, Rev. and Mrs. E. B. Ward. In 1898, Mrs. Ruth McConn Thomson, M.D., was appointed. Dr. O. S. Townsend came in 1902.

RIOT OF 1894.—When the people were excited through the awful ravages of bubonic plague, Dr. Halverson was helping a famishing sick man along the street, when a mob attacked her, beat her cruelly with fists and stones, and dragged her through the streets. She was rescued in the nick of time by Capt. Barton, an officer, who saw her from the Custom-house terrace. Dr. Bigler going in search of Dr. Halverson, met the same mob, and was badly handled, finally being rescued by a Christian native.

“BETH EDEN.”—Rev. H. K. Shumaker, M.D., came out in 1897 and took over the superintendency from Miss Patterson, whom he married in 1902, finishing the building of the Mission house “Beth Eden” in 1899. A boarding-school for women and girls was built beside the home in 1900.

SIT MENG KU MEMORIAL HALL.—In 1900, Sit Meng-cook, of Canton, gave \$500.00 (U. S. currency) to erect a girls' boarding-school in memory of his daughter, who had been attended by Dr. Bigler.

STATIONS in Kuangtung :—

- | | |
|----------------------------|-------------------|
| 1. *Honam, Canton (羊城, 河南) | 6. Hangtan (杏壇). |
| 2. Santong (新塘) (10,000). | 7. Songma (桑麻). |
| 3. *Siulam (小欖) (50,000). | 8. Laklau (勒樓). |
| 4. Kwaichau (桂洲). | 9. Lungkong (龍江). |
| 5. Sheongti (土地). | |

These openings were sought and obtained with great difficulty ; all of them since 1900. The district is the delta of the Pearl River (珠江) and is a vast silk-producing region. The people have always been bitterly anti-foreign. Four of these stations are in cities ranging from 100,000 to 400,000. Santong is thirty miles E. of Canton, but the others are S. and S. W.

SUMMARY.—14 meeting places, 6 Sabbath schools, 8 preachers, 5 Bible-women ; native contributions, \$149.23 (Hongkong) ; 7 girls' schools, 1 dispensary, 304 visits to homes ; fees and gifts to medical work, \$891.40 (Hongkong) ; 3 physicians. Intend to start *the first Orphanage* in Canton shortly.

Statistics.

Meeting places, 14.	Student for ministry, 1.
Communicants, 235.	Girls in boarding-schools, 32.
Sabbath schools, 6.	Girls, day pupils, 255.
„ „ scholars, 205.	Teachers, men, 2.
Preachers, 8.	„ women, 12.
Chapels owned, 3.	Boys, day pupils, 69.
Native contributions, \$149.23 Mex.	Fees, \$20.50.
Medical dispensary, 1. Fees, \$891.40.	

* Has a foreign residence and is occupied by foreign missionaries.

THE AMERICAN LUTHERAN MISSION (美 瓊 路 德 會).

This name was adopted in 1905, when the Society known as "The American-Norwegian (Lutheran) China Mission" transferred all its rights and responsibilities to a church body (The United Norwegian Lutheran Church of America), and the Society ceased to exist. *Secretary*: Rev. M. Soterlie, Stanley, Wis., U. S. A.

ORIGIN.—The work of the Mission Society dates back to the fall of 1890, when the first workers arrived in China. They were: Rev. D. Nelson, Messrs. O. S. Nestegaard and S. Netland.

WUCHANG.—Those men settled down temporarily in Wuch'ang (武昌) for language study. The following year Nelson moved to Hankow on account of local unrest in Wuch'ang. This year three more missionaries came out from home. In 1892, all were in Hankow, where the first Mission station was opened.

FANCH'ENG.—It was decided to push further into the interior for a future mission field, and such a one was found some distance up the Han river. A few of the party went up the river in the autumn as far as Fanch'êng (樊城), where a site for a station was bought during the winter. The building of a house was commenced early in 1893. When the house was half up the local Mandarin stopped all further proceedings, giving as his chief reason that the "Fêngshui" was being interfered with. The missionaries who came to Fanch'êng the following year, then settled down in native premises and began work, the new house still remaining unfinished.

Rev. D. Nelson continued the work at the station in Hankow. A house was purchased in the city and work started in good earnest in 1895.

With the new interest at home in the China Mission came also divided opinion as to the best method of carrying out the work by a church body or a society composed of members from several church bodies such as that already existing. This finally resulted in division of forces at home and on the field. A new Mission came into existence, to which the work in Fanch'êng was ceded. The American Lutheran Mission found, after investigations, a new field along the Peking-Hankow R. R. line—then only proposed—in south Honan. Here Runingfu (汝甯) and Sinyangchow (信陽) were opened simultaneously by Revs. K. S. Stokke and E. O. Boen in the autumn of 1898.

BOXERS.—The work in these two large cities was barely begun, when the Boxer troubles broke out and drove the labourers away. On return in 1901, Rev. D. Nelson took charge of Sinyang station and Runing.

A house for two families, a chapel and a church have been built in Sinyang since that time. A street chapel and five out-stations have been opened, where the Gospel is preached by many native evangelists. The station chapel seats 125, the church many more.

EDUCATIONAL.—Educational work and evangelistic work have been carried on side by side from the beginning. In 1905, there was a boys' school with eighty-five pupils, and two girls' schools with forty pupils. Two native women teach in the latter. A small boarding-school, begun with the Mission in Hankow, was continued in Sinyang. Some of these boys assist as teachers in day-schools and in the medical work. A class for the training of evangelists has been in operation the last few winters. The foreigners stationed here are: Rev. D. Nelson with family, Rev. C. Dahlen and Miss Anderson. They are assisted in the work by seven evangelists, one Bible-woman and four teachers.

The first baptism in Sinyang took place on Christmas Day 1902. Since that time some have been added to the church every year, so at the beginning of 1906, those from head and out-stations numbered eighty-seven in all.

Runingfu is a city of about 80,000 inhabitants. The work had just begun when the workers barely escaped with their lives in 1900. They lived and spoke the Word of God in native houses. After the storm had passed over, they returned, repaired the houses, and built a school house. These accommodations served until 1905, when a foreign house, serving for two families, was built and a church building begun.

Two day-schools, one for boys and one for girls, have been in operation for several years; the boys attending, forty or more; the girls about twenty. The attendance has been better every year. These schools have had quite a little of the foreigners' time in Bible and catechism instruction, singing, etc. One of the missionaries, a trained nurse, had also done some work among the sick who came to the station and in the homes, besides having charge of the women's meetings.

Two colporteurs have been engaged for some years. This work has been attended by signal blessing.

MEDICAL.—A physician came from America in 1904, and joined the missionary band in Runingfu. Toward the end of that year regular dispensing work was begun.

A native Christian spoke of our Saviour to the waiting patients and sold them portions of the Bible, thus scattering the seed of life far and wide. The evident returns of this great work have not been all that could be desired, but we believe in the leavening power of God's Word and that the Bread scattered on the waters of humanity in southern Honan will return. Medical work in the dispensary as well as in out-calls, to opium, accident and other cases, helps at least to break down prejudice against us.

The physician moved in the fall of 1905 to Choshanhsien (礮山) and began the building of a hospital there. Some evangelistic work had been done for several years by a bookseller and by occasional visits from the pastor in Runingfu, under whose charge the work has been. Four are baptized.

It is reported that some missionaries tried to get a foothold in Choshan about thirty years ago, but were driven away by the people. Now any foreigner can walk unmolested and almost unnoticed through the city, and property can be rented and bought anywhere.

Besides Choshan, which in the past has been an out-station from Runing, the pastor there has two under his care.

The work of the American Lutheran Mission is then—at present—confined to Sinyang with out-stations, Runing with out-stations, Hankow and Choshan. The first named city is located thirty miles from the Honan-Hupeli boundary line on the Peking-Hankow R. R. line. Choshan is on the same R. R. forty-five miles further North. Runing is on a great plain thirty miles N. E. of Choshan. More missionaries are coming out in 1906-7, and it is intended to station foreigners in Chenyanghsien (正陽), forty miles north of Runing, and Suiping (遂平) on the R. R. line thirty miles north of Choshan.

Until 1899, the work in Hankow was under the charge of Rev. D. Nelson. His time and attention were more given to the boarding-school, two day-schools, and the chapel preaching. A church has been erected during this time and two street chapels opened. In three day-schools, 1905, there were eighty pupils.

One evangelist, five teachers, and three Bible-women assist the foreign pastor and lady missionary in the evangelistic and educational work.

Statistics.

Missionaries	...	...	...	11	Scholars	...	...	...	280
Native helpers	...	...	...	28	Communicants	...	...	...	162
Day-schools	...	...	...	9					

SOUTH CHIHLI MISSION.

Entered China, 1896. *Missionaries* : 45 (1905).

General Director : Horace W. Houlding. *Secretary* : Miss B. Z. Schrack.

ORIGIN.—The pioneers of the South Chihli Mission, Rev. and Mrs. Horace W. Houlding, arrived from America in the fall of 1896, reaching Tientsin, December 2nd. After a half score years in the regular pastorate, they were reluctant to come as independent missionaries, but finally did so.

God's hand led step by step, directly to Taimingfu, North China, where Mr. Houlding met a Chinese, who eighteen years before had gone to Tientsin, had there heard the Gospel, been baptized at the London Mission chapel, and then, coming to this interior city, all those years, alone and unknown, treasuring his precious New Testament, had been praying God to send a missionary. At once the prayer for laborers (Luke x. 2) was adopted as the daily Mission prayer, and God has been pleased to answer.

As steps toward this occupation of Southern Chihli, grateful mention should be made of the welcome extended Mr. and Mrs. Houlding at Tientsin and the conference there held with representative missionaries, who commended to them as unoccupied territory the two *fu*—Kuangp'ing and Taiming—at the extreme south of the province; also the kind opening of P'angchuang, and afterward, of Iinch'ing-chou, Shantung, by Rev. Arthur H. Smith and his colleagues of the American Board, for temporary residence while prospecting the new field.

From 1897 until 1900, while securing a knowledge of the language and the whole field, much touring was done by cart, barrow and on foot, and eighty thousand portions of Scripture were sold, with which also some one hundred and fifty thousand tracts and other Gospel books were either sold or given away. At Taiming thirteen confessed themselves as believers, though none were yet baptized, and a small property was bought in the city, but before it could be occupied, the Boxer holocaust drove out the missionaries and closed the first period of the Mission story.

The second period opened with the coming, in the following year—1901—of fourteen new missionaries with Mr. and Mrs. Houlding, making, with three children, a party of nineteen. They were now duly incorporated as a Mission, though with no organized connection in America and with no certain dwelling place before

them in China. The kindness of Rev. J. Walter Lowrie, of the Presbyterian Mission, opened temporary quarters in Paotingfu, while the graves of the martyrs were still new, and almost immediately a training home was opened there on a favorable location; the lease being made perpetual, voluntarily, by the Chinese government. Every step was in marked answer to prayer.

Besides the above, eleven other resident stations have since been occupied as follows:—

1902, Taimingfu (大名府), Chihli, by Messrs. H. C. Bartel* and Cecil W. Troxel, Mrs. Bartel and the Misses K. Ewald and Harriet Armour (now Mrs. Woodford Taylor).

1903.—Tz'uchou 磁州, Chihli, was opened as a necessary railroad shipping station.

Weihhsien (威縣), Chihli, after considerable pioneer touring by the brethren, was opened by the Misses Mary A. Hill and Lydia Burkey. The latter (and also her sister Katherine) died of small-pox within a few weeks. Ten days later thirty-one men walked one hundred and twenty miles to Taimingfu and back, to be baptized. Some of these waited together, in meeting, far into the night for the baptism of the Holy Ghost, a few giving clear testimony to His incoming; of these, one especially is being wonderfully used of God as teacher in the Taiming Boys' School, and as well, having charge of the farm chapel work for the schools and surrounding villages. He has led a large number of his pupils to a definite experience of conversion.

T'saochoufu (曹州府), Shantung, also was opened this year as a resident station, work having been begun five years before in response to an appeal from the city itself.

1904 saw a resident station opened in Linningkuan (臨洛關), Chihli, in the very palace once occupied by the Empress-Dowager. The sale to us of this beautiful place, which no Chinese would henceforth dare occupy for himself, gave great fame to the new doctrine throughout all that region, and some clear conversions and a blessedly spreading village work has resulted.

In 1905, resident stations were opened at T'saohsien (曹縣), Shantung, K'aichou (開州), Kuangp'ingfu (廣平府), Kuangp'inghsien (廣平縣), Chihli. The latter place was opened as the center of over a score of villages, from each of which converts have been gathered, as the direct fruitage of two Gospels sold in the days before the Boxers, but unknown to us until 1902.

* Now the leader of a new Mission in connection with the Mennonite Churches of America.

In 1906, the work was extended to Honan by the purchase of valuable property in the heart of the capital, K'aitungfu (開封府), each step being marked by the distinct providence of God. This is said to be the first property purchased by foreigners (except by the Catholics) within the walls of that ancient anti-foreign capital, although a rented place has been occupied by the C. I. M. for some years. Within the past three years a large farm of over one hundred English acres (P. O. Taimingfu) has been gradually bought up from many small owners, and occupied as a comprehensive station; the Mission headquarters in the center, and prospectively, for two school-villages, for boys and girls respectively, nearly a mile apart. This is intended to combine proper home-life and also industrial work for the orphans and school children. Here will also be accommodations for the entire body of the missionaries for the annual summer conference and camp meetings. This effort has been greatly blest in these beginnings.

The Colportage Press was established in 1904 as part of the industrial feature of the schools. Two million five hundred thousand pages, including Chinese and English, were printed last year. Issues the *Fuyin-pao*, "Gospel Tidings" for the converts.

Statistics of the South Chihli Mission, to December 31st, 1905.

1896.	Mission begun.				Communicants.
1897.	Taimingfu City Headquarters purchased.				
1901.	Paotingfu opened as Training Home...	...	...	...	5
1902.	Taimingfu station opened	...	...	...	63
1903.	T'zuchou	..	...	...	2
1903.	Weih sien	..	...	...	92
1903.	T'saochoufu	..	...	...	4
1904.	Linningkuan	..	...	...	17
1905.	T'saohsien	..	...	...	5
1905.	K'aichou	..	(rented place)	...	
1905.	Kuangpingfu	..	...	...	8
1905.	Kuangp inghsien	..	...	...	146
Total					342
Pupils enrolled.					
1903.	Girls' School and Orphanage	...	...	...	7
1905.	Boys' .. ..	...	...	...	19
1906.	Foreign Missionaries	...	...	...	28

SEVENTH DAY ADVENTIST GENERAL CONFERENCE (U. S. A.).

Headquarters: 222 North Capitol St., Washington, D. C.
Secretary: W. A. Spicer.

Fields:—China, Canton, Amoy, Honan province (S. E. part).
Entered China, 1902. *Missionaries*, 18. *Communicants* 66.

ORIGIN.—At the regular biennial session of the Seventh-day Adventist General Conference, held in April, 1901, in the city of Battle Creek, Michigan, U. S. A., it was voted to open mission work in China. At that same Conference two candidates, a man and his wife (Mr. and Mrs. J. N. Anderson), offered themselves for this enterprise. After due examination they were accepted by the Foreign Mission Board of that society and assigned to the Chinese field.

FIRST TO SOUTH CHINA.—As several Cantonese in the United States and in the Hawaiian Islands had accepted the faith of this religious body, and since a man sent out by the Mission Board in the year 1888 was acting as ship-missionary and colporteur, mainly among the English-speaking people in the Colony of Hongkong and neighboring ports, it was decided to send the first company of mission workers to South China. So the missionaries proceeded to Hongkong, arriving there the 3rd of February, 1902; and after some casting about and study of the whole field, it was thought best to open work in the province of Kuangtung. It was not until the 1st of December of that year (1902) that the first mission workers of the Seventh-day Adventist Society entered upon Chinese soil. The coming of two additional missionaries in October, 1902, urged the taking of this step, resulting in their being located in the city of Canton, the natural center of this part of China. A few months later the remaining workers from Hongkong removed to that city, and a permanent work was inaugurated, which from time to time has been strengthened by the coming of new missionaries. This is, at least for the time being, the headquarters of our Chinese work.

THEN TO HONAN.—The first of January, 1903, Mr. and Mrs. Erik Pilquist, having been released from their employ in the British and Foreign Bible Society, were added to our staff of workers in the Chinese field. As they were in the province of Honan at the time of their release, it was decided that they remain there and begin a work in that corner of the field, the south-eastern part of Honan. A call was at once made for reinforcements to connect

with this work; and in response to this call, six new mission workers came out in November of that same year (1903), bringing with them a small *hand press* to be used on a small scale in putting out literature in Chinese. This company of six (Drs. A. C. and Bertha L. Selmon, Drs. H. W. and Maude T. Miller, and two graduate nurses—Misses Charlotte Simpson and Carrie Bricksen—) were all medical missionaries.

IN AMOY.—A third mission was opened in the year 1904 at Amoy in the Fukien province. For some time this was held as an out-station of the Canton mission, until May, 1905, when Mr. W. C. Hankins and wife located there. These two missionaries, together with a small corps of native helpers, were the only representatives of our society at the end of the year 1905.

Statistics.

The total force of foreign missionaries (including wives of missionaries) at the close of 1905, was eighteen. Nine of these were in Honan, seven in Kuangtung, and two in Fukien. They were classified as follows: Five ordained men (two of these are also physicians), two gentlemen, and one lady, physicians, two lady nurses, and two teachers (ladies). These eighteen missionaries were located at six different stations, viz., Canton, Amoy, Sintsaihsien (新蔡縣), Loshanhsien (羅山縣), Shangtsaihsien (上蔡縣), and Siangchenghsien (項城縣); (the last four are all in the province of Honan).

At the close of 1905, sixty-six had been baptized and two churches organized. There were in operation two mission schools for boys with an attendance of twenty, one Anglo-Chinese school for boys with an attendance of fifteen and three schools for girls with an aggregate attendance of sixty-five (all the above were day-schools). The total number of native helpers (evangelists, teachers, etc.) was fifteen. Three small dispensaries were in operation and three out-stations were carried on.

LITERATURE.—In the preparation of literature a small beginning has been made, both in putting out original matter and in translating tracts out of English into Chinese.

PRINTING PRESS.—In the spring of 1905, a small hand printing press was set in operation at Shangtsaihsien (上蔡縣), Honan, which besides printing tracts, is also used in publishing a small sixteen-page monthly paper in Mandarin and easy Wên-li (福音宣報). It has a circulation of over four hundred, a large part of which goes to Chinese abroad.

THE AMERICAN ADVENT MISSION SOCIETY (來復會).

Headquarters: 160 Warren St., Boston, Mass. *Secretary:* Albert C. Johnson.

Secretary in China: Mrs. G. H. Malone, Nanking. Entered China, 1897. *Missionaries*, 8. *Members*, 326.

Field: Anhui and Kiangsu.

Wuhu Field (蕪湖).

This Society had only begun its work in China when the Boxer uprising interrupted further progress, but in 1901, they sent out Rev. Chas. Beals and wife to resume operations. They found about fifteen members standing firm, and with these organized a church and began work in Wuhu (Anhui province) and other cities north of the Yangtse. Before 1900, they had had work in Hanshanhsien (含山), forty miles N. of Wuhu. From there they went to Ch'ao-hsien (巢), one of the most anti-foreign cities of China; after a month of trying, they were able to rent a house; now it is a promising field. They then opened work in Huanglo (黃落) and Chinche (清溪), in all which they have secured property and have encouraging results.

In all these places they have churches, Sabbath schools and day-schools, and in four years have baptized 200 adults. A new home has been built and a large church is in process of erection. Miss Bertha Beals has lately joined them. In 1905, there were sixty-two baptisms and 275 enrolled enquirers.

Summary: Missionaries, 3; native workers, 19; churches, 6; membership, 215; day-schools, 6; average attendance, 140.

Nanking Field.

A BUDDHIST TEMPLE FOR A CHAPEL.—Mr. and Mrs. G. H. Malone began the Society's work in China in 1897. The first day-school was opened in a Buddhist temple, where also religious services were first held for two years and a half. The first converts and some of the evangelists are fruits of that work. There are two out-stations and five preaching-places, besides the work in Nanking. The Mission has built a girls' orphanage, which has twenty-five pupils. One of the out-stations is supported by the Nanking church.

TITHING.—Nearly all the Christians give a tenth to the Lord's work.

Summary: Foreign workers, 5; native workers, 17; church members, 135; enrolled enquirers, 215; day-schools, boys, 80; girls, 44.

Books: Romanized Hymn Book by Z. Chas. Beals. Catechism (真道問答) by same.

CHRISTIANS' MISSION, NINGPO (基督徒公會).

No Society. Entered China, 1893. *Missionaries*, 11 ladies.

The Misses E. A. and L. M. Hopwood, of England, are the founders of this Mission. They came out in 1893 to Ningpo. In 1895, they were joined by other ladies, all working on "faith" lines. Miss A. H. Bettinson had, however, come out in 1893, and Miss G. E. Metcalfe and Miss M. J. Shewring in 1894.

The Mission overseers are the Misses Hopwood and the Rev. M. K. Tsiang. It does not wish to be known as a *woman's* mission, and does not believe in giving statistics for members, aiming entirely at fruit for eternity which no statistical table can represent.

The Mission has a large piece of ground in the S. E. suburbs of Ningpo, on which there is a large church, residences for the missionaries, school-buildings, etc. In addition there are several out-stations and two churches.

The Educational Directory supplies the following additional particulars:—

- (1). ANGLO-CHINESE BOARDING-SCHOOL.—6 English teachers, 5 male Chinese teachers, 26 male and female boarders.
- (2). DAY-SCHOOL FOR BOYS.—1 male teacher, 16 pupils.
- (3). KINDERGARTEN.—4 boys, 2 girls.

THE EVANGELICAL ASSOCIATION OF NORTH AMERICA

Headquarters: 265 Woodland Ave., Cleveland, Ohio.

Secretaries: Rev. H. Mattill, Rev. H. Meckel.

Entered China, 1904.

The three missionaries of the Evangelical Association of North America in the field, viz., Rev. E. C. Rauck, Rev. E. Kelhofer and Rev. A. H. Butzbach, arrived at Shanghai on October 26th, 1904. They lived at the city of Ichang for one year studying the Chinese language, and then went to Chenchowfu, Hunan, where the Mission is permanently established. A medical work will also be started in the near future, as Dr. F. C. Krumling, a medical missionary under appointment, together with additional workers, will reach the field during the year 1906.

FREE METHODIST CHURCH OF NORTH AMERICA. (循理會)

Headquarters: 14-16 North May Street, Chicago, Ill.

Secretary: Rev. Benjamin Winget. The Men's Board is assisted by a Woman's Board. Entered China, 1904.

Field: Honan, Chêngchou and adjacent regions. *Missionaries*, 8. *Communicants*, 3.

In May, 1905, Miss Clara Leffingwell, who had been seven years in the C. I. M., with two single ladies, went to Chêngchou (鄭州), in Honan, on the Luhan R. R., just south of the Yellow River, and opened the first station. But during the hot weather of that year she died of dysentery.

Before this C. F. Appleton and G. H. Scofield had been sent out by the General Board, and were staying in Szechuan with some C. I. M. friends, learning the language. On Miss Leffingwell's death, the home Board appointed Mr. Appleton Superintendent of the Mission, and accordingly he and his companion moved to Chêngchou.

A second station has recently been opened in Jungtsêhsien (榮澤縣).

**METHODIST PROTESTANT CHURCH.**

Headquarters: Greensboro, N.C.

About 1900, two ladies were sent out. One of them shortly after was married, and since then the Mission appears to have ceased.

UNITED EVANGELICAL CHURCH, HUNAN (遵道會)

This Mission was located in the Province of Hunan by the Board of Home and Foreign Missions of the United Evangelical Church of North America. The first missionaries—Rev. and Mrs. C. Newton Dubs—arrived in China on December 19th, 1900, and proceeded to Hankow to study the language. At the time of the first visit to Hunan in the following May, it was as yet impossible for foreigners to rent or buy property in Changsha (長沙), the capital of the Province. The second visit in November of the same year was more successful. After the formal opening of the chapel in June, 1902, evangelistic work, especially street-chapel preaching and the selling of Scriptures and tracts, received much attention. In October, 1902, a valuable piece of property was purchased, situated near the center of the city, on which there is a large dwelling for missionaries, a chapel, boys' day-school, guest halls and a girls' boarding-school.

Educational work was taken up in February, 1903, when Mrs. Dubs opened a day-school; the arrival of new missionaries made it possible to organize a day-school for boys and one for girls in 1904. Two years thereafter—in October, 1906—Miss M. T. Hasenpflug opened a girls' boarding-school, of which she took full charge as principal. Eighteen pupils were enrolled the first year. Miss Lilla Snyder has since arrived on the field to assist in the school.

In 1902, definite steps were taken to open up work at Siangtan (湘潭), thirty miles to the south of Changsha (長沙), on the Hsiang river. Special attention was given to evangelistic work, and the chapel opening took place in May, 1903. A flourishing society has been organized, property has been purchased and foreign buildings, church, guest halls, evangelist's dwelling, and a house for the foreign missionaries, have been erected. Rev. and Mrs. C. C. Talbott and Rev. H. E. Voss are stationed there.

Early in 1904, two new places, Chucho (株洲) and Liling (醴陵), were opened, which were as yet unoccupied by any missionary society. Chucho (株洲), twenty miles south of Siangtan (湘潭), on the Hsiang river, is the terminus of the Pinghsiang R. R., that has been specially built to facilitate the transportation of coal and coke from the large mines in Kiangsi. Property has been purchased and a commodious chapel with dwelling for evangelist has been erected. Liling (醴陵) is situated on the same railroad line near the Kiangsi border, midway between the mines and

Chucheo (株洲); here much opposition was encountered, which was gradually overcome; a large piece of property was purchased in the heart of the city which will make it possible to carry on any kind of mission work. Rev. M. E. Ritzman has charge of Chucheo (株洲) and Liling (醴陵).

The Mission now numbers eight foreign missionaries (four clerical and four lady missionaries), four Chinese evangelists, four Chinese colporteurs, sixty-three members, with organized congregations at every station. The total value of property at Changsha (長沙), Siangtan (湘潭), Chucheo (株洲), and Liling (醴陵) is about \$40,000.00 Mexican. Regular church services are conducted at all the stations; there are three day-schools with some fifty scholars, one girls' boarding-school with eighteen pupils, three Sunday Schools using International S. S. Lessons with a total average attendance of over 200 scholars and three Senior Christian Endeavor Societies with over 100 members.

THE BIBLE MISSION SOCIETY, MACAO.

Senior Missionary : S. C. Todd. Stations at Macao and Kongmoon (Baptists). The Bible Missionary Society reports eight missionaries, men and women ; work begun in 1904 ; church organized, January 1st, 1905 ; baptisms, seventeen ; present number, thirty-eight ; contributions, \$140.

KIELER CHINA MISSION (1897).

Headquarters : Missionshaus, Kiel, Germany. *Conductor* : Pastor Witt.

Field : Canton Province. A. H. Bach, Inspector.

Begun in 1897. Stations at Pakhoi, Namhong, Liemchau and Cheungkok, 8 male missionaries, 2 female. In 1902 reported 3 native workers, 1 school and 33 professing Christians. (No later reports).

LIEBENZELL MISSION, HUNAN.

Formerly in association with the C. I. M., now reports separately, Stations at Changsha, Yuanchow, Paoching and Hengchow—8 male missionaries and 10 female. So called from town in Germany from which they come. (See C. I. M. Sketch p. 135).

THE CHRISTIAN COLLEGE IN CHINA (嶺南學堂).

AT HONGLOK (康樂), CANTON.

President : Rev. O. F. Wisner, M.A., D.D.

Registrar : Rev. O. D. Wannamaker, M.A.

President of Board of Trustees, New York. S. M. Jackson, LL.D.

EARLY HISTORY.—In 1884, the American Presbyterian Mission authorized Rev. B. C. Henry to go home and launch a scheme for a Christian College in Canton. But the late Dr. A. P. Happer was the actual founder, inasmuch as he soon raised \$82,000 for the enterprise. In 1887, he was elected President, and carried on the work in rented quarters till failing health compelled his return to the U. S. But in 1893, the College was incorporated by charter from the Regents of the New York State University under the University law. It is Presbyterian in the same sense as Princeton, which is historically associated with the Presbyterian Church, but it is not aided by any Mission Board ; it depends entirely on individual subscriptions and fees. Roberts College, Constantinople, and the Protestant College at Beyrout are often quoted as models.

THE AIM is to promote education in Western sciences and languages, having reference chiefly to the preparation of native ministers and physicians. With the exception of the courses in the Chinese language and literature, all the teaching is in English with English text-books. English is taught by the conversational method and its use is obligatory in school and out by those learning it.

There are *three departments*—Preparatory, Collegiate and Medical.

SITE.—In 1894, the buildings owned by the Foreign Mission Board and used as a High School were bought by the College, but in 1899, the Board agreed to take them back, as the experiment was not a success. In 1900, the College found a refuge in Macao owing to the troubles. After a long trial of patience and faith, a fine site of thirty-seven English acres was bought, from over 150 owners of pieces, at a cost of \$20,000 Gold. It is on the south side of the Pearl River, about two miles below Canton city, and is high and dry and hence salubrious.

THE FIRST PERMANENT BUILDING.—The corner-stone was laid July 13, 1905. It is 53 by 166, 3 stories high with attic, brick and concrete and cost about \$30,000 Gold.

ENDOWMENT.—About \$120,000 Gold have now been collected as endowment. Mr. Herbert E. House (late North-China) is Field Secretary in America. There are six scholarships, some endowed.

FACULTY.—Since 1900, the Faculty has been largely increased until now there are:—

Rev. O. F. Wisner, D.D., Pre- sident.	C. K. Edmunds, Ph.D. (Johns Hopkins).
A. H. Woods, M.D.	Henry B. Graybill, B.A.
C. M. Lewis, S.B.	Chester G. Fuson, B.A.
O. D. Wannamaker, M.A. (Har- vard).	Clinton N. Laird, M.A.
	Owen E. Pomeroy, B.A.
	Thos. W. Cook.

STUDENTS, 1903-4.—Sixty-five at present. When the new building is completed, there will be a large increase.

COLLEGE PAPER.—The *South China Collegian* (quarterly). Subscription, \$1.00. Edited by Profs. Edmunds and Wannamaker. A College Book-store at the College, and branch at Szpailau Chapel, Canton, is stocked with the books of Ginn & Co., Heath & Co., American Book Co., etc.

WORKS BY THE STAFF.—Beginning English, on a new method, in 2 parts, price 75 cents, by President Wisner. Other works are still in manuscript.



**YALE FOREIGN MISSIONARY SOCIETY, NEW HAVEN,
CONNECTICUT U. S. A.**

(IN AFFILIATION WITH THE A. B. C. F. M.)

President : Rev. Timothy Dwight, D.D. *Vice-President* : Rev. Edwin S. Lines, D.D. *Treasurer* : Pierce N. Welch. *Assistant Treasurer* : Arthur C. Williams. *Chairman of Executive Committee* : Prof. F. Wells Williams. *Recording Secretary* : William Sloane. *Executive Secretary* : Prof. Edward B. Reed, 351 White Hall.

Entered China, 1902.

Field : Ch'angsha, Hunan. *Workers* : 3 male, 2 female.

"The Yale Foreign Missionary Society, Incorporated," has had so brief an existence that its story may be briefly told. So far as we know, the beginnings of the Yale Foreign Missionary Society were in the winter and spring of the years 1900 and 1901. What plans and prayers there may have been previous to the time are unrecorded. Two Yale graduates, at that time studying at the Hartford Theological Seminary, conceived the idea of organizing a mission to be composed of Yale men, supported by funds contributed by graduates and undergraduates of the same university and directed by a board of men chosen from among its professors and graduates. Our original plan was to carry on under the auspices of students and undergraduates of the University a general mission in North China, provided the investigations of our first representatives indicated that to be the wisest plan. As the Society is affiliated with the American Board of Commissioners for Foreign Missions, our missionaries went to Peking and were aided by American Board workers in their investigations. As most of those consulted favored an educational work rather than a general mission, the Society was quite ready to accept the unanimous invitation of the missionary societies laboring in the Province of Hunan to carry on for them the work of higher education. This invitation was extended to us by the Conference of Hunan missionaries, held at Changsha, June 19-21, 1903, representing thirteen societies.

The first missionaries to be appointed were Rev. J. L. Thurston (class of 1898) and his wife, a graduate of Mt. Holyoke. They came out in the autumn of the year 1902 and went to Peking. At that time it had not been decided where the Mission should locate, nor was it clear what should be its special work. The first winter

was spent in Peking in study and in consulting with leading missionaries as to the future of the new mission. The following summer found our pioneers at Kuling, where they became acquainted with missionaries of Central China and heard how representative men in this part of the country felt toward the new undertaking.

In the spring of 1904, Rev. Harlan P. Beach was given leave of absence from the Student Volunteer Movement, under which organization he holds the office of Educational Secretary, and came to China to look into conditions. Mr. Brownell Gage, of the class of 1898, arrived in China with his wife at about the same time. A party of five, including Rev. H. W. Luce, of Weihsien, Shantung, visited Changsha during the spring and studied the physical conditions with the opportunities of building in its vicinity in view. Mr. Beach left China in August, but before departing, accepted from the British Government the offer of a part of the Ch'ênchou indemnity, with the understanding that it should be devoted to the cause of educational work for the people of Hunan.

Mr. Thurston had been in China barely a year, when he was obliged to return to America, where he died in the summer of 1904. In March, 1904, Rev. and Mrs. C. Brownell Gage reached China, and in October of the same year, Rev. Warren B. Seabury arrived in the Empire. In the summer of 1905, Dr. Edward H. Hume and his wife joined the Mission, thus giving us our present force of three men, two of whom are ordained and the third a physician, together with the wives of two of the men. Mrs. Gage is also a graduated physician.

In the invitation that the thirteen missionary societies of the Province extended to the Mission, we were asked to carry on the higher forms of education, with the possible exception of theological training, which the societies would naturally prefer to keep under their own control for denominational and other reasons. With the exception of a Theological Department, it is hoped that eventually our larger missionary force and means will enable the Society to carry on the work of a true University.



MISSION AMONG THE HIGHER CLASSES OF CHINA.

The Mission incorporated under the name of International Institute (尙賢堂) is not like other missionary Societies. It is a mission of enlightenment rather than one of evangelization. It is, however, in sympathy with all forms of missionary work, and meant to be an aid to missionaries. The one who originated the Mission, and up to the present has directed its affairs—Rev. Dr. Gilbert Reid (李佳白)—left the American Presbyterian Mission to undertake this new work, but has retained his connection with the ministry of the Presbyterian Church of China. One of the cardinal principles of the Mission or Institute is to cultivate friendliness between Chinese and foreigners and Christians and non-Christians. By securing the active support of leading Chinese officials and merchants, and also of prominent men in the foreign community of Shanghai, a more appreciative view of missionary work on the part of these men is no doubt furthered.

The Institute was incorporated in December, 1905, under the Ordinances of Hongkong. The property is situated in the French Concession of Shanghai, Rue du Consulat Prolongée. The site, $2\frac{1}{2}$ English acres, was purchased by the Chinese at a cost of 'Tael 34,000. One students' Hall, at a cost of 'Tael 8,000, was the gift of different Chinese and foreigners. Another building, at a cost of 'Tael 7,000, was the gift of Mr. William N. Low, of New York, in memory of his father. Subscriptions are being raised for a large auditorium, towards which some 'Tael 15,000 have been contributed. Thus far the work has consisted of classes in foreign languages, political sciences, and history, with 100 students, weekly lectures to the public, preparation of books, social work and the beginning of a library and exhibit.

While not a regular missionary organization, it is an auxiliary to missions. The staff consists of Rev. Dr. Gilbert Reid, M.A., a Presbyterian, Rev. F. Perry, B.A., of the Church of England, and His Excellency Yao Ping-jen, formerly Literary Chancellor of Shantung.

UNCONNECTED WORKERS.

At present there are about seventy of these in China, mostly belonging to Christian communities at home called "Open Brethren." A paper called *Echoes of Service*, published at 10 Widcombe Crescent, Bath, England, tells of their work. They do not organize as other workers, though working in close fellowship, and do not furnish many statistics.

They work in four districts, viz., Inner Mongolia, North-eastern Shantung, North-west Kiungsi, and Hupeh.

The following is a brief summary of their work :—

1. NORTH-EASTERN SHANTUNG.—Mr. R. Stephens began in 1889 in Shih tao (石島), 280 *li* S. of Chefoo. Weihaiwei was entered in 1892, and Wentenghsien (文登) in 1898. Mr. J. Norman Case, M.D., opened the work in the two latter places. A considerable amount of work has been done in Ninghaichon (寧海州) and Haiyanghsien (海陽). There are about 170 baptized believers. Number of workers: seven men, five wives, four other women. Boarding-schools for boys and girls are carried on at Weihaiwei. The time of one English worker is mainly taken up with work among the sailors.

In 1903, a small printing press for bilingual work was commenced.

LITERARY WORK.—Dr. Case and Mr. Harry Price have gotten out about forty tracts, mostly published by the C. T. S., Shanghai. C. F. Hogg's Catechism has had a wide vogue.

2. INNER MONGOLIA (address via Tangshan).—Work was begun there in 1897, in Pakou, 400 *li* north of the Great Wall, by the same Mr. Stephens who opened Shih tao (seven workers). In 1905, Kuancheng was opened (two). In addition there are four workers at Tuchiaowopu and three at Jeho (Jehol).

3. NORTH-WEST KIANGSI.—Workers: twelve men, eleven wives, twelve other women.

STATIONS.—Wuchengchen (吳城鎮), 1888; Kiukiang (九江), 1894; Tehanhsien (德安), 1896; Nanchangfu (南昌), 1897; Shui-choufu (瑞州府), 1898; Hukouhsien (湖口), 1899; Hsinchanghsien (新昌), 1899; Shangkaohsien (上高), 1899; Tukiapu, 1899; Anhsien (安義), 1903; Fenghsinhsien (奉新), 1904.

There are native churches at Wucheng, Teliang, and Nanchang, and boarding-schools at Wucheng and Nanchang.

At this latter city Mr. and Mrs. H. C. Kingham and child were killed in a riot on February 22nd, 1906.

4. HUPEH.—Station at Laohokeo (老河口); workers, two men and one wife. There is a native church there.

INDEPENDENT WORKERS.

In addition to the foregoing, there are some thirty-seven workers who appear as "Independent" in the Missionary Directory for 1907. These are: at Shanghai, nine, including Dr. H. G. C. Hallock, supported with colleagues by the Metropolitan Presbyterian Church, New York; Shaoshing, one; Luchowfu, two; Chinghua viâ Chinkiang, three; Suchien viâ Chinkiang, two; Chientehsien viâ Nganking, one; Wuhu, two; Kiukiang, three; Kuling, two; Hankow, one; Chikungshan, two; Siangtan, Hunan, one; Foochow, one; Macao, two; Tsaohsien, Shantung, four; Tsechowfu, Shansi, two; Hsihsien, Honan, one. At Dongsi Mr. Kennedy reports his work as Grace Mission with about 200 communicants.

BRITISH AND FOREIGN BIBLE SOCIETY, 1804.

(大英聖經會).

Headquarters: 146 Queen Victoria Street, London, E. C.
Secretaries: Rev. Arthur Taylor, M.A., Rev. J. H. Ritson, M.A.
 Entered China, 1836.

Headquarters in China: Shanghai, Rev. G. H. Bondfield,
Agent.

Sub-Agencies: Canton, Hongkong, Kiukiang, Hankow, Chefoo,
 Tientsin, Kulgan, Yünnanfu, Chentu, and Manchuria.

Sub-Agents, 11; Chinese colporteurs, 392; circulation, 1,075,180
 (figures for 1905.)

The British and Foreign Bible Society, founded in 1804, is an inter-denominational and unsectarian Society, whose sole object is to encourage the wider circulation of the Holy Scriptures without note or comment.

Within a month of its foundation the thoughts of the Society were directed to China. A few years previously there had been discovered in the British Museum a Chinese manuscript which was reported to be a translation of the New Testament, and the publication of this manuscript was now strongly recommended. As a result of careful inquiries the Committee ascertained that the manuscript contained a harmony of the Gospels, the Acts, and St. Paul's Epistles, and that the translation was apparently made from the Vulgate by Roman Catholic missionaries. When it was further known that its reproduction would cost about two guineas a copy and that no satisfactory means existed for circulating the Scriptures amongst the Chinese, even though the books should be sent to China, it was decided not to publish this translation.

FIRST PERIOD, 1812-1842.—In 1807, Rev. Robert Morrison, of the L. M. S., brought a copy of this manuscript to China, and made it the basis of his earliest translation—the Acts of the Apostles—which was printed in 1810. Morrison's version of the New Testament was completed in 1813, and 2,000 copies (costing \$3,818 Spanish, or about £839) were issued from the press the following year. In translating the Old Testament, which was published in 1823, Morrison was assisted by Rev. W. Milne. The expense of this, the first translation of the Bible made by Protestant missionaries to the Chinese, was borne largely, if not entirely, by the B. F. B. S. The first grant—£500—was made in 1812. A similar sum was voted in

1813, and in the three years—1814-16—£3,000 were sent to Morrison and his colleagues. Further grants were subsequently made for printing and circulating this version. Whilst thus assisting Morrison's work in China, the Society was promoting, in a similar way and by equally liberal grants, the Chinese translation of Marshman and Lassar at Serampore in India. Their first book, the Gospel of S. Matthew, appeared in 1810; the New Testament was finished in 1816, and the complete Bible was issued from the press in 1822.*

Three other early versions in Chinese were: (1) The New Testament (1835-6), of which Rev. W. H. Medhurst was the principal translator. (2) The Old Testament (1838), translated mainly by Rev. K. F. A. Gützlaff, and (3) Medhurst's New Testament revised and modified by Gützlaff (1840). The publication of these translations was also aided by repeated grants from the Society.

Generous support was likewise given to the first efforts that were made to put the Scriptures into circulation. Morrison's translation met with no welcome in China. The Imperial edict against Christianity, issued in 1812, forbade the printing or circulation of the Scriptures under the severest penalties. Attempts were made to distribute the Gospels through native book-sellers in Canton, but without success. Accordingly when Morrison's New Testament was printed it was decided that his colleague, Rev. W. Milne, who had reached China the previous year, should proceed to Java, Malacca, and Penang for the purpose of circulating it among the Chinese settlers in those places. The following brief extract from Mr. Milne's report to the Society will show the conditions under which this pioneer colportage journey was made and the measure of success that attended it:—

"I left China," reports Mr. Milne from Java, "on the 11th February, (1814) with a teacher, type-cutter and servants. We had on board 456 Chinese emigrants, among whom I distributed twenty-five complete copies of the New Testament, and had the pleasure to see those pagans reading in their own tongue the wonderful works of God! Perhaps these *were the first twenty-five complete Chinese Testaments that were ever distributed*. We arrived at Batavia on the 10th March. Since I landed I have distributed twenty-seven Chinese New Testaments. They have hitherto been well received, and I have the pleasure of seeing them read, as I occasionally pass the shops."

A month later he writes:—"Since I came here I have distributed nearly 300 copies of the New Testament among the Chinese. I have supplied eight Chinese schools with Testaments for the school-masters, and yesterday I had seventeen Chinese visitors, most of whom either came for books or brought their relations to obtain them."

*Dr. Wherry, footnote, p. 2, gives a different date.

The work of distribution thus commenced was carried on for the next twenty-five years, mainly from Malacca and Singapore. From these trading centres Testaments and Gospels were sent to all parts of the Malay Archipelago, to the Moluccas and Celebes, to Siam and Cochin China, whilst to traders and emigrants returning to China copies were also given, with the hope that they would be taken into the interior of the Celestial Empire. Until his death in 1822, Mr. Milne zealously promoted this good work, and afterwards the distribution was vigorously continued by Messrs. Gützlaff, Medhurst, Dyer, and other missionaries residing in the British and Dutch possessions. Periodical grants were made, and the Society's financial help is thus acknowledged by two of the principal distributors in 1836: "We cannot but express our satisfaction for the very liberal aid we have received and the manner in which our labours are seconded by the Society."

In 1831-33, Mr. Gützlaff made several voyages along the coast of China, calling at port after port and sailing as far north as the Gulf of Pechili; whilst two years later (1835), Messrs. Medhurst and Stevens sailed over the same course as far as the Shantung Promontory, and visited a number of places in Fukien, Chehkiang, Kiangsu and Shantung. During these voyages many thousands of Testaments and Portions were distributed.

Encouraged by the success of these voyages the Society appointed Mr. G. T. Lay, who had already travelled in the China Seas, as their first agent to China. Mr. Lay reached Macao towards the end of 1836, and at once made preparations for an extensive cruise, which should even include parts of the coast of Japan. This programme, however, was only partially carried out. Mr. Lay proceeded to Malacca, and having taken on board some 9,900 Testaments and Gospels that had been printed expressly for this expedition, spent the following five months in visiting Chinese settlements in Borneo, in the Celebes and Molucca Islands, and in Mindanao—the southernmost of the Philippines. Much pioneering work was thus done amongst the Chinese, but China itself was found to be practically inaccessible since the only available ships were more or less engaged in the opium traffic, from which the Society's agent had been strictly enjoined to keep himself entirely free. Mr. Lay returned to England in 1839, after three years' trying service.

Experiments were also made with Chinese distributors. In 1834, Leang A-fa, who was the first convert baptized by Mr. Milne

in Malacca and who on returning to Canton had been set apart as an evangelist by Dr. Morrison, requested to be supplied with Gospels, which he undertook to distribute "far off and near at hand." The Society readily acceded to this request, and authorised him to print from blocks in Canton 5,000 each of the Psalms, S. Matthew, the Acts, the Epistles to the Philippians, the Thessalonians, and the Romans; in all 30,000 books. Some of these books were printed and distributed, but the next year Leang's good work was stopped by the authorities, and he himself was obliged to take refuge in Macao. Three years later (1838) the employment of six Chinese Christians is reported from Malacca. These men, who had been trained in the L. M. S. college, were sent among their countrymen in the interior of the Peninsula.

SECOND PERIOD, 1842-1862.—In 1842, the cession of Hongkong to Great Britain and the opening of five ports to foreign trade and residence appeared to afford the opportunity for direct work in China which had so long been desired. Missionaries at once settled in Hongkong and the Treaty Ports and the stocks of Chinese Scriptures in Malacca and Canton were placed at their disposal. But the first step taken by the missionaries—most of whom had come from the Straits—was not to press forward with the distribution of the Scriptures, but to decide upon making a new translation. At a meeting of representative workers in Hongkong in 1843, the method of procedure was agreed upon and the work of making a draft translation was apportioned to local committees at five different stations. In 1847, the greater part of the New Testament was finished, and in the middle of that year delegates from the translating committees met in Shanghai to go over the whole and give the translation its final shape. The Four Gospels were completed and published in 1850, and the New Testament in 1852. The Old Testament was issued in 1854. An edition of the draft or tentative translation of two of the Gospels and several of the Epistles (23,000 books in all) was printed for immediate use in 1848.

Unhappily, the "Term" question and the question of style divided the Delegates from the first, and threw the bulk of the work on the New Testament upon the L. M. S. Delegates—Dr. Medhurst, Rev. J. Stronach, and Rev. W. C. Milne. The Old Testament was also the work of these three translators, the other Delegates having retired from the committee. Although the original idea was not carried out and the designation is thus not strictly applicable, this translation has always been popularly known as the "Delegates

Version." Large editions were struck off, and its merits as a translation were widely recognized. Year after year, down to the present time, it has been in constant demand.

Like the preceding translations this new version was practically financed by the B. F. B. S.; for as soon as the proposal had taken definite shape, the Society "intimated its readiness to discharge the entire expense of the missionaries if their whole time was given to the task—the expense of their meeting in conference, the expense of printing portions of the New Testament the moment they were ready for the press, the expense of sending out a printer for these editions and of defraying all his costs for the time he was engaged in the work." The Society liberally fulfilled its promise. £1,000 was voted for the purchase of a cylinder printing press and additional type in 1846, £500 on account of salaries and expenses in 1847 and other sums in succeeding years. In 1852, the grant was £1,300—£800 towards the expenses incurred by the L. M. S. missionaries and £500 for printing, whilst a second printing press, with the latest improvements, was supplied in 1856.

To meet the needs of the less scholarly classes a colloquial Mandarin version of the Delegates' New Testament was made under the supervision of Dr. Medhurst and Rev. J. Stronach. Fifty thousand copies were printed in 1857, and for some years this version was re-printed and widely circulated.

Two other features marked this period. The first steps in organization were taken by the formation of local corresponding committees, and a bold attempt was made to distribute a million Testaments. Corresponding committees were organized at Shanghai in 1849, Hongkong in 1854, Canton in 1855, Tientsin and Peking in 1861. In later years a number of other committees were added. Several of these committees have survived all changes and developments and continue to render valuable service to the Society.

The "Million Testaments" scheme had its origin in 1852 when the Taiping insurgent leader, Hung Sin-chuen, had captured Nanking and proclaimed himself T'ien Wong. As is well known, Hung was a "convert," or if not a convinced Christian, at least was familiar with the Scriptures and principles of Christianity.

At Nanking he published several portions of the Bible from Gützlaff's version and a number of tracts, some of which breathed a broad-minded benevolence. These facts, together with his intolerance of all idolatry, made a profound impression, not only on missionaries in China, but also on the Christian public in the home lands, to whom it then seemed possible that China might have a Christian emperor on the throne.

An appeal was made for funds to print and distribute at once a million Testaments. Never was a thought more promptly or generously taken up, and within a month or so the Society announced that they were prepared to carry out the enormous undertaking. The next year a quarter of a million Testaments were being printed—115,000 at Shanghai, 50,000 at Hongkong, and 80,000 at Foochow, Canton, and other places. By 1869, 750,000 copies of the Delegates' Version Testament and 100,000 Bibles had passed through the press, as well as 100,000 of the Mandarin Version. To distribute these Testaments and Bibles, however, proved a much more difficult task. Chinese colporteurs were employed in Shanghai, Ningpo, Foochow, Amoy, Hongkong and Canton, and at each of these ports missionaries took up the work with enthusiasm. Dr. Medhurst, Revs. J. S. Burdon (afterwards Bishop of Victoria), J. Edkins, Hudson Taylor, W. Muirhead, Griffith John, John Stronach, James Legge and many others made such journeys as were possible and did all that could be done, but no enthusiasm could create adequate means or opportunities for such a vast distribution as had been contemplated. In 1860, the circulation was only some 30,000 copies, and in the two following years the numbers dropped still lower.

THIRD PERIOD, 1862-1894.—The opening of the interior provinces to missionary travel and residence in 1860, under the treaty of Peking, was recognized by the Bible Society as a distinct call to fresh effort and further organization. Accordingly Mr. Alexander Wylie was appointed agent. Mr. Wylie, who had been in charge of the L. M. S. press since 1847, and who had also taken an active part in the work of distribution, entered upon his new duties in 1863. In that year there were about 100 Protestant missionaries on the field, churches had been organized in various centres, and the converts numbered some 2,500.

Mr. Wylie's name is too widely known in China and his Chinese scholarship and literary achievements too highly appreciated to call for remark in this connection. He stands in the foremost rank of sinologues, and it may also be claimed that he stands in the foremost rank of missionary pioneers.

In his first year of service as agent for the Society Mr. Wylie itinerated in no less than seven provinces, and year after year his journeys were continued until he had visited and distributed the Scriptures in all the eighteen provinces, save one.

In 1866, after going far up the Han, he journeyed through Honan to Kaifengfu, and then northward to Tientsin. Two years later, accompanied by Rev. Griffith John, he went to Szechuan, visited the capital and crossed to the upper reaches of the Han. In these and other journeys Wylie was the first foreigner to traverse much of the ground and the first Protestant missionary to enter most of the cities.

A great and necessary reform in the method of distribution was now introduced. Hitherto the Scriptures had been given away; Wylie preferred to sell them at a low price, and he not only successfully put his preference into practice, but also succeeded in getting it generally adopted.

Colportage by Chinese converts was developed under the local committees at Hongkong, Canton, Amoy, Foochow, Shanghai, Tientsin, Peking and Hankow, though the number of available colporteurs was small. Not more than twenty-six appear to have been employed in any one year; and between 1863 and 1877, the average number at work was only twenty. The area of distribution, however, was greatly extended, and the number of Scriptures distributed showed a decided advance. In 1860, although the books were given away, less than 30,000 were circulated. In 1870, nearly 40,000 were *sold*, whilst in 1875, the sales reached 100,000.

Next to Wylie's own journeys the main factor in this extension was the employment of Europeans as colporteurs. During his fourteen years of office five foreign colporteurs were, for longer or shorter periods, engaged under his supervision; and two of them—Samuel Johnson and Jacob Mollmann—stand out conspicuously in the Reports of the period.

Johnson was engaged in 1864, and did excellent service in Chehkiang, Kiangsu and adjacent provinces. In 1867, he started on a journey through N. Anhwei and never returned. All efforts to trace him entirely failed, and his fate remained a mystery for nearly twenty years. In 1886, however, it was ascertained that he and his assistants had been killed at Huailiu, about twelve miles from Yingchowfu. Mollmann joined the Society in 1865, and laboured with great zeal and success till 1890, when he died at Wanhsien, in Szechuan. He had itinerated in no less than sixteen of the provinces, visited remote parts of Fukien, Shansi, and Szechuan, and sold a very large number of the Scriptures.

Mr. Wylie retired in 1877 on account of failing eye sight. Under his able direction the Society's work had been put on a firm basis and further advance made possible. In 1875, the total circulation had reached a million copies. Before he left China Mr. Wylie had the additional satisfaction of completing the distribution of the million Testaments provided by the special fund.

The growth of the Chinese church and closer contact with the mass of the people made it evident that translations into classical Chinese, whilst essential for the educated classes, did not meet the needs of the majority, and that colloquial or vernacular versions were a necessity. Reference has already been made to the Southern or Nanking Mandarin version of the New Testament published in 1857. A year previous the New Testament was published in the Foochow Colloquial, and there followed the Ningpo New Testament (1868), the Four Gospels and Acts in Cantonese (1871-3), the New Testament in Peking Mandarin* (1872) and the Amoy New Testament (1873). Two of these versions were printed in Roman letters.

Mr. Samuel Dyer succeeded Mr. Wylie as agent, and his eighteen years of office (1877-1895) were marked not only by faithful service and steady growth, but also by important experiments in organization. If these experiments did not fulfil expectations, the reason is to be found in the fact that the years of rapid growth and striking success had not come. Fresh openings had been made and fresh rights secured, but they were Treaty openings and Treaty rights which carried with them neither the confidence of the people nor the good will of the officials. For the time being therefore progress could only be made by slow and laborious steps.

The first important development took place in 1879, when the Society entered into an arrangement with the China Inland Mission, by which some of its missionaries should combine "the duties of colportage with those of their own special work." Under this arrangement wide and systematic colportage was carried on for the next eight or nine years. Amongst the missionaries who thus served the Society Mr. James Cameron, Mr. George Parker, Mr. A. G. Parrott, and Mr. A. W. Sambrook are conspicuous for their far-reaching and successful itinerations. Into a vast number of cities and towns in Manchuria, Honan, Shansi, Shensi, Kansuh, Yünnan, and other provinces the Word of God was first carried, and to multitudes of their inhabitants the Gospel was first preached by these intrepid workers.

A second experiment was decided on in 1882. The field was to be divided into three agencies, and a superintendent-colporteur was to be stationed in each of the eighteen provinces. The second part of this scheme was found to be impracticable, though in the following year the staff of European colporteurs was increased to eleven by the addition of five new men. The first part—the creation

* Published jointly by the B. F. B. S. and A. B. S.

of two new agencies—was carried into effect without delay. Six of the northern provinces with Manchuria and Korea were formed into the North-China Agency in 1883, and placed under the charge of Rev. Evan Bryant; whilst two years later five southern provinces, with Formosa and Hainan, were organized as the South-China Agency with Mr. Alexander Kenmure as agent. The central provinces remained under the superintendence of Mr. Dyer, who also continued to be responsible for most of the printing arrangements. This three-fold division of the field remained in force until 1891 when, upon Mr. Bryant's retirement, it was resolved to revert to the former arrangement, under which one agent was responsible for the whole work.

Side by side with these experiments in expansion and administration, there was a steady growth in the use of Chinese colporteurs. In the ten years—1870-79—the annual returns show an average of twenty-two native colporteurs. In the next decade—1880-89—the average is seventy-three, and for the five years—1890-94—115. The development of this distributing agency, however, brought the problem of effective superintendence to the front.

The formation of additional local committees had not provided a solution; for notwithstanding the willingness of missionaries to act in this capacity few of them had been able to give the necessary attention to the itinerations, the returns and the accounts of a considerable number of colporteurs. On the other hand, as long as the colporteurs were mainly under the direction of local committees, the agent could give little assistance and exercise no satisfactory control.

To assist both the agent and the committees, a superintendent of colportage was appointed in 1893, and in the autumn of that year, Mr. W. J. Lewis took up this special work. Unhappily he was unable to do more than make a beginning, as ill-health compelled him to relinquish his position in 1895. The same year was marked by Mr. Dyer's retirement and by Mr. Kenmure's transference to the newly formed Korean Agency.

The position of the Society's work at the close of this period and the important service that had been rendered by those who had been responsible for it, are inadequately represented by the tabulated returns, although these are a sufficient proof that substantial progress had been made. Up to 1876, the highest annual circulation had been 116,000 volumes in 1873, and the next highest 100,000 in 1875. In 1879, the circulation was 145,000, and by 1889, it had risen to 226,000, whilst in the ten intervening years, no less than 1,847,216 copies had been distributed almost entirely by sales.

Progress had also been made in translating and publishing. The Amoy Colloquial Old Testament was completed in 1880-84, the Hakka New Testament in 1883, and Dr. Ross' Korean New Testament in 1884. The Four Gospels and Acts were published in the Swatow Colloquial in 1892, and the Wenchow Colloquial in 1894. Moreover at the General Missionary Conference of 1890 arrangements were made for a "Union" version of the Bible in Chinese in three forms—High Wên-li, Easy Wên-li, and Mandarin—the cost of preparing and printing these versions to be borne jointly by the British and Foreign Bible Society, the American Bible Society and the National Bible Society of Scotland. The initiative in this important matter was largely taken by Dr. William Wright, the Society's Editorial Secretary, who was present at the Conference, and with him also originated the comprehensive scheme under which the translators have carried on this work.

FOURTH PERIOD, 1895-1906.—The present agent, Rev. G. H. Bondfield, formerly of the London Mission, was appointed in 1895. The times were ripe for further change and for a forward movement. During the years that have since passed the organization has been strengthened, old methods have been adapted to the new conditions, and the Society has been able to claim a full share in the gratifying progress that has attended all departments of missionary enterprise in China.

A brief summary of the principal changes that have been made since 1895, is all that need be given here.

(1). First and foremost is the more direct control which the Society, through its agent, has exercised over its own work. The value of local committees is still gladly recognized, but it is seen that they render their best service as advisory rather than as executive bodies, and that neither an economical administration of the Society's funds, nor a systematic and successful expansion are now possible, save under a system of direct control.

(2). The division of the field into sub-agencies has proved to be another step in advance. Ten sub-agencies, each with a sub-agent in charge, are now organized. Under the old arrangements the superintendent-colporteurs' duties were restricted almost entirely to personal itinerations. Now, as sub-agents, they are the Society's representatives in given districts. The results have been satisfactory in every way.

Native colportage has been greatly extended and more efficiently controlled; methods have been adapted to local conditions whilst special needs

have been anticipated and special opportunities have been promptly seized. Stocks of Scriptures have been kept within easy reach of missionaries and churches, and accumulation and waste of books has been checked. Returns and accounts, hitherto the despair of committees on the field and secretaries at home, have been rendered with fulness and accuracy.

(3.) The great increase in the number of missionaries on the field has made their co-operation a factor of the first importance in the extension of colportage by native agents. Wherever possible, the Chinese colporteurs employed by the Society work under the immediate superintendence of the missionaries with whose station or mission they are connected.

Moreover, under a system of subsidies, colporteurs have given part of their time to evangelistic or church work, and preachers and evangelists have given part of their time to the distribution of the Scriptures.

In this way colportage, instead of being a detached agency, has become in many parts of the field a valued and fruitful branch of the regular mission organization. In another direction this co-operation has also been productive of the best results. Nine of the Society's dépôts, each with a large and varied stock of Scriptures and each serving an important district, are under the supervision of missionaries, without whose voluntary help a most useful department of the Society's work could not be efficiently carried on.

(4.) Although the sub-agent has thus displaced the superintendent-colporteur, colportage journeys have by no means been superseded or put into the background. The sub-agent finds ample scope for successful itinerations in his own division of the field, and Chinese colporteurs are still pioneers; for in many of the provinces there yet remain large districts untouched or unoccupied by other mission agents. For special fields the Society has happily been able to provide special workers. Thus for Mongolia—a needy and neglected field—a sub-agent familiar with the people and their language has been set apart, and during the past four years his journeys amongst the Mongols have covered many thousands of miles, and over 10,600 Gospels in Mongolian have been distributed. Thibet is not yet open, but work has been carried on along the borders, and an experienced worker with an excellent knowledge of Thibetan is ready to advance as soon as the opportunity occurs. Another sub-agent has taken the Scriptures into the villages, towns, and cities of the New Dominion or Chinese Turkestan.

(5.) Bible-women.—Under a system of grants commenced in 1885, Christian Chinese women have been employed as Bible readers and teachers. Necessarily their work has been much more re-

stricted than that of the colporteurs, and except in a few cases, there has been little scope for selling the Scriptures. In the homes of the people, amongst the women of the churches, in hospitals and other institutions their ministry, however, has been fruitful. The average number of Bible-women at work during the ten years ending 1905, was thirty. Thousands of women have heard the Word of Life from their lips and upwards of 2,000 have learnt to spell out for themselves the Gospels and other Portions of the New Testament.

Statistics do not tell the whole story, but in the following figures the expansion of the Society's work in recent years is fairly indicated :—

CIRCULATION, 1895-1905.

				<i>Bibles.</i>	<i>Testaments.</i>	<i>Portions.</i>	<i>Total.</i>
1895	...	...	...	3,011	8,034	225,672	236,717
1896	...	...	...	3,274	12,437	350,636	366,347
1897	...	...	...	4,689	18,576	543,747	567,012
1898	...	...	...	5,668	32,120	690,928	728,716
1899	...	...	...	4,751	33,362	818,043	856,156
1900	...	...	...	6,844	20,961	576,657	604,462
1901	...	...	...	7,985	22,282	401,179	431,446
1902	...	...	...	15,460	36,254	820,590	872,304
1903	...	...	...	14,899	35,250	882,816	933,965
1904	...	...	...	14,974	40,523	1,032,836	1,088,333
Circulation 10 years...				81,555	260,799	6,343,104	6,685,458
Circulation 1905 ...				16,428	40,525	1,018,167	1,075,180
Total circulation 1895-							
1905	...	...	...	98,043	301,324	7,361,271	7,760,638

In the ten years preceding 1895, the circulation was 2,313,013 copies. The increase, therefore, in the last decade is no less than 5,200,908. These figures are still more significant in view of the fact that the total circulation of Scriptures in the eighty years from Milne's first distribution in 1814 to the end of 1894, was not quite 5,500,000, the approximated figures being 5,485,625.

From the commencement of the Society's work in China to the end of 1905, 13,246,263 Bibles, Testaments, and Portions have been put into circulation.

Whilst the principle of selling has been adhered to, free grants have been made year by year on a generous scale. To hospitals and schools, to emigrants and soldiers and prisoners, and more particularly to scholars and students attending the Government examinations 268,489 volumes, including 2,155 Bibles and 10,401 Testaments, were presented during the ten years ending with 1905.

In translating and publishing the last decade has been a period of more than ordinary activity and interest. Twelve new translations have been published, eight versions have been revised and all the Scriptures printed have been issued in new and improved forms.

The new versions are as follows :—

- Hainan.—S. Mark (1895), Acts and 17 Epistles, Genesis, and four Minor Prophets (1899).
 Swatow.—Four books of the O. T. and the completed N. T. (1895-1905).
 Ningpo.—Complete O. T. (1896-1901).
 Kienning.—New Testament (1896), Genesis, Exodus (1900), Psalms and Daniel (1905).
 Hakka.—Isaiah (1897), Proverbs (1905).
 Kienyang.—S. Matthew (1900).
 Wenchow.—Romans—Revelation, completing N. T. (1903).
 Taichow.—Genesis (1905), Exodus, Leviticus, Numbers, Joshua and Ruth (1906).
 Chungchia.—S. Matthew (1904).
 Easy Wên-li. Union Version, N. T. in parts (1897-1900), I Vol., revised 1903.
 High Wên-li „ „ N. T. „ (1901-1906), „ „ 1906.
 Mandarin „ „ N. T. „ (1899-1905), „ „ 1907.

The following were also issued for the first time :—

- Canton (Romanized) SS. Matthew, Luke, and John (1897-1899).
 Foochow „ Psalms, Genesis, Exodus, Joshua, Proverbs (1902-1904).
 Mandarin N. T. with references (1897), Four Gospels in “ Standard ” system of Romanization (1904-1906).

Versions revised or corrected 1895-1906 :—

- Hakka.—Matthew (Romanized), 1896, N. T. Chinese character (1906).
 Taichow.—New Testament (1897), Psalms (1905).
 Ningpo.—New Testament (1898).
 Foochow —New Testament (1900).
 Amoy.—Old Testament (1902), New Testament with references (1906-07).
 Hainan.—S. Mark (1902).
 Canton —New Testament (1906).
 Wên-li, Delegates' Version.—N. T. revised references (1899).
 „ „ „ Bible—corrected (1901).

For the list of versions in Chinese, Mongolian, Kalmuc and Thibetan see the Society's Catalogues.

Circulation of the Scriptures in Chinese by B. F. B. S. :—

	<i>Bibles.</i>	<i>Testaments.</i>	<i>Portions.</i>	<i>Totals.</i>
40 Years, 1814-1853	5,000	101,629	28,506	135,135
36 „ 1854-1889	87,000	1,048,371	3,049,494	4,184,865
10 „ 1890-1899	30,058	133,177	3,757,338	3,920,573
5 „ 1900-1904	60,162	156,270	3,714,078	3,930,510
1905	16,488	40,525	1,018,167	1,075,180
Total circulation to	-----	-----	-----	-----
December 31st, 1905.	198,708	1,479,972	11,567,583	13,246,263

AGENTS.

<i>Name.</i>	<i>Period of Service.</i>	<i>Name.</i>	<i>Period of Service.</i>
Mr. G. T. Lay ...	1836-1839	Rev. E. Bryant ...	1883-1891
Mr. A. Wylie ...	1858-1863	Mr. A. Kenmure. (After 1905	
Mr. S. Dyer... ..	1877-1895	Agent in Korea)... ..	1885-1895
		Rev. G. H. Bondfield ...	1895-

SUPERINTENDENT OF COLPORTEAGE.

Mr. W. J. Lewis 1893-1895

OFFICE STAFF.

Mr. J. Trevor Smith ...	1895-1901	Mr. T. D. Begg	1901-
Mr. R. Watt. (Died) ...	1896-1900	Mr. W. Leonard Thompson	1901-

EUROPEAN COLPORTEURS.

Samuel Johnson. (Killed)	1864-1866	A. Adamson... ..	1883-1889
J. Mollmann. (Died) ...	1865-1890	C. Reinhardt	1883-1897
Jansen—	1866-1868	W. Upcraft	1883-1886
Uhlmann—	1870-1874	R. D. Brown	1885-1887
Fink—	1870-1873	D. F. Jones	1892-1893
David D. Jones	1881-1882	F. Studd	1886-1887
Thomas Paton	1881-1889	T. McCloy	1886-1889
F. Harmon	1882-1886	R. Jenkins	1888-1890
F. Brown	1882-1885	O. T. Collyer (Office Assis-	
A. Olsson. (Died)... ..	1882-1885	tant)	1888-1895
D. S. Murray	1882-1891	S. Stenvall	1889-1891
J. Walley	1883-1885		

SUB-AGENTS.

D. Evans	1883-1901	W. Key	1895-1898
E. J. Baker	1895-1898	E. Pilquist	1897-1902
B. C. Randall	1895-1903	J. Helgeson. (Died) ...	1898-1900
W. T. Beynon. (Killed)...	1895-1900	G. L. Haight	1900-1901

PRESENT STAFF.

R. T. Turley, F.R.G.S. (As-		I. F. Drysdale	1898-
sistant Agent)	1886-	H. O. T. Burkwall... ..	1900-
L. J. Day	1887-	H. Döring	1900-
J. Bosshard	1890-	F. A. Larson	1901-
W. N. Fergusson	1895-	R. J. Gould	1903-
A. Copp	1897-	E. Amundsen	1903-



NATIONAL BIBLE SOCIETY OF SCOTLAND.

Headquarters: 224 West George St., Glasgow, Scotland. *Secretaries*: Wm. J. Slowan, Esq., Rev. R. H. Falconer. Entered China, 1863. *European Agents*, 7. *Colporteurs*, 360.

ORIGIN.—In 1861—the year in which Protestant Christendom celebrated the Ter-Centenary of the Reformation—the Edinburgh Bible Society (founded in 1809), the Glasgow Bible Society (dating from 1812), with other Societies united in the National Bible Society of Scotland, which had been formed in 1860, in the hope of uniting the Scottish Societies in one Association that might enable Scotland to take a more influential share in disseminating the Scriptures throughout the world. The two older Societies had already shown their interest in China by raising a considerable sum, not only in aid of the Million Testament scheme, but also with a view to supplying the Chinese with the entire Bible in their own tongue; and with little delay the National Society justified the hopes of its founders by despatching to China its first agent in the person of the Rev. Alexander Williamson, afterwards better known as Dr. Williamson, who landed at Chefoo in December, 1863. It was a bold step for the young Society to take, but one which the experience of forty-three years has amply justified, not only in the development of the Society itself to which it has led, but in the importance of the service to China and its people which it has been the privilege of the Society to render.

DR. ALEX. WILLIAMSON.—The Society has been singularly happy in the succession of able and earnest men who have given themselves to its service in China. Dr. Williamson had already spent some years as a missionary in the country, had acquired the language and gained some acquaintance with the people; but it was in this new service that he won his spurs as a missionary traveller, and acquired that large knowledge and experience which, combined with the development of his natural ability, practical acuteness, enthusiastic devotion, and far-sighted anticipation of future possibilities, ultimately placed him in the front of the missionary fighting line. When in 1886, his official connection with the Society terminated, he said: “I can never forget that it was the National Bible Society of Scotland that saved me for China, and while my right hand retains its cunning I will never fail you when occasion requires.”

ITS OWN PRESS.—In 1877, Mr. John Archibald, after a short term of service in North China, removed from the northern seaboard to Hankow, which then became the Society's headquarters, a position in the heart of China's millions which has given it peculiar facilities for the diffusion of the Scriptures. Moreover, brought thus to his door, the Society was here taken to the heart of Dr. Griffith John, and made the sharer of the great missionary's enthusiasms, plans and achievements. With Dr. John to counsel and Mr. Archibald to execute, it entered on a term of progress and expansion which is only limited by financial restrictions. With some hesitation it was led in 1885 to set up a printing establishment of its own, from which almost the whole of its Scriptures have issued. The command of this press has not only given the Society an independence and freedom peculiarly its own, but has led to its becoming the publisher, and by his favour the owner of Dr. John's translations of the Scriptures into Wên-li and Mandarin, in which his mastery of the language, insight into its genius, and natural grace of style have made the Word of God "more than it had ever been the treasure of the Chinese Church," and the heritage of the Chinese people. It is the prayer of the Society that Dr. John's valuable life may be prolonged till he has completed this his "great work," as his contribution to what doubtless will one day be the Union Version of China. Nor would we overlook as part of the Bible Society's own missionary contribution the large assistance its press has enabled it to render to the Central China Religious Tract Society.

USE OF TRACTS AND EXPLANATORY NOTES.—In the first general Missionary Conference held at Shanghai in 1877, the Bible Societies were urged (1) to allow the sale of tracts and other religious literature along with the Scriptures; and (2) to accompany the Scriptures with a short preface and brief explanatory notes. This Society, fourteen years before the Conference met, had granted the liberty desired under the first of these heads. The Edinburgh Bible Society was the first among Bible Societies to sanction the sale by its colporteurs of other Christian literature along with the Scriptures, the conditions laid down being that such literature should be unsectarian, and that the Society's funds should not be used in its distribution. It was the Society's entrance on work in foreign countries that led to the adoption of this course. The National Bible Society, after the union of 1861, readily recognised the proprie-

ty and advantage of it, and as country after country was added to its field and colporteur after colporteur to its staff, this "liberty of prophesying" was gladly confirmed, and as we believe to the advantage of all concerned.

From the Society's entrance on work in China, it had been familiar with the desire at least of some missionaries that in order to make the Scriptures intelligible to the Chinese reader, they should be accompanied with brief unsectarian explanatory notes. Dr. Williamson was probably the first to urge the Society to sanction this course, and the Board so far responded to his plea and that of the Conference as to issue in 1878 the New Testament in Pekinese Mandarin with chapter headings and maps. Even this small concession was hailed in China with "the deepest gratitude to Almighty God for putting it into the heart of the Society," and attracted to it much missionary interest and co-operation.

ANNOTATED BIBLE.—It was not, however, till after one of the Secretaries had visited China and made himself familiar with the almost universal feeling of the missionaries, and till the Conference of 1890 had renewed the request of 1877 for the issue of Scriptures with short explanatory notes, that the Board began seriously to consider the matter. The result was a request that certain missionaries should furnish the Board with such Notes on the Gospel of St. Mark as would be likely to meet the wishes of the Conference. These were carefully considered, abbreviated and reduced in number so as to secure that they should not conflict with the constitutional position of the Society, but should be rather "explanations in the way of translation" after the example of the sacred writers who frequently interject the phrase "which being by interpretation," in order to make a strange word or phrase intelligible and luminous to their readers. Ultimately the Board unanimously resolved to issue a tentative edition of St. Mark's Gospel thus annotated, which was published in 1893. By the end of the year, 70,000 copies had been called for. By 1899, the three remaining Gospels and the Book of Acts had in like manner been carefully annotated and all had been issued from the Society's press at Hankow; each copy having a brief introduction, a map of Palestine and one coloured illustration. Well-nigh two and a half million copies have now been issued in China itself and far beyond the bounds of the Eighteen Provinces.

Though these annotations are by no means perfect, the little books have been received by missionaries with gratitude and en-

thusiasm which increase rather than lessen as the years go on. When the first Gospel appeared the Society received many appreciative letters, from which one or two quotations may be given :—

From the lamented Mr. Hudson Taylor, of the China Inland Mission : “ Everyone acquainted with the Chinese mind will see the immense help they (the explanations) will afford.” From the Ven. Archdeacon Wolfe, Church Missionary Society, Foochow : “ I am thankful that God put it into the hearts of your Directors to do this thing.” From the late Rev. William Muirhead, D.D. : “ I highly approve and commend the National Bible Society for the step they have taken.” From the Rev. Dr. Griffith John : “ The Directors have evinced a true insight into the needs of this people.” “ The Board have shown much courage as well as insight.” “ If you would allow about twenty more (notes) to be added, Mark’s Gospel would be nearly perfect for distribution among the heathen. God bless you, but do not stop. . . . Try and make Bible work in China what it should be—a blessing to the people and a joy to the workers,” and from the Rev. John C. Gibson, D.D., Swatow : “ Your prompt issue of Mark in this shape has been hailed by missionaries all over China as a step in the right direction and as a proof that friends at home are able to take a wise and sympathetic interest in the new difficulties and demands that arise in mission work.”

Thus Scotland, which is supposed to be religiously and ecclesiastically the most rigid of kingdoms, led and still leads the way in this reform. Logical to a fault Scotland may be, but it is singularly open to the logic of facts.

THE SOCIETY’S AGENTS AND HELPERS.—In the table of statistics that accompanies this statement will be found the names of all who during these forty-two years have served the Society in China, a long succession of able and faithful men.

Of these, three have entered into rest—Dr. Williamson, the Society’s first and most distinguished missionary, who lived long enough to see the realisation of some at least of his prophetic anticipations for China ; Mr. Robert Burnett, worn out with ardent service who, on his way home on furlough, found in an ocean grave a better rest than he was seeking in his native land ; and Mr. S. F. Whitehouse, who received the martyr’s crown in 1900. Some have left us for other service—Dr. Robert Lilley, who after further splendid work for us in Japan, found scope for his literary and philological gifts in editorial service on the Century Dictionary and other kindred publications issued in the United States of America ; the Rev. J. W. Wilson and Rev. A. L. Greig, now earning a good degree in the service of the London Missionary Society in Hunan ; and Mr. F. R. Johnston on the educational staff of the Presbyterian Church of England, while Mr. Alexander Mitchell is now on the staff of the American Presbyterian Mission Press, Shanghai. The Society cherishes kindly memories of all these brethren, and rejoices that those who survive and whom it introduced to mission work in China are still fellow-workers with it, though in different regiments of the great missionary army.

AGENTS NOW IN ITS SERVICE.—Nor will it be thought unreasonable to recognise here the Society’s obligations to those who in the gracious Providence of God still find their work and joy in its

service. Senior among these, the Rev. W. H. Murray, whose connection with us goes back to 1864, when he laid down the letter bag of Queen Victoria's Royal Mail to carry the letters of the King of Kings in his Bible-waggon over the long roads of the West of Scotland, with the same desire and message as in later years he bore it in strange speech to dwellers in Tartar tents and on the rolling uplands of Mongolia, or made his Bible-cart a bright object lesson on the Beggar's Bridge of Peking, the same simple-hearted other-worldly man all through, with heaven-born gifts that have opened many eyes besides those that through his system for the Chinese blind have seen the heavenly vision.

Mr. John Archibald, now in his twenty-ninth year of service, continues his masterly direction of the Society's affairs at Hankow, assisted by Mr. T. F. Buchanan as superintendent printer. At Tientsin Mr. A. S. Annand's fine combination of business talent and evangelistic ardour has developed our work in the Northern Provinces, till what was once the least remunerative portion of the field has become the most responsive and fruitful. In the south, Mr. Walter Milward, of Amoy, with his quiet grasp of affairs, sure intuitions and deep convictions, has but one fault in the eyes of his Scottish fellow-agents—he is an Englishman—but the blend makes as fine a combination in Christian work as in national life. Mr. Maurice J. Walker at Chinkiang holds the fort on the lower reaches of the Yangtsekiang, and Mr. James Murray on its upper waters at Chungking—both partakers of the spirit which animates their comrades in the China Inland Mission, both devout lovers of their Bible Society—serving it with their best and rejoicing in its growth and prosperity. Mr. James Murray is specially notable for his happy way with the Chinese people and officials among whom he lives and labours. All these brethren serve for love. Mr. James Murray is able and ready to serve all for love and nothing for reward. He too, like the rest of his brethren, has been in journeys oft and far ; in fact all, had they so desired, might have been known to fame as missionary travellers.

NATIVE COLPORTEURS.—We cannot give here the names of the 360 colporteurs, the privates in our little army, but we believe that many, and we hope that all, are written in heaven with those who, faithful in a very little, prove themselves good servants of their gracious King. Beautiful as the feet of them that preach the Gospel of Peace are the feet of those who, like our colporteurs, bring glad tidings of great joy.

It is through such helpers and through the sympathetic co-operation of missionaries of every Church and Society that the Bible Societies have become a power in China. Our Board are deeply sensible of this Society's obligations in this respect, and would earnestly plead for the drawing yet more close of the cords of love which blend rather than bind the Bible Missionary Societies and the Missionary Bible Societies, in their common desire and aim to bring the offer of eternal life to every heart in China, and to build up the Church of Christ in this land.

NEW ATTITUDE OF CHINA AND CHINESE CHRISTIANS.— Amid the wondrous changes and reforms which are taking place in China with bewildering suddenness, not by violent revolution, but with the smoothness and completeness of natural law, the general and strong desire after knowledge, if not after truth, is accompanied with a remarkable improvement in the attitude of the scholars and gentry towards Christian books, including the Scriptures, and towards those who offer them on sale.

More cheering still is it to know that Chinese Christians are showing a new interest in Bible Society work. Some are beginning to help in supplying their fellow-countrymen with the Gospel out of their own pockets. In the Foochow region a Christian merchant has undertaken the larger half of a colporteur's support. In Mr. Walker's district the Christians have made a new departure as voluntary unpaid colporteurs; and a missionary at Pingyang has found it possible in this way to sell 5,000 Annotated Gospels and to set about the sale of as many more. In Shensi, Christians are learning to regard the selling of the Scriptures as a privilege, and not to expect payment for their services.

IMPORTANT DATES.

- 1863. The Society began work in China in 1863 (not 1865 as frequently stated in missionary statistics, or 1869 as given in Appendix to Proceedings of the Missionary Conference of 1890). Its first agent, the Rev. Alexander Williamson, afterwards Dr. Williamson, reached Chefoo in December of that year.
- 1869. Mr. Robert Lilley, now L.L.D., joined Dr. Williamson and continued to work in North China till 1876, when he was appointed the Society's first agent in Japan.
- 1871. Mr. William H. Murray, now Rev. and the originator of the Murray system for blind and sighted persons, was added to the staff and began work at Weihai, removing two years afterwards to Peking, where he still labours as the Society's agent and as head of the Mission to the Chinese Blind.
- 1877. Mr. John Archibald began work at Hankow, and is still in charge of the Society's Central Agency there.
- 1878. Mr. (now Rev.) John W. Wilson and Mr. Robert Burnett were added to the staff. Mr. Wilson joined the L. M. S. in 1885. Mr. Burnett died at sea on his way home for furlough in 1887.

1879. The Society published the first Mandarin New Testament with Chapter headings and maps.
1883. The Society began the publication of a new Easy Wên-li Testament, translated by Dr. Griffith John, by the issue of St. Matthew's Gospel.
1885. Publication of above Wên-li Testament completed. Society's printing establishment set up at Hankow.
1887. Mr. James Murray and Mr. A. S. Annand sent out.
1888. Mr. James Murray appointed agent for the western provinces with residence at Chungking, where Mr. Wilson had begun work in 1882.
1889. The Society's Mandarin Testament, translated by Dr. Griffith John, published.
1890. Mr. M. J. Walker joined the Hankow Agency.
1891. Mr. S. F. Whitehouse, Mr. Walter Milward and Mr. F. R. Johnson were added to the staff. (Mr. Whitehouse returned home in 1894; entered the service of the Baptist Missionary Society and with his young wife was murdered by the Boxers in 1900. Mr. Johnson joined the English Presbyterian Mission in 1899.)
1892. Hankow premises built. Mr. Annand was placed in charge of the northern agency (with Mr. M. J. Walker), resident at Tientsin; Mr. Whitehouse, of the eastern provinces, with residence at Chinkiang; and Mr. Johnson, of the southern provinces, with residence at Amoy.
1893. The Society's first Annotated Gospel (St. Mark) published; also its large-type Mandarin Testament with references.
1894. Mr. (now Rev.) A. L. Greig was added to the staff—in 1898 joining the L. M. S.
1895. Mr. M. J. Walker took charge of the Chinkiang Agency.
1897. Mr. Alexander Mitchell sent out to Hankow as missionary printer. (Returned home in 1903).
1899. Completion of publication of the Society's annotated edition of the Four Gospels and the Book of Acts with map and illustrations. Also Genesis and Exodus newly revised by the Rev. Dr. Griffith John.
1903. Mr T. F. Buchanan appointed printer at Hankow.
1905. The Society's Wên-li and Mandarin Old Testament, Dr. Griffith John's translation, completed as far as the Song of Solomon.

AGENTS EMPLOYED.

			<i>European Agents.</i>	<i>Salaried.</i>	<i>Partly Salaried.</i>	<i>Self-supporting.</i>	<i>Native Agents.</i>
1870	...	...	2	2	...	...	Not recorded.
1880	...	...	4	4	..	...	...
1890	...	...	4	3	...	I	50
1904	...	...	7	5	I	I	363
1905	...	...	7*	5	I	I	360

SCRIPTURES ISSUED.

			<i>Bibles.</i>	<i>Testaments.</i>	<i>Portions.</i>	<i>Total.</i>
1864-1873	...	...	2,108	26,179	95,636	123,923
1874-1883	...	...	891	15,838	270,504	287,233
1884-1893	...	...	856	44,003	1,950,883	1,995,747
1894-1903	...	...	7,673	104,357	3,749,142	3,851,202
1904	...	...	3,167	22,850	782,767	808,784
1905	...	...	2,566	21,218	883,490	907,274
			17,261	234,480	7,732,422	7,984,163

The Christian tracts and books sold along with these Scriptures may also be reckoned by the million.

* One unmarried.

AMERICAN BIBLE SOCIETY (1816.) (大美國聖經會).

Headquarters: Bible House, Astor Place, New York. *Secretaries:* Rev. John Fox, Rev. W. I. Haven, Rev. E. P. Ingersoll. Entered China, 1843. First Agency, 1875. *Missionaries*, 8. *Col-porteurs*, 135 Chinese.

The attention of the American Bible Society was very early directed to China. Five years after its organization we find this Society looking expectantly for the time when this populous empire would be open to the entrance of the life-giving Word of God.

One of the first references to China in the Reports of the Society is an appropriate recognition of the services of men of God in translating and diffusing the Holy Scriptures in these eastern countries. The Board presented in 1820 to Rev. William Ward and Doctors Carey and Marshman copies of the best edition of the Bible published by the American Bible Society, as a recognition of the "long and successful exertions of these servants of God in translating the Holy Scriptures," and "the Managers directed similar expressions of their esteem and approbation to be forwarded to Dr. Morrison, of Canton, and Dr. Milne, of Malacca, who have so nobly employed their time and their talents in preparing the Bible for China." These Bibles arrived at their destination in October, 1821, and in acknowledging the gift Dr. Morrison writes from Canton under date of March 24th, 1822, as follows:—

"The free dissemination of the Bible in China proper is yet impracticable, which is also the case with all books that exhibit the claims of Jesus and treat of His salvation. May the day soon come when the reverse will be the fact."

As an indication of the status of Bible distribution seventy years ago, it was reported as a great achievement and a matter for profound gratitude to God that during the year 1822, the greater part of 500 copies of the New Testament and some books of the Old Testament in Chinese had been put into circulation, but that it was impracticable to distribute the sacred volume within the domains of the Emperor of China. What a wonderful transformation in two generations! The total circulation for 1905, was 537,324, distributed freely in every province of the empire, and an elegantly bound copy of the New Testament was accepted by the Empress-Dowager on the occasion of her sixtieth birthday.

The first complete Chinese Bible ever printed was issued from the Serampore Press in 1819 or 1820*. It was what is known as Marshman's Translation. It was followed three years later by the version of Drs. Morrison and Milne, the translation having been completed the previous year—1822. Immediately it was issued from the press, Dr. Morrison presented the American Bible Society

* The B. and F. Bible Society authorities say it was 1822. See foot note pp. 2 and 554.

with a copy of the whole Bible, which is referred to as "a work of astonishing diligence, toil and perseverance, a work the benefit of which will doubtless be felt by many millions at some future period."

The progress of circulation is indicated by the fact that, in 1823, 1,000 copies of the New Testament had been put into circulation, and it was "confidently expected that it would be practicable to send Scriptures direct to China." This too—sanguine hope was not realized, and Dr. Morrison says that "to circulate the Sacred Scriptures in China extensively is not practicable."

At this time the two versions of the Bible referred to above were in circulation, but the demand must have been extremely limited, and the circulation confined to places outside of China proper. Bible distribution was a slow and discouraging work. The barriers which for so many centuries had surrounded the Middle Kingdom showed little or no signs of giving way, and there seemed humanly speaking, no probability of God's Word finding free entrance to the land of Sinim. The work of these early heroes, the pioneers of the Gospel in China, is an enduring monument to their stupendous, unwavering faith. From 1825 to 1831, the American Bible Society paid unusual attention to domestic operations, and this, with the want of funds, prevented it from doing much in the way of foreign distribution. During this period China is not mentioned in the Reports of the Society. But silent influences were at work, undermining the walls of exclusion, and a new era was about to dawn for China.

FIRST PERIOD.—In 1832, the Rev. Mr. E. C. Bridgman made a strong appeal to the American Bible Society "for means to prepare and circulate the Christian Scriptures." He justly observed that China had long been neglected by the Christian world. "It is a most lamentable fact," said he, "one which ought to put all Christendom into deep humiliation, that so many centuries should pass before the Word of the living God was translated into the language of so large a portion of the human family. It was not, so far as we can ascertain, until 1819, that an entire version of the Bible in Chinese was completed." And he adds, "Since that period changes that have caused joy in heaven have already taken place. Notwithstanding the obstacles which have impeded the cause, and they have been neither few nor small, two complete editions of the whole Bible, three editions of the New Testament and four of the Psalms, in all about 12,000 to 15,000 copies, have been printed and widely circulated," that is, the circulation at this period was from 1,000 to 1,500 volumes annually. It is now more than that number *daily* by the American Bible Society alone. Moreover, up to this time there was no access to the Chinese within the walls of the

empire ; all work was directed to those without. But in the following year—1833—the missionaries in Canton report Leang A-fa, the noble evangelist, as distributing the Scriptures among the young students and literati of that city, and the American Bible Society made its *first appropriation* of \$3,000 to be used in 1834 to aid in the circulation of the Chinese Scriptures. The colossal doors of the Celestial Empire were beginning to swing slowly back upon their hinges, and to men like Gützlaff China was no longer closed to the entrance of the Divine Word. In his visits to Chusan and places in Chekiang and Fukien, he says he could have scattered 50,000 copies of the Scriptures amongst eager readers. A distribution was also made in Fukien by Dr. Medhurst.

We may therefore say that the work of Bible distribution in China proper began in 1833.

Seventy years ago, it was believed that the finger of Providence pointed to great changes about to take place in China, and there was a deeper interest manifested in China by the Christians in America, and a more determined effort was being made to bring the Bible to her ; yet in 1838, the prospects as to Bible distribution were said to be utterly disheartening. The first war with England began in 1839, and peace was not declared until August 29th, 1842. During this period all missionary operations suffered serious interruptions—none more than Bible work.

But while there were stupendous difficulties in the way of circulating the Scriptures, the work of *translation and revision* went on. It is perhaps not a matter for serious regret that there were almost insurmountable obstacles in the way of the free and wide distribution of the old versions. It was doubtless in the line of God's plan that scholarly men should have time to put His Word into proper dress, so far as style and idiom as well as faithfulness are concerned, for presentation to the greatest heathen nation in the world. Drs. Medhurst, Gützlaff and Bridgman produced a version of the New Testament in 1835, and several years later they had prepared a rendering of the Old Testament. This was the stepping stone to the more perfect, beautiful and scholarly production known as the Delegates' Version, which appeared between 1847 and 1853. The Bridgman and Culbertson Version, brought out by the American Bible Society, followed nine years later—in 1862. A revision of the New Testament by Dr. J. Goddard was also published in 1853, and one year later the New Testament was put into Southern Mandarin by Drs. Medhurst and Stronach.

The Bible Societies provided the means for accomplishing this immense and important work, and the American Bible Society liberally responded in providing its share of the funds. In the twenty years beginning with 1833, it expended \$101,351.65 in preparing, printing and circulating the Scriptures in China. By far the greater part of this was used in translation and revision work. Up to 1862, the Society published approximately 129,464 volumes and circulated 116,500 portions of the Scriptures. This closes the first period of Bible work in China, the period of preparation and patient waiting for an open door.

SECOND PERIOD.—With 1863, the work entered upon a new stage, and God prepared the Society for the important part to be taken in it. The Report for 1863 says: "Providence has evidently indicated to this Society an enlargement of its operations in foreign countries." The subsequent history of the Society abundantly proves that the godly men who composed the Board of Managers did not mistake the indications of Providence. Notwithstanding the interruptions caused by the Civil War in the United States, the Tai-ping Rebellion in China and the war with the allied forces of France and England, the work of the Society entered upon a period of most gratifying prosperity.

Prior to 1866, the work of distribution was all done by missionaries and without expense to the Society. All of the money appropriated to China had been used in translating and publishing. It had been the policy of the Society to give away the Scriptures freely, at the discretion of the missionaries who undertook their distribution, but during this year two important changes took place. Five native colporteurs were employed by the Presbyterian Mission at Shanghai, and the injudicious and hurtful policy of indiscriminate and free distribution was abolished; the wiser plan of *selling* the Scriptures at a nominal price being then adopted. The immediate result was a diminution in the circulation of nearly 60,000 volumes for 1867, but this was more than offset by the correction of the abuses inseparable from the old method.

In 1870, the work was seriously interrupted by the Tientsin massacre. Perhaps no branch of missionary work is more quick to feel the effect of any internal uneasiness or disturbance than that of the Bible Societies. Their agents are the pioneers, and are scattered in remote and unfrequented parts of the empire. Their work is the first to suffer. Perhaps we could have no more accurate gauge of

the popular feeling with regard to Christian work in this land than the record of Bible distribution. The year of the Tientsin massacre the circulation fell off 179,242 volumes. It was :—

			<i>Bibles.</i>	<i>Testaments.</i>	<i>Portions.</i>	<i>Total.</i>
In 1869	...	...	107	16,268	200,110	216,485
„ 1870	...	...	81	3,720	33,442	37,243

It was not until 1884, that the circulation reached the magnificent totals of 1869, which, it is interesting to note, exceeded the highest circulation of any previous year by more than sixty thousand volumes. There were several causes to account for the marked decrease in the circulation.

Up to 1866, books were freely given away ; and although this year marked the inauguration of the better plan of selling, it is altogether likely that several years elapsed before the new rule was generally adopted by those engaged in Bible distribution. As the missionaries gave their services freely and gratuitously to the Society, and there was no agent to enforce the new policy, they were free to adopt it or not according to their own pleasure. It is likely that free distribution continued for some years. Another cause was to be found in the changed feeling in regard to the indiscriminate sale of whole Bibles to the heathen. This had never been very extensively practiced, but the publication of the Mandarin Bible under the auspices of the American Bible Society in 1874, afforded an appropriate time for an expression upon this. Prior to this time (with the exception perhaps of some vernacular versions) the entire Bible had been translated only into the classical, or language of the learned.

Now, for the first time, it appeared in the spoken language of fourteen of the provinces of the empire, and it might be a temptation to the young and indiscreet to scatter Bibles broadcast. Therefore the sale of complete Bibles among the people, that is, the heathen, was regarded as useless but the sale of single Gospels was very heartily commended. Another cause for the decreased circulation was the increasing demands upon the missionaries' time and their consequent inability to devote so much attention to the work of distribution. In the early days their work was of an itinerant character, and large quantities of Scriptures were taken with them on their journeys ; but as churches became organized their work assumed a more settled character, and the Bible work suffered in consequence.

THIRD PERIOD.—In the year 1875, the circulation had reached the lowest point ever touched since the Society began its operations in China. Only 13,289 are reported as having been distributed. This year marks the close of another period in the labors of the Society. For more than forty years its Scriptures had been gratuitously distributed by the missionaries. With the exception of a small amount paid to native colporteurs, after 1866, the distribution had cost the Society absolutely nothing. Grants of money were made to the different American missionary societies working in China, and they were allowed to draw Scriptures from any of the mission presses to the full value of the grant. The various missions reported direct

to the Board in New York, and we find frequent complaints that no returns were sent in. Under this policy, that is, prior to, and inclusive of, the year 1875, the Society manufactured :—

	<i>Bibles.</i>	<i>Testaments.</i>	<i>Portions.</i>	<i>Total.</i>
and the circulation was	18,380	105,408	1,489,994	1,613,782
	9,610	79,123	1,135,412	1,224,145

The expenditure was \$218,500.15

The circulation from 1863 to 1875, inclusive, was

	<i>Bibles.</i>	<i>Testaments.</i>	<i>Portions.</i>	<i>Total.</i>
or an average of 99,445 volumes annually.	9,731	79,935	1,203,114	1,292,780

The expenditure for the same period was \$117,148 50, or an average of \$9,011.42 annually.

In 1875, the Rev. L. H. Gulick, M.D., was appointed Agent for China and Japan. He arrived at Yokohama on the 29th of September of that year. Very soon after taking charge of the Agency Dr. Gulick inaugurated plans for the enlargement and increased efficiency of the Society's work. One of these was for more extensive operations by colporteurs under missionary supervision. Another was the employment of a staff of foreign colporteurs. The first person engaged in this capacity was Mr. John Thorne in 1878. He did valuable work for the Society in several provinces of the empire, and retired in 1887. The next year, Mr. B. Bagnall was employed, the following year, Messrs. Anton Anderson and A. Gordon, and in 1884, eight foreigners were in the employ of the Society as Superintending Colporteurs. Under the direction of these was a staff of forty-eight native colporteurs.

The new Agent gave a fresh impetus to the work, and the circulation gradually increased until, in 1887, it reached the magnificent total of 252,875 volumes, the largest for any year up to that time.

In 1890, Dr. Gulick retired from the service on account of failing health, and soon after passed to his eternal reward. He was succeeded by the Rev. L. N. Wheeler, D.D., under whose able management the circulation of the Society reached the second highest total in 1892, when 245,087 volumes were issued.

The vacancy caused by the death of Dr. Wheeler in April, 1895, was filled by the appointment of Rev. John R. Hykes, D.D., who took charge of this Agency November 1st of the same year.

Up to the end of 1905, the American Bible Society has circulated in China :—

<i>Bibles.</i>	<i>Testaments.</i>	<i>Portions.</i>	<i>Total.</i>
80,512	523,766	10,016,229	10,620,507

and has manufactured during the same period :—

<i>Bibles.</i>	<i>Testaments.</i>	<i>Portions.</i>	<i>Total.</i>
109,283	602,109	6,825,421	10,536,813

The China Agency has expended, for all purposes, about \$903,496.89, gold.

The Society has published some twenty-three different versions of the Scriptures in Chinese; seventeen versions being published independently, three in conjunction with the B. and F. B. S., and three with both the Scotch and British Bible Societies, besides which it has manufactured a number of revisions of the Scriptures. Several versions, notably the Bridgman and Culbertson Classical Bible, the Mandarin Old Testament, the Cantonese Vernacular Bible, Bishop Schereschewsky's Mandarin Reference Bible and Easy Wên-li Bible, and the Shanghai, Soochow, Hinghua and Samkiong Colloquial Scriptures were paid for entirely by the American Bible Society, and are its exclusive property. With the exception of Dr. John's versions, which were produced at the expense of the National Bible Society of Scotland, and the earliest classical and several vernacular versions belonging to the British and Foreign Bible Society, it is safe to say that the American Bible Society has assisted in the production of practically all the versions of the Scriptures in Chinese made by Protestant missionaries.

The Society's catalogue for China now lists some 400 of its own publications, in twelve different dialects.

The circulation of tracts and other undenominational Christian literature by the Society's colporteurs is permitted, and the Board of Managers has approved of publishing Annotated Scriptures as soon as they are prepared.

The publications for the year 1905, amounted to 549,600 volumes and 58,364,400 pages.

The circulation for 1905 was :—

<i>Bibles.</i>	<i>Testaments.</i>	<i>Portions.</i>	<i>Total.</i>
7,078	31,672	498,554	537,304

Five foreign colporteurs and one hundred and thirty natives are employed in circulating the Scriptures, and over twenty missionaries superintend colporteurs for the Society, representing nearly every province in the empire.

It is a significant fact that the increase in the circulation of Bibles and Old Testaments has been in direct proportion to the growth of the native church, showing rather conclusively where they have gone.

A Bible Society is essentially missionary. Its operations cannot long be confined to the limits of its own country, no matter how extensive that country may be; and in the great day, when every man's work shall be tried as by fire, we trust and believe the American Bible Society will prove to have been one of the great factors in the evangelization of China. "The entrance of Thy Word giveth light."

The names of the foreign sub-agents, locations, and date of appointment in China are as follows :—

Mr. Charles F. Gammon (Shanghai, temporarily), 1899.

Rev. Alfred Alf, Canton, 1901.

Rev. W. C. Hooker, Chungking, 1904.

Rev. H. C. Ramsay, Chentu, 1904.

Rev. F. C. Crouse, Kiukiang, 1904.

Rev. W. S. Elliott, Tungchou, Peking, 1907.



THE EDUCATIONAL ASSOCIATION OF CHINA (中國教育會)
(Originally 益智會)

OFFICERS.—*President*: Rev. G. A. Stuart, M.D.; *Vice-Presidents*: Rev. J. A. Silsby, Rev. Paul D. Bergen, D.D.; *General Editor*: Rev. A. P. Parker, D.D.; *General Secretary*: Prof. F. C. Cooper; *Editorial Secretary*: Rev. A. S. Mann; *Treasurer*: Rev. H. L. W. Bevan.

This Association dates its origin from the General Missionary Conference held in Shanghai during the month of May, 1890. At that Conference several valuable papers on education were read and discussed, and it was deemed advisable by many practical teachers present to form a society, "in order to give unity to their work, to devise means for the discussion of matters of common interest, and to provide for the preparation and publication of suitable school and college literature."

A previously existing organization—THE SCHOOL AND TEXT BOOK SERIES COMMITTEE—of which Dr. John Fryer was General Editor—had to dissolve through lapse of time, and as its books, materials and funds were subject to the disposal of the General Conference of 1890, this Conference on May 20th resolved: "That the books, maps, blocks and other assets and liabilities of the School and Text Book Series Committee be transferred to the newly organized Educational Association of China."

Thus our Association took up the work of an organization which had already published forty-two separate works, of a total of eighty volumes and many valuable charts, and it has been one of the aims of the present Association to expand and widen this valuable side of educational effort.

Article II of the Constitution defines the object of the Association very briefly in the words, "the promotion of educational interests in China and the fraternal co-operation of all those engaged in teaching." This task is a colossal one, and it is undertaken in a country whose people are extremely conservative and which possesses an immense ancient literature and system of schools and examinations.

That the Association has succeeded in a marked degree is shown by the records of its work which are especially noteworthy, in that all the labor during the past sixteen years has been a labor of love and undertaken voluntarily by hundreds of Christian workers in all parts of the Empire.

Triennial Meetings were held in Shanghai during the years 1893, 1896, 1899, 1902, and 1905, and readers are referred to the programmes and reports of these years for details of the work accomplished. A mere list of the books, maps, charts, etc., published, would occupy several pages and cover almost the whole field of knowledge. Arithmetic, Algebra, Geometry, Conic Sections, Trigonometry etc., Chemistry, Geology, Botany, Astronomy, Physics, Zoology, etc., Mental and Moral Science, History, Physiology, Pedagogy, Political Economy, International Law, etc. The Catalogue contains about 200 separate entries.

These publications make it possible for a pupil in China to acquire an education in his own language fully equal to a college education in the home lands, and the large sale and universal use of our books show an attainment of which we may be justly proud and for which we are all profoundly thankful. During the first year of the past triennium the sales amounted to Mex. \$11,990.00, but in 1904, this had fallen to \$5,525.00. The causes for this result were assigned by the General Editor, in his last report, as due to the large increase of educational and general literature published by the Japanese in China and to the lack of a man to devote his whole time to the interests of the Association.

This last cause, we believe, will no longer exist after January of next year, as the officers of the Association have been in correspondence with a well-known educator in North China, and we have great hopes that he will be set apart by his home Board to give his whole time, experience and energy to the work of the Association. During the last two years the book sales have steadily increased again.

Lack of space prohibits any attempt to mention or review the work of the past year. Not the least useful or important of the books from our press was *The Educational Directory for China*, by Prof. Gist Gee, which gives a brief account of the schools and colleges connected with Protestant missions throughout China.

The Executive Committee has made representations to the Chinese Government through the American and British Ministers with regard to the position and status of scholars who have been educated in mission schools and colleges, and has endeavoured to obtain such regulations that it may be possible for students of Christian institutions to compete in the Government examinations.

That the Association is of practical value to educators throughout China is shown by the enormous increase in the membership.

After the first triennial meeting in 1893, there were fifty-two members, and at the last meeting in 1905, the total enrolment was 383, of which 174 were present. At the time of writing there are about 400 members.

OFFICERS OF THE EDUCATIONAL ASSOCIATION OF CHINA.

	1890-1893.	1893-1896.	1896-1899.
<i>President.</i>	{ Rev. C. W. Mateer, LL.D.	Rev. A. P. Parker, D.D.	Rev. D. Z. Sheffield, D.D.
<i>Gen. Editor.</i>	John Fryer, LL.D.	John Fryer, LL.D.	Rev. A. P. Parker, D.D.
<i>Gen. Secretary.</i>	John Fryer, LL.D.	{ Rev. J. C. Ferguson, Ph.D.	Rev. W. M. Hayes, D.D.
<i>Chairman of Publication Committee.</i>	{ Rev. C. W. Mateer, LL.D.	Rev. L. W. Pilcher,	Rev. C. W. Mateer, LL.D.
<i>Secretary of Executive Committee.</i>	{ A. H. Moule.	Rev. J. A. Silsby.	Rev. J. A. Silsby.
<i>Treasurer.</i>	Rev. W. B. Bonnell.	Rev. W. B. Bonnell.	{ Rev. F. L. Hawks Pott, D.D.
	1899-1902.	1902-1905.	1905-
<i>President.</i>	{ Rev. Timothy Richard D.D.	Rev. W. M. Hayes, D.D.	Rev. G. A. Stuart, M.D.
<i>Gen. Editor.</i>	{ Rev. A. P. Parker, D.D.	Rev. A. P. Parker, D.D.	Rev. A. P. Parker, D.D.
<i>Gen. Secretary.</i>	Rev. J. A. Silsby.	{ C. M. Lacey Sites, Ph.D.	{ F. Clement Cooper.
<i>Chairman of Publication Committee.</i>	{ Rev. D. Z. Sheffield, D.D.	Rev. F. L. Hawks Pott, D.D.	Rev. F. L. Hawks Pott, D.D.
<i>Secretary of Executive Committee.</i>	{ Rev. J. A. Silsby.	Rev. J. A. Silsby.	M. P. Walker.
<i>Treasurer.</i>	Rev. W. N. Bitton.	Rev. W. N. Bitton.	{ Rev. H. Ll. W. Bevan, M.A.

MISSIONS TO THE BLIND IN CHINA.

There are now twelve institutions for the blind in China, maintained by the Presbyterian Church (North), the Church Missionary Society, the Protestant Episcopal Church, the China Inland Mission, the Wesleyan Missionary Society, the Presbyterian Church of England, the Hildesheim Mission to Blind Females, and the Mission to the Blind of Peking (Mr. W. H. Murray's). (See Index.)

PEKING MISSION TO THE CHINESE BLIND.

Note.—As Mr. Murray is the soul of it, we give his story in the first person :—

I was appointed Sub-Agent of National Bible Society of Scotland in the year 1870. I began work as colporteur in Shantung for one year and then was sent to Manchuria, where I worked two years. Next came to Peking, where I have remained ever since. I made the Bridge of C'hienmen my most frequent stand, where I never failed to have large and interested crowds, till, one day, it suddenly came into my mind : I ought to have a special word, or some remarks to cheer and encourage three blind men, sincere and earnest-looking. I took them a copy of the Gospel and read the story of Blind Bartimeus, then made a few remarks. I saw one getting the sum for this Gospel ; then he shouted he wanted that very book. I presented it to him with the remark, 'This is for the sighted,—what then ? Oh, he said, I have a friend who will read it to us ! This incident led me, with A BURNING ZEAL to advocate work for the blind. I failed to find a response ! Felt so very, very sad, till one day, while having a siesta, at hot noon, till the heat should pass THERE FLASHED ON THE WALL the very plan I have used since, viz., " Numeral " Type, and I observed a ship zigzagging through quicksands and reaching its haven triumphantly. I seemed to hear a kindly voice saying : " Go, do it as you have seen ; this will suit the dialects—suit all and jar with none ! "

Such an idea had been the great hindrance all felt to starting some method to educate the illiterate ; the new idea made me spring to my feet. My native helper had come to go with me to Bible-work ; so I rehearsed to him all the plan. He replied, " I rejoice. I offer you my help till latest hour every night ! " We did start it. The idea of suiting all the dialects with ONE BOOK, WHILE THE MOST SPACE-SAVING, ONLY TWO LETTERS PER WORD-TONE AS WELL AS THE SOUND ! The above has been my plan of work now for over thirty years !

Soon after beginning doing the work of teaching the blind, after Bible-work in my spare evenings, and having a few unfortunates reading so rapidly and writing, which includes music—all so bright and happy !—one dark night a lady was introduced, who wished to see myself—a countryman—but especially this first school ! After introduction and explanation, she seemed so specially interested, I wrote an introduction, an appropriate account of her

journeys, good wishes, etc., then called a little boy from school, who as soon as his fingers touched the sheet, read it off so smartly. She was delighted. Asked if she could slip over to where she heard the lively sounds, to stand outside the door? She staid so long a time I had well-nigh forgotten. At length she returned, her face all radiant and said: "Never have I in all my travels felt such an interest! And as soon as I reach home, this work shall be supported and enlarged! And no more of your private funds will be spent on the work!" This turned out to be no less than the famous traveller and authoress—Miss C. F. Gordon Cumming—of Scotia's noblest family! How soon I had her remarkably generous help. Never has it failed! We have since gone on enlarging and increasing and expanding—with over forty male pupils at one time—all from missions far and near, and what a glorious work these former blind pupils have effected, under God's help, they love so faithfully!

Up to "Boxer" times we had the blind, being organists, and teachers of the sighted, illiterate converts. This is by an extension; having type cast on the faithful model of the point, describing an outline, so that one taught can exactly teach the other! Then the work far and near was going on spreading, every proof was forthcoming of a Providence leading on! But alas! the havoc and destruction wrought! It seemed AS IF IT WERE THE WILL OF GOD the largest number of martyrs should just be from among the poor blind and the sighted, as also those helping in the Godly ordained work! We had forty male and seven female pupils in the school then: all perished, except seven, who a while after, having escaped, turned up one by one. Just when our work was growing so well, there so many were numbered with the slain! We ourselves suffered the loss of all things, a severe loss,—not only the lives, but all our books, all our plant too. Who could have suffered worse than we? The work of so many years was gone! But by the good hand of God and what seemed like miracles we got all renewed. The seven, as I said, turned up, one by one, and just those well-taught. One brave fellow had held by his writing frame, the only one we possessed, till supplies arrived from London. Then one by one, we got material, printing machinery, and soon had the work in full swing. We had a prince's estate occupied till (I have reason to believe by the influence of Li Hung-chang, whose grandson had been one of our very brilliant pupils) we got this, a far more suitable and larger property, exactly adjoining our destroyed compounds now in ruins, right in the bosom of the

Missions around ! We have seen the hand of our God in so many ways ! Then too the indemnity, we charged only half of original cost, the Government paid right down which enabled us to defray. So here we are ! Grace ! God has done great things for us. Glory be to His name for ever ! Amen ! How well have we restored the whole plant and our numbers are greater than ever ! Now this auspicious year we learn the Government is awakening, taking up the teaching of the illiterate sighted, ours having produced the model ! So let it be ! What times truly we have lived to see ! So I have shown that the plan is universal, at least for Mandarin-speaking China ! That it is simple—easy to acquire—4½ hours direct, having been repeatedly found enough to acquire the whole plans for reading the ten initial consonants for mnemonics ; the fifty reading letters of our alphabet, really only thirteen varieties ; first ten, by comparing letter with letter, is the work of a few minutes ; then the syllabary of 408 sounds ; we only name forty-one lines of ten to a line, which are made by easy suggestion, made to bear the form of a sentence. Thus the teacher leads his pupil on in easy short work and time. Then this same plan does for blind, sighted, or by an easy plan for pen reporting short-hand. A blind boy three years ago, in thirty odd hours' time, by his reporting typewriter, attained a speed of 117 words per minute ! The mnemonics have proved a substantial help, especially to the blind, who must memorize so much the sighted can dispense with. As in music ! Then who could surpass the blind as teachers of sighted schools, or as composers in our printing rooms ! I need not mention the organ, music teaching, the older as colporteurs, etc. Such is our hope, our effort ; the church needs such industry most.

When led to take this work up, came a quarterly, which went into Braille Point. This I admired, and saw at once it must in no long time carry all before it ; so adopted it.

CONDITIONS.—As the blind are generally poor, and it would often be a hindrance to the good work if the condition were otherwise than free (for the churches are small and the Gospel is preached to the poor ; and the missionaries generally have too limited an income to provide so great a charity), therefore most of our pupils are received gratis !

We hold HANDICRAFTS, so named, outside our grand purpose ! What a number it would take to fit the blind for wide China. These, if foreign, the country does not want at any price ! Such

would make the school into an asylum! The church is the greatest want; therefore it is to fit the pupil to be the most useful in that sphere! The old even make most successful colporteurs!

OUR FORCE.—Mrs. Murray and myself, Rev. C. W. Kastler (formerly of the Basel Mission) and wife (eldest daughter of Mr. Murray), four of us engage and encourage the boys (who form the large majority. We do not easily find the girls. I need not here enter on the mournful reasons). Why! Seven has been our highest number at one time, as it was at the “Boxer” times, two having gone considerable distances to start schools for both blind and the sighted, work in which they excelled. Those seven poor souls all became martyrs for the Word of God.

N.B.—BOOKS.—We have the New Testament, a good course of Old Testament parts. Many religious books explanatory of Scripture. The full price of “raised” copies (parts) is one Tael. These are well sewn, made to lie open and well bound. We have the Bible Society authority to make grants!

Miss Gordon Cumming’s book on Mr. Murray’s work, “The Inventor of the Numeral Type for China” (1898) contains a very full account of the system, etc.



GERMAN MISSION TO BLIND FEMALES IN CHINA.

(DEUTSCHE BLINDENMISSION UNTER DEM WEIBLICHEN
GESCHLECHT IN CHINA, 1890).

Headquarters: Hildesheim, Germany. *Lady President*: Frau-
lein Cooper, Sedanstrasse 33, Hildesheim.

Field: Hongkong, China. Began 1890. School now in British
Kowloon.

ORIGIN.—This Mission, which was called into life by the Hildesheim Society for China in Germany, in 1890, has grown out of the Berlin Foundling Mission in Hongkong. In 1884, Miss Lily Cooper entered the Berlin Foundling House in Hongkong as a sister. Whilst this Institution in the beginning was opened not only to foundling children but also to sick girls, who had been thrown away on account of some bodily defects, it was found impossible in the course of years to educate blind children with those who could see and were in the full possession of their senses. And so it came to pass that the Committee for the Foundling House in Berlin resolved not to accept any more blind children which were offered to the Foundling House.

SAD CONDITION OF BLIND GIRLS.—Every missionary in China often wonders at the number of blind men and boys whom he meets, either singly or in troops, begging in the streets. Their leader is not wholly blind, and as there is some sympathy for the blind in China these beggars get alms given to them. But blind girls are still more to be pitied. Dr. Niles, of Canton, on her night errands to the sick, has met often dozens of these blind girls, painted and dressed up, led by a seeing women, into the bad streets of the city. Dr. Graves, of Canton, also writes the following: "These unhappy creatures are in the service of an old woman; their fate is sadder and worse than even that of the slaves. I saw a woman pulling a blind child to the ground and then beating her with a stick; another was thrown by her tormentor into the river and saved by me. A third had several times tried to go to a mission school, and for this was covered with wounds by her mistress."

Before the child had become blind, the mother had trained her in all the customs and manners of the country, so as to secure a good marriage for her, but when her child became blind her hopes were shattered. In many a Chinese mother's face can be seen the fight that is going on within her before she decides to throw away her

child. Her only comfort is that circumstances which nothing can change, as she thinks, demand the sending away of such a member out of the family. A cup of poison, or selling her to the many women who buy blind girls, decides the fate of the blind girls.

PASTOR WONG'S APPEAL.—We can understand the cry for help which the Chinese Pastor Wong sent to Germany in 1890 (he used to be a teacher in the Berlin Foundling House) for the blind in China. During the time that they must learn impure songs, they are so cruelly treated that at night no one dares to leave a knife or a rope in their bedrooms, even the string with which they fasten their trousers has to be taken away, for fear they should kill themselves during the night. Oh, where is there such misery as this? A sister who has been thirty years in the Berlin Foundling House assured us that no one knew of the misery of the blind girls till Pastor Wong (at the request of the head of the house) wrote the cry for help and so lifted the veil.

MISS COOPER'S WORK.—Miss Cooper had to leave China in 1886, owing to sickness. According to the doctors she had no hope of returning. Endeavoring to win friends in her home country of Hanover for the much appreciated work in the Foundling House, she felt more and more compelled to remember the misery of the blind sisters in China. She wrote in 1889 the work called "The German Mission among the Women in China." As the authoress was not fully informed about the misery of the blind, she could only touch slightly on it. The proceeds of the books were given to the blind Chinese girls.

THE HILDESHEIM LADIES.—The autumn of 1890, several ladies met in Hildesheim to make clothes for sale for the same object. By and by a Ladies' Association sprang up in Germany. The cry for help from Pastor Wong helped greatly, and the funds grew more and more. The then housefather of the Foundling House in Hongkong, Pastor Hartmann, and also his successor, Rev. R. Gottschalk, did their best to call into existence a mission to the blind, but the Berlin Committee declined to start this mission.

DR. MARY NILES.—In the meantime Dr. Mary Niles, of Canton, came into contact with the blind slave girls, as they were brought to her hospital when they were sick, and heart-rending scenes took place when they were well enough to return to their mistresses. This made Dr. Niles start a school for blind girls, and she told their

mothers that they could bring their daughters to her instead of selling them. She did this, praying that God would raise up some Association which would undertake for the children, as her own time and strength must be given to the patients. This was in October, 1891, when the ladies in Hildesheim were anxious to know where they could put the children whom God had sent to them. Dr. Niles had asked for the blind girl Lin Chau from the Foundling House as a teacher of her school. Mr. Gottschalk arranged for her a Bible in Braille system in the Punti dialect, and sent her to Canton. With her went the first child supported by Hildesheim to the school. During the year four followed. It was naturally not enough for the Association to save the children from death or from becoming slaves, but they must also support them in future.

AIM OF THE SOCIETY.—The aims at which the Association strove were as follows: To offer a place of refuge to those blind girls who were threatened by death or slavery, when they could be brought up as Christians and taught by German sisters, also that they should be taught industrial handiwork, so that as far as possible they should help to support themselves and the asylum. The Association wished to start their own asylum where they could take in their own children. Their first object, however, is to win the souls of these children for the Lord, who longs to see these blind girls among his guests at the Great Supper of the Lamb.

RESULTS OF FOURTEEN YEARS' WORK.—Let us see the result of our work after fourteen years. In 1892, three gentlemen and three ladies formed the Committee of the Association which ten years later numbered ten persons. Urged by the repeated requests from the mission field and encouraged by growing funds, the Association sent out in autumn, 1896, the first lady missionary to the blind, Sister Martha Postler, daughter of Rev. Postler, in Saxony, to Hongkong. She was to stay in the Foundling House to learn the language. Circumstances pressed so hard that she was obliged one year later to begin her work with five pupils from Dr. Niles' school. She rented a bungalow in Hongkong. She received help and advice from missionaries, and the blind teacher Lin Chau helped her as interpreter and teacher. Thanks to the God-sent gift of organizing and training, Sister Martha carried on the work for seven and a half years with great tact and in the true love among the blind girls whom God had entrusted to her care.

Lovely indeed were the descriptions she sent us of her small household, with only Chinese servants, a blind and a seeing teacher, a cook, and his wife as maidservant. Prayer and work, so it goes from morning to evening, happy and busy in the blind home. The housemother laid great stress on the training of the little children in housework, etc., in order to make them independent of the help of others and to awaken self-confidence in them. The five-year old girls had the duty of dusting, the elder ones must dress and undress the little ones, bathe them, etc. The eldest ones must do the housework and washing.

Sister Martha said once : "One sees how much can be done by patience, especially in teaching them the housework. Unfortunately there were no proper books to teach them in the blind system. I have arranged with Lin Chau a kind of reading book. I translate stories out of the Sunday Magazines." One can see how much Sister Martha had to do. In all she realized God's faithfulness and people's willingness to help and the prayers of friends at home.

MOVE TO MACAO.—In the autumn of 1899, the number was already eighteen. By taking in some very weak children the tropical disease of beri-beri broke out in the Home. As all the children one after another took ill, and two died, the doctor ordered them to leave the house. But in spite of much seeking no house could be found, so Sister Martha determined to move to Macao. For two and a half years she carried on her work there in an unhealthy house, which resulted in much sickness and death amongst the children. At last the Association asked the government for a piece of ground on which they could build a house.

MOVE TO KOWLOON.—In 1900, on account of the troubles in North China, the blind children had all taken refuge in the Foundling House ; the news came that the government had granted the request and given them the ground on a hill in Kowloon overlooking the sea, where since 1902, the German Blind Home has been built. But before the children were moved from Macao to Kowloon, cholera broke out and three children died. In the autumn of 1901, the Association sent out a fellow-worker to Sister Martha—Sister Johanne Reinecke, from Hanover. On the 1st May, 1902, they moved into the new house ; there were then fifteen pupils ; after four years they have increased to fifty-nine. All have gone through great troubles. Yuk Shim, whom her mother had twice tried to poison, but failed ; and Tsip Yan was found ill with the small-pox before the hospital door at Pakhoi, where her relations had left her to become blind from the illness. A third had been brought when very young into a rich Chinese house, as both her parents were dead, to be

brought up as a servant. The mistress treated her so cruelly that she became blind, so each of our children has a sad story.

CHINESE IMPRESSED.—What love and trust do these children show towards their housemother now. If we should go into the school room we could see an eight-year old girl moving her fingers over a large open book, St. John's Gospel, out of which she is reading, "God who loves the world so much that He gave His only begotten son." Now you hear them singing; the harmonium is played by one of the elder girls. The Chinese, usually so talkative, are struck dumb by what they see and hear. The work done by them is brought out for sale—cushions, knitting, etc.—all so clean and nice.

At last one of the visitors says: "See what a power the Gospel is; we knew nothing more to do with blind children than to kill or sell, and these foreigners come in the name of Jesus and make them into useful members of society." One mother had come quickly to see; her relations had reproached her for giving her child to the foreigners, because they would kill her and make her into medicine, and as she saw her happy, she said: "I will tell all my friends and return happy to my home." Such visitors bring many others, and so our Blind Home gives plenty of opportunities to the Chinese to convince themselves of the love of the foreigners.

The blind children are called to be lights in the world which still lies in heathen darkness. We still hope and believe that the German Mission to the Blind in China, by its loving work, will be a light to the Chinese as to how they should treat their blind girls.

It has pleased the Lord of life and death to take to Himself Sister Martha Postler; as she was on her way home for furlough she took ill of dysentery and died on July 22nd, 1904. Her last words were: "I have been happy in life and I die peacefully." We shall always remember her with admiration. God has sent another worker to take her place—Sister Agatha Von Seelhorst. May the Lord bless this work.



THE JOHN G. KERR REFUGE FOR INSANE.

In 1872, Dr. J. G. Kerr, the founder of this Refuge, first brought before the Medical Missionary Society the necessity of establishing such an asylum; but there were so many calls upon them he was unwilling to press the matter. In 1873, he again appealed to them, but under existing circumstances they felt they could not respond. Twelve years later the urgent need of providing for this most helpless class of sufferers was once more brought forward. A Committee from the Society was appointed to further the object. In 1890, the Missionary Conference gave its warm approval of the project. In 1892, Dr. J. G. Kerr with personal funds purchased the ground upon which the Refuge now stands. The erection of its two buildings in 1897, with room for fifty patients, was made possible by the unexpected gift of a friend. In 1898, this, the only Refuge for the insane in the Empire, was ready to receive patients.

538 names have been upon its roll. Discharged cured, 96. Improved, 90. Present number, 100.

The victims of this dread disease have come from the Yamên, the street, and every intervening grade. From its beginning it has carried its current expenses, and from the first been warmly espoused by the Chinese.

EVANGELISTIC WORK.—Morning prayers for all who are able to attend. A colporteur and Bible-woman on the ground. A teacher for any who can be taught to read, Sabbath morning Bible class, and two evening services, keep the employees and patients in touch with the Bible truths.

Visitors to the Institution form a large parish.

Quite a number, discharged cured, have received baptism.

RESCUE WORK IN SHANGHAI.

Rescue work in Shanghai was formally begun with the opening of the "Door of Hope," known in Chinese as the 濟真所, a rescue home for Chinese girls, in November, 1901.

The work is carried on under a local Committee of Management, composed of foreign ladies. There are five foreign lady workers and eight Chinese assistants. There are four distinct branches of the work, as follows: a Receiving Home on Foochow Road, in which girls are kept until their cases are settled at court; a Home in which girls over fifteen remain for their first year, during which part of their time is given to study and part to training in Chinese cooking and sewing; an Industrial Home, in which girls who have fulfilled a year but are not prepared to leave, are able to support themselves by foreign needle-work; a Children's Home for girls under fifteen.

During its existence over two hundred girls have been cared for in the Home, and over eighty per cent. of these have been rescued from brothels. There are now over ninety girls in the various Homes. Of those who have left, some have been married, some have entered other schools, some have been returned to their own families, and a few, who have been unwilling to remain, have been returned to the court. There have been twenty-five girls baptised while in the Home, and over thirty others after leaving.

The work is supported by voluntary contributions, in which the Chinese have had a generous share. The expenses of the Receiving Home are met by a Committee of Chinese gentlemen, of which H. E. Shen Tun-ho is the Chairman.

Since its beginning the work has received the earnest sympathy of the missionaries, the appreciation and support not only of the Christian Chinese, but of many others to whom it appeals as a philanthropic institution, and the hearty co-operation of both the Mixed Court officials and the Municipal Council and Police authorities.

The present members of the Committee of Management are :—

Mrs. G. F. Fitch, Chairman.	|	Mrs. A. G. Parrott.
Mrs. Edward Evans.		Miss M. W. Jewell.
Mrs. D. Cranston.		

The foreign workers are (in order of their appointment):—

Miss Cornelia Bonnell.	|	Miss Amy Doust.
Miss Minnie Morris		Miss Belle Smith.
Miss Elizabeth Milligan.		

A Committee for foreign rescue work was formed in October, 1906. Owing to the nature of their work it is conducted without publicity, but they earnestly desire the prayers of Christians. Mrs. R. E. Lewis, as Secretary of the Committee, will be glad to receive information which will assist in the rescue of foreign girls.

A home for slave girls is carried on at Sinza by another Committee.



SCHOOL FOR THE DEAF, CHEFOO.

An enterprising School for the Deaf has been in operation in Chefoo, China, since February, 1898. It is the only school for the deaf in that vast Empire. There are at present sixteen boys under instruction. This school, in its incipient stages, was conducted by Mrs. Annetta T. Mills in the home of her husband, Dr. Charles R. Mills, at Tengchowfu. Both Dr. and Mrs. Mills were greatly interested in the deaf, and Mrs. Mills, by early associations, as well as by fortuitous training and experience in America as a teacher of the deaf, became singularly fitted to institute and carry on this unique work in China. It is touching to know that Mrs. Mills' devotion to this work grew out of efforts for a half-brother who was deaf. She exhibits rare tact in the untrodden path on which she has entered, and deserves both sympathy and pecuniary aid. It is worth something to hold up such a modern miracle before the eyes of the Chinese. The School for the Deaf in Chefoo is dependent upon the voluntary contributions of interested friends.

Mrs. Mills estimates that there are 400,000 deaf in China.

There are fourteen boys in the School. A girls' school is much needed.



THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS IN CHINA.

The first Chinese Young Men's Christian Associations in China were formed as early as 1885 or 1886 in the Anglo-Chinese College at Foochow and the North China College at Tungchow near Peking. In the later 'Eighties another was started in the Presbyterian College at Hangchow. There is no evidence that these three Associations knew of each other's existence; much less were they able to derive any encouragement or help from one another's experience.

Encouraged and invited by missionaries who were graduate members of American Student Young Men's Christian Associations which he had organized as the first student secretary of the North American International Committee, and supported by a fund for his expenses placed by American Association friends and donors in the custody of the General Secretary of that Committee, Mr. Luther D. Wishard was able to accept from the World's Conference of the Associations held in Stockholm in 1888, on recommendation of its Committee, a commission to make a world tour of several years' duration (1888-1892), chiefly directed to Asiatic countries. His object was to respond to the missionary invitations he had received and to discover what call there might be for the organization of Associations upon the foreign mission field. He spent parts of two years in China, visiting most of the leading mission stations in the maritime provinces. At the request of its committee he made an address before the General Conference of Protestant missionaries, held in Shanghai in 1890, ending with:—"I would simply say in closing that if the missionaries of any one or more of your great cities in China think that the Young Men's Christian Association can render a really valuable service here by sending a few young men, whose entire time shall be devoted to co-operating with you in special work among young men in the schools or in business, we shall consider it one of the greatest privileges ever accorded us to unite with you in the greatest enterprise that confronts the church of Christ, namely, the evangelization of China."

Not long after, invitations were received by the International Committee at New York, from two of the largest mission centers in China, to send out secretaries qualified to undertake a special work for young men. The appeal from Peking was signed by seventeen missionaries, representing all the missions, and that from Shanghai was signed by a Committee of seven appointed by the

Shanghai Missionary Association. In response to these and many similar appeals from such cities as Tientsin, Hankow, Seoul, Foochow, Nanking, Chefoo, Ningpo, Canton and Amoy, the International Committee has, during the past twelve years, sent out thirty secretaries to China and Korea. Of these one has resigned to enter medical missionary work, and a second has been obliged to remain at home on account of the health of his wife. Of the remainder, twenty-seven are college graduates, and nearly all have also had technical training in either student or general Association work.

The following is a complete list of the secretaries who have been sent to China and Korea by the International Committee up to the end of 1906:—In 1895, D. Willard Lyon, for national work. In 1898, Robert R. Gailey, for Tientsin; Robert E. Lewis, for Shanghai; Fletcher S. Brockman, for the national work. In 1899, Walter J. Southam, for Hongkong (resigned). In 1901, H. G. Barrie, for Shanghai (resigned); P. L. Gillett, for Seoul. In 1902, C. H. Robertson, for Literati work; C. W. Harvey, for Tientsin. In 1903, W. W. Lockwood, for Shanghai; C. C. Rutledge, for Hongkong; Arthur Rugh, for Shanghai. In 1904, J. M. Clinton, for Hankow. In 1905, W. L. Beard and L. E. McLachlin, for Foochow; J. L. McPherson, for Hongkong; H. T. Hodgkin, for Chentu; W. E. Taylor, for Hankow; F. B. Whitmore and J. H. Wallace, for Central China; G. H. Cole and R. M. Hersey, for North China; R. R. Service, for Chentu; F. M. Brockman, for Seoul. In 1906, F. O. Leiser, for Canton; G. W. Leavitt, for Central China; W. B. Pettus, for national student work; D. W. Edwards, for Peking; G. A. Gregg, for Seoul; C. L. Boynton, for the national office.

Although the various phases of Association work in China are closely interwoven in their development, each department will, for the sake of clearness, be taken up separately and treated as a distinct unit.

I. ASSOCIATION WORK IN THE CHRISTIAN COLLEGES.—Definite effort to create an intercollegiate organization of student Associations in Chinese Christian colleges dates from the visit of Mr. John R. Mott to China in 1896. Commissioned as he was both by the World's Student Christian Federation, of which he is the General Secretary, and by the American International Committee, of which he was the Student Secretary, he brought to the students of China a realization of the benefits which would accrue to them from union with the world-wide brotherhood of Christian students which had come into being the year before. The first step in the direction

of securing such fellowship was, of course, the organization of individual student associations in the different schools. Before Mr. Mott's arrival the number of Associations had grown from three to five, one of which was among the government students of Tientsin. His tour resulted in adding twenty-two new Associations, making twenty-seven in all.

These Associations were invited to send official representatives to a convention to meet at Shanghai, November 3-5, 1896, for the purpose of creating a national organization. Twenty-two of the twenty-seven responded. The "College Young Men's Christian Association of China" was formed, a constitution adopted, and a National Committee elected. At its first meeting the national committee chose a national secretary, who kept in touch with the Associations by correspondence and visitation, and started a monthly paper called *The Chinese Intercollegian*.

Another agency of special fruitfulness was the sending of Chinese delegates to the various Conferences of the World's Student Christian Federation. Prof. M. U. Ding, of the Congregational Theological Seminary of Foochow, was the first to be thus commissioned, going in 1897 as China's representative to the Second Federation Conference at Williamstown, Massachusetts. By his winning personality he was able to awaken among the students of the West such an interest in the students of China as has not before been known. On his return he did much to stimulate the interest and activities of the Chinese Associations by a tour of visitation among them. In 1900, Prof. Y. L. Hwang, of Nanking University, was sent to the Conference at Versailles, France; Prof. W. C. Chen, of Peking University, was the delegate at Soro, Denmark, in 1902, and also attended the World's Convention of the Young Men's Christian Association at Christiania, Norway, the same season; and Mr. S. K. Tsao, Chinese Secretary of the Shanghai Association, was the official delegate at the Federation Conference at Zeist, Holland, in 1905, who also attended the Jubilee meeting of the World's Conference of Young Men's Christian Associations at Paris in the same year, as the delegate from China. The influence of these visits has been most helpful on the life of the movement in China and in the wider interest in China on the part of the Association constituency of Europe and America.

A still more potent factor in the Association's growth has been the national convention. The second convention held in Shanghai in the spring of 1899, was attended by 102 delegates (one-half of

whom were Chinese) from twenty-four colleges in nine provinces. It demonstrated the unity and vitality of the Association organization and contributed materially to the activity and spirituality of the individual Associations. The third convention was held at Nanking in November, 1901, and called together 131 Chinese and twenty-five foreign delegates, representing practically every missionary society carrying on educational work in China, and every province in which higher educational institutions existed. The presence of Mr. Mott was again a source of inspiration. At the closing meeting of the convention as many as sixty young men made a public declaration of their purpose to become Christian men. This convention was significant, in that it was the last of those belonging exclusively to the colleges. Steps were taken, which were constitutionally ratified by the fourth convention at Shanghai in May, 1902, by which the scope of the movement was so enlarged as to include all classes of young men and the geographical limits so extended as to take in not only China proper, but Korea and Hong-kong as well. From this time forth it became known as "The Young Men's Christian Associations of China, Korea and Hong-kong," and its supervisory body was designated "The General Committee."

At the close of 1906, the number of student Associations actually reporting was 44. They were located in 6 theological schools, 18 Christian colleges, one government polytechnic college, and 19 Christian preparatory schools in eight provinces of China proper, and in Manchuria and Korea. The active membership was 2042, and the associate 725, making a total membership of 2767. The number of voluntary Bible Classes in these Associations was 140, with a total enrollment of 1441 students. The number of conversions in the different schools during the past year resulting in full church membership was 207, and the number of students finishing their courses this year, who expect to enter the Christian ministry, is 262. Nearly all the Associations take a definite share in the work of local evangelization; some have, at their own charges, fitted up preaching places, which they regularly supply with workers.

II. GENERAL ASSOCIATION WORK IN THE PORT CITIES.—Chronologically speaking, the first work of the Association in the port cities was in behalf of European young men. In the middle 'Eighties, before any trained secretaries had come to China, a Young Men's Christian Association was organized in Shanghai, which had a useful but somewhat intermittent existence until reorganized in

1900, after the arrival of the first secretary for Shanghai. An Association in Hankow for civilians and men on merchant ships was conducted in a large tea hong during the winter seasons of 1893-5. During 1903, a European Association was organized in Hongkong and housed in the upper storey of a centrally located structure of the modern type, known as the Alexandra Buildings. The total membership in the two European Associations at the end of 1905 was 453.

By far the larger and more far-reaching phase of Association activity in the port cities is that among Chinese engaged in business and the professions. The first such Association, founded in Shanghai on January 6th, 1889, began its work in a modest residence on North Soochow Road, moving the following year to a larger house on Nanking Road. Its present quarters are at 15B Peking Road, but even this building has long been inadequate for the larger work waiting to be done. To meet this need a desirable and centrally located site has been purchased in Szechuen Road, on which is being rapidly brought to completion a large and well arranged Association building costing, with its site, about \$160,000 Mexican. The building is the gift of American friends, and the lot has been purchased by money raised in China. The funds secured by the Martyrs' Memorial Committee have made possible the enlarging of the auditorium, which is named the "Martyrs' Memorial Hall," in memory of the martyrs who perished in the Boxer war. At the close of 1906, this Association had a paid-up membership, active and associate, of 355; 260 young men were in its educational classes and in its Bible classes. Four evangelistic meetings are held weekly. The Chinese Secretary of this Association, Mr. S. K. Tsao, has the distinction of being the first Chinese to take up the secretaryship as a life work. His four years' study in Japan, his six years' experience as a teacher in Shanghai, a year of special study and training in Association work in America, added to his six years' training in the Shanghai Association itself, have furnished him excellent preparation for the important post he now occupies.

The Settlement Branch of the Tientsin Association was organized after the Boxer storm had subsided, in February, 1901. Parts of two residences were rented and thrown together for the use of the members. Mr. John Sung, a graduate of the Congregational Theological Seminary at Tungchou, has for several years served as the Chinese secretary. The Livingstone Taylor Memorial Building, which was erected in 1896 for the use of the Association then at

work among the students in the government colleges of Tientsin (see page 606), was the first real estate owned by the Association in China. After the Boxer outbreak the Imperial University was moved to a distant suburb of the city, and the center of population, so far as the young men were concerned, was materially shifted. The building was, therefore, sold and the money reinvested in property located on Rue de Paris in the French Concession. The active and associate membership of this Branch in 1906 was 235. The important work within the old Chinese city of Tientsin is noted in another connection (see page 607).

The Chinese Association in Hongkong was organized just two days later than the Settlement Branch at Tientsin. Though not so fortunate in its earlier days as Shanghai and Tientsin in securing the services of a well-trained Chinese secretary, yet it did not lack for the strong and loyal volunteer leadership of such men as Tong Kai-son, Dr. Wan Tun-mo, and men of like spirit, to whom it owes much of its continued success. In April of 1906, the Association secured as its permanent Chinese secretary, Mr. Au Fung-chi, a man of unusual training and gifts, who after some years of residence and study in Germany had long served the Hongkong Government in one of the highest official positions granted to any Chinese in the Colony. He is recognized as one of the leading Christian laymen in Hongkong. This Association has twice moved to better quarters because of its enlarging work, and is now comfortably housed in the premises on Queen's Road, formerly occupied by the Hongkong Club. It has a membership, active and associate, of 251. Two evangelistic meetings for young men are held each Sunday afternoon, one in English and the other in Chinese, and many of the members have for some time taken an active part in open air preaching on Sunday afternoons. A special work for the two thousand students of Queen's College has long been contemplated, and the first steps in this direction have already been taken; a favourable site has been secured and a fund of £3,000 has been pledged towards the erection of a suitable building.

At the three port cities already mentioned (viz., Shanghai, Tientsin and Hongkong), the Associations have had the help of trained secretaries sent out by the International Committee. Associations without experienced secretaries have sprung up at Chefoo, Tsingtau, Yangelow and Chianglehiu. In spite of this serious handicap they have been able to carry on a limited but fairly effective work. The latest reports show that they have a total member-

ship of 159. Each has a reading room and rooms where meetings, lectures, and educational classes are held. Like the larger Associations they secure their support locally, and owe much to local Chinese and missionary leadership. They are the spontaneous expression of the need, which is also felt at many other centers, for an organization which will protect young men from the worst forms of temptations and guide them into the wise use of their leisure hours.

In some respects the most encouraging branch of the General Association work is that at Seoul, which because of its organic connection with the Chinese work, demands notice here. The first Association secretary for Korea arrived in November, 1901. The first steps towards an organization were taken in the early part of 1904. By autumn of that year quarters had been rented and an aggressive work undertaken. Mr. Kim Chung-sik, once the chief of police in Seoul, but later for political reasons put into prison, where he became converted through the reading of "Pilgrim's Progress," was secured as the first secretary. Largely through his undiscourageable work with individuals, the membership has grown from a few score, until now it numbers 860; among these at least fifty belong to the Korean nobility; 233 different students are enrolled in the educational classes, which include instruction not only in English, but also in such industrial subjects as soap making, leather tanning, carpentering, and mechanical engineering. The lectures on general topics are so popular that on more than one occasion it has been necessary to hold the lecture out-of-doors, in order to make it possible for the two thousand or more who came, to hear. The effect on the churches of the work of the Association is stated by the Rev. Jas. S. Gale, D.D., in these words:—"The Young Men's Christian Association has been the feeder of all the upper classes to the churches. Before the work of the Association began we had none of the old families in the churches on Sunday; since the work began our meeting places have had a representation of the very highest. When the highest come, the lowest follow." Impressed with the Association's opportunity in Korea, Mr. John Wanamaker, of Philadelphia, has promised to give money enough to erect a well equipped building in Seoul on condition that the money for the site be secured in Korea. The challenge has been accepted, and liberal contributions from the Korean Government, Korean officials, and foreign residents have made possible the purchase of an excellent site. Building plans have been approved and the laying of the foundations will begin at an early date.

In addition to the cities in which Associations have been fully organized, a beginning has been made in several others. Two secretaries arrived in Foochow early in 1905, but the initial steps towards an organization were not taken until late in 1906. Hankow and Nanking have also been entered and are only waiting for their secretaries to get command of the Chinese language before a regular work is opened up. In the late fall of 1906, Princeton University sent out two representatives to establish a University enterprise in Peking under the auspices of the Association. Mr. John Wanamaker has also promised to erect an Association building in the capital of China, on condition that the funds for the purchase of a site be first secured there. At Canton, without the previous knowledge of the Association, the missionaries have unitedly decided to undertake to raise a large sum of money for erecting a memorial building to Robert Morrison, which they have voted to give to the Young Men's Christian Association. A secretary for Canton is under appointment.

The methods used in conducting the work of the general Associations in the port cities do not differ materially from those employed in other parts of the world. All legitimate physical, social, intellectual, and spiritual means are called into service for winning young men to Christ and developing in them an all-round Christian character. In the use of these methods certain guiding principles are regarded as fundamental:—(1) It is not only a work *for* men, but also a work *by* men; it is not primarily a mission, but a brotherhood. (2) It is a work by *Christian* men; the power to vote and hold office is confined to members in good standing of orthodox Protestant churches. A man's right to a voice in the management of the Association, therefore, is determined not by the Association but by the church. (3) Self-support has been insisted on from the beginning; all money for current expenses is either secured from fees and rentals, or raised by local contributions; the International Committee, aside from supporting the foreign secretaries, gives financial assistance only towards the securing of buildings and permanent equipment. (4) Chinese leadership is emphasized. The committees of management are composed almost entirely of Chinese. The work of the Associations, too, is more and more largely being done by the Chinese secretaries, who have secured their training in the school of experience.

The following is a list of the Chinese and Korean Secretaries at work in December, 1906, together with the years in which

they entered the service and the positions which they occupy:-
 1899: S. K. Tsao, Associate General Secretary, Chinese Association, Shanghai; 1901: John Sung, Chinese Secretary, Settlement Branch, Tientsin; 1902: K. S. Woo, Chinese Office Secretary, General Committee's Office, Shanghai; 1903: W. I. Chung, Chinese Secretary, City Branch, Tientsin; P. Y. Kung, Office Secretary, Chinese Association, Shanghai; 1904: P. C. Chang, Office Secretary, City Branch, Tientsin; A. S. F. Chur, Physical Secretary, Chinese Association, Shanghai; Kim Chung-sik, Secretary Korean work, Tokyo; 1905: Choi Chai-hak, Office Secretary, Seoul Association; 1906: H. L. Zia, Editorial Secretary, General Committee, Shanghai; C. T. Wang, Associate General Secretary, Chinese Association, Tokyo; Au Fung-chi, Chinese Secretary, Chinese Association, Hongkong; Kim C. Sanc, Physical Secretary, Seoul; S. F. Chien, Educational Secretary, Chinese Association, Tokyo; Yuan Ging-kwei, Secretary Chinese Association, Chefoo; H. S. Yang, Editorial Secretary, Chinese Association, Tokyo.

III. WORK FOR LITERATI AND GOVERNMENT STUDENTS.—

The million literati in China were until recently a class by themselves. They were the leaders of public opinion and the moulders of official policy. The abolishment by imperial edict of the time-honoured examinations in classic subjects may have rendered obsolete the term "literati," but it has failed to diminish the numbers or abridge the influence of the educated classes. They are no less government students than before; yesterday's problem was to reach the isolated scholar in a myriad hamlets; to-day's is to influence the tens of thousands of wide-awake students already gathered into the few hundreds of modern schools and colleges.

The first distinct effort in behalf of the modern government students was made in Tientsin in 1895, where an Association for the students in the Imperial Medical College, the Imperial Tientsin University, the Imperial Naval College and the Imperial Military College was established. An Association building, the gift of Mrs. J. Livingstone Taylor, of Cleveland, costing about \$10,000 gold, was erected in 1896, the land having been purchased by funds secured in Tientsin. For nearly five years this Association exerted a helpful influence among the government students of that city, until the cataclysm of 1900 brought its work to an abrupt end. The scattering of the institutions after the war-cloud had blown over led to the selling of the property, as mentioned in another

connection (see page 602), since when the work has not been distinctively for government students.

The importance of undertaking a general work for the literati and non-Christian student class was first brought prominently to the attention of the movement at the Third National Convention, held at Nanking in November, 1901. After a strong address on the subject by the Rev. D. L. Anderson, D.D., of Soochow University, a representative committee was appointed to prepare recommendations. This committee, after a prolonged and careful consideration of the question, presented a resolution, which was unanimously passed by the Convention, expressing the conviction that the time had come for an effort in behalf of this class and appealing to the Associations to undertake the task. In response to this appeal several well-trained men have already been sent out, most of whom are still in the midst of their language preparation.

In the meantime, however, a practical experiment has been made in Tientsin. Immediately succeeding the Boxer war a school for the sons of literati, under the direction of the Association Secretary, was opened inside the Chinese city. In 1903, after the confidence of the parents and friends of the students had been fully won, the school became a department of the Association's activities, and Mr. W. I. Chung, a graduate of the famous Tengchow College and himself a member of the literati class, was called to the post of Chinese secretary. Largely through his efforts a strong Chinese constituency has been developed, which in 1906 contributed the sum of Mex. \$7,136 towards the current expenses of the work. The educational classes of this Association constitute probably the only Christian school in the Empire which has been given the official standing of a government school. The weekly lectures on scientific and popular subjects are well attended. On several occasions heads of government institutions have brought all their students to hear these lectures. The religious meetings, and especially the annual Bible Institutes, have commanded equally large and attentive audiences. The field sports last October were witnessed by a crowd of fully five thousand, and the competing teams included several government institutions.

The first Association actually within a government college was organized in December, 1906, in the Imperial Polytechnic College at Shanghai. The group of Christian men in this institution is small, but active. Many of the non-Christian students have gladly associated themselves with the Christians in this organization.

The most significant development in the non-Christian student field has been the large inrush of Chinese students into Japan. At the rate of not less than five hundred per month have they been pouring from all parts of the Celestial Empire into the city of Tokyo, until now there are said to be fully fifteen thousand Chinese students in the "Eastern Capital." Free from the religious and social restraints which have trammelled them in the past, they are open both to the worst and to the best influences which can be brought to bear upon them. Coming as they do from the ranks of the educated classes, and representing nearly every important city in the twenty-one provinces, they have within their grasp a possible influence on China's future which is incalculable.

After a careful investigation of the situation, the General Committee in April of 1906 sent a Chinese and a foreign secretary to Tokyo to open up work for these students. The Chinese secretary, Mr. C. T. Wang, who had for several years been an active member of the Tientsin Association, and was more recently the head teacher in an important government institution in the province of Hunan, is the son of a clergyman in Ningpo. He has from his childhood, therefore, had a Christian training, which added to his later experience and natural qualifications, has fitted him for a place of leadership in this important enterprise. The work of the first nine months has more than fulfilled the highest hopes of those most interested. A central branch in the ward of Kanda has 280 students in its educational classes, for the teaching of which it employs four Christian Chinese teachers, assisted by six foreigners. During the month of June forty men rose in public meeting to signify their desire to live the Christian life, and in September sixty more took a similar stand. Many of these have proven their sincerity by joining Bible classes and by regularly attending the religious meetings. Four have already been received into full communion by various Christian churches in Tokyo, and four others have asked for baptism. The Waseda Branch, which was opened late in the year near by the well-known Waseda University, where there are 872 Chinese students, has enrolled 221 students in its educational classes, and conducts lectures and religious meetings, which are, proportionately, as well attended as those at the central branch. Whatever is done now to win the Chinese students in Tokyo will vitally affect the larger endeavor in behalf of the hundreds of thousands of students in the non-Christian schools and colleges which are rapidly springing up in the great literary capitals of the Chinese Empire.

The International Committee, realizing the importance of the work of supervision, has placed at the disposal of the General Committee the services and expense of two general secretaries, one office secretary and two stenographers. It has also sent out a student secretary, who at present is engaged in language preparation. The time of the general secretaries is given largely to visitation among the Associations and to co-operation with them in studying their problems and meeting their difficulties.

One of the most effective means employed by the General Committee is the summer conference. In the year 1904, two such conferences were held—one for the Kiangnan region, and one for the Shantung Associations. So successful were these first two conferences that they were repeated the following year, and a third conference added for Fukien. In 1906, a fourth for the Yangtze Valley was organized at Sanwanfan, near Kiukiang. At the four conferences in 1906, fully 250 of China's choicest young men came together to study the Bible, to compare and improve their methods of work, to face their duty with reference to the evangelization of China, to fight spiritual battles, and to be students together in the school of intercession. It is to these conferences that the Associations naturally look for that wider vision of God's plans for China and that deeper insight into the secret springs of spiritual power, which will enable them to live up to all the glorious opportunities for doing and being which God has placed before them.*

* The value of these conferences to the churches is summarized by Bishop Roots, of Hankow, who in writing of the Yangtze Valley Conference says: "It represented, I believe, the strongest elements in the young Chinese church in Central China. Altogether forty delegates were present, and a finer body of Chinese young men it would be hard to find anywhere. The significant thing about it all lies in the fact that such a representative body of Christians could be brought together at all. It means that at last we have an organization which is ready and able to command the confidence of all the Protestant missions, and that henceforth we may look with assurance to the regular holding of such conferences."

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

The first Young Women's Christian Association in China was organized in 1890 in the Southern Presbyterian School at Hangchow. The second was formed in the Methodist Girls' School in Foochow in 1899. An Association among foreign young women has been in existence in Hongkong for several years. The first step toward a central organization was taken in 1899, when the National Committee of the Young Men's Christian Association appointed a number of women, both Chinese and foreign, from various parts of China, to form a National Women's Committee. This Committee has its Executive in Shanghai.

Officers: Chairman—Mrs. R. E. Lewis; Vice-Chairman—Miss V. Y. Tsao; Secretary—Mrs. D. Willard Lyon; Treasurer—Miss Julia Yen.

As a result of their representations, the World's Committee in London appointed Miss Martha Berninger in 1903 as the first secretary to China, and stationed her at Shanghai with special reference to opening work among the thousands of women in the mills. A house was taken in Yangtsepoo Road, and the work begun in 1904.

Miss A. Estella Paddock, State Secretary of Iowa, was appointed by the World's Committee to the post of General Secretary of the National Committee of China, and she arrived in Shanghai in 1905. Miss Grace Coppock, under appointment as General Secretary for Shanghai, arrived in October, 1906.

The Association work, thus begun, was undertaken in China at the request, and through the combined efforts of ladies from the Chinese, missionary, and business communities. It purposes to organize typical Associations in a few large cities, but will have a special field in the growing number of Chinese Girls' Schools.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR FOR CHINA (勉勵會).

The first Christian Endeavor society in China was organized at Foochow in 1885. In the next few years societies were organized in and about Canton, Ningpo, Shanghai, Peking and through Fukien Province. In 1903, a United Society for China was organized at Shanghai "to promote the extension of the Christian Endeavor movement throughout the Empire." Four annual conventions were held in Shanghai; sixty societies from seven cities were represented and 116 societies from eight provinces reported at the convention of 1897. The fifth national convention was held at Foochow in 1900; 142 societies reported. A North China Christian Endeavor convention was held soon after, at which thirty societies were represented. It was scarcely over when many of the Endeavorers were called to prove their loyalty to "Christ and the Church" by their blood. The Fukien Provincial Union registered 128 societies in 1902, and in other provinces the movement spread rapidly.

In 1903, Rev. George W. Hinman was appointed General Secretary of the United Society and spent two years and a half in traveling, correspondence and editorial work for the extension of the Christian Endeavor movement. Ten provinces of China proper and Manchuria were visited, and an extensive literature for the movement prepared.

The sixth national convention of Christian Endeavor societies was held at Ningpo in 1905, and was one of the most remarkable gatherings of native Christians ever held in China; 344 societies were reported from all the provinces, except Kueichow and Kansuh, including several from Formosa and Hongkong; a gain of one hundred and forty per cent. in two years in the number of societies was reported. Missionaries of twenty-four missions had organized societies. At this meeting provincial secretaries were elected, who have been pushing the work in their several provinces. Societies are now reported in 390 churches or schools, some of the latest being among the aboriginal tribes of Yunnan.

The Christian Endeavor societies are auxiliary each to its own local church, and the plan of the movement has for this reason commended itself to practically every mission in China, although some societies are organized under denominational names. It is now proposed to raise a fund among the sixty thousand Endeavor societies found in every country of the world which shall guarantee

among other things the salary of a permanent secretary for the Christian Endeavor movement in China and other missionary lands.

The publications of the United Society of Christian Endeavor for China are: Christian Endeavor Manual (in Wên-li and Mandarin); "How to Start a Christian Endeavor Society in every Church"; Pledge Cards for various classes of members; Lists of Prayer-meeting Topics for the year, in sheet form and in booklets with suggestive daily readings and topics for junior societies, all obtainable from the Presbyterian Mission Press, Shanghai. Nearly fifteen thousand topic lists were used last year. In several places, vernacular editions of the topics are issued for the use of local societies. A number of the Chinese church papers publish regular comments on the current Christian Endeavor topics. The Christian Endeavor society has already gained in China as in Western lands a recognized place as a most efficient means of training up a working church.



TRACT SOCIETIES.

GENERAL REMARKS.

In the early days of Protestant missions in China the Religious Tract Societies of London and of New York were in the habit of making grants to individual missionaries, then to certain centres, such as the first five open ports of China.

In 1867, Mr. A. Wylie, agent of the B. and F. Bible Society in China, published his *Memorials of Protestant Missionaries to the Chinese*, giving a list of their publications. This is an invaluable book of reference.

In 1876, the Central China Religious Tract Society was formed.

In 1878, Dr. Farnham founded the Chinese Religious Tract Society in Shanghai. Meanwhile Messrs. Hill and Richard, who had been engaged in the relief of the great famine of 1877-8-9, urged the Religious Tract Society of London for the extension of its operations, as the Chinese were then in a specially receptive state of mind. The result was that the Religious Tract Society asked its Indian agent, Dr. Murdoch, to come and visit China and report.

In 1882, Dr. Murdoch published his *Report on Christian Literature in China* in 68 pages. It was the best thing published on the subject since Mr. Wylie's *Memorials*. It is a mine of information on the practical work of publication and circulation. In his Report he suggested the formation of four societies, viz., North-China, East-China, Mid-China and South-China. The result was the organization of the *North China Tract Society* in 1882, and the re-organization of the old Tract Society in Shanghai into the *East China Tract Society* in 1885.

THE EAST CHINA RELIGIOUS TRACT SOCIETY. (1844-1894).

In the early days of mission work in China this branch of the R. T. S. was formed (about 1844). It consisted of the members of the Church and London Missions in Shanghai.

Tracts were prepared and distributed amongst the patients in the L. M. S. Hospital and at the native church services held in Shanghai. A good deal was done also in distribution of tracts at heathen temples, at heathen festivals and even far in the interior.

An interview which Mr. (afterwards Dr. W. Muirhead) had with Lord Elgin on travelling in the interior had much to do with securing means of travel in the interior in the treaty of Tientsin.

In 1885, the old Tract Society of the London Mission and the Church Missionary Society was re-organized under the name of the East China Tract Society. Some of the most important publications of this Society were Dr. Faber's *Old Testament Meditations* and his great *Commentary on Luke's Gospel*. The issues for the year 1894 were :—

Chinese, 23,062 books and sheet tracts, 375,860 pages,

Foreign, 101 books of all sorts.

Total printed were 21,250 copies, 547,642 pages.

In 1894, however, the Chinese Religious Tract Society and the East China Tract Society decided to unite into one Tract Society, and henceforth to be called the Chinese Tract Society.

CENTRAL CHINA RELIGIOUS TRACT SOCIETY.**(1876-1906).**

BEGINNINGS.—The Central China Religious Tract Society had its beginnings in the year 1876, and, from that year until the year 1884, was known as “The Hankow Tract Society.” In the year 1876, the British missionaries resident at Hankow, believing that much good might be accomplished by a more extensive circulation of books and tracts amongst a literary people like the Chinese than they as individuals were able to attempt, formed themselves into a Tract Society on the strength of a sum of Fifty Pounds (£50) kindly granted by the Religious Tract Society of London. The Rev. Griffith John, D.D., had long recognised the need of a cheap Christian literature as an essential adjunct to the labours of the preacher of the Gospel, and in the early years of his ministry he wrote many valuable tracts. When, in 1876, the Hankow Tract Society was formed, he was acknowledged as its primal originator. His numerous tracts were at once accepted by the new society, and these, together with one or two other standard tracts, formed its whole stock in trade. The total number of tracts circulated in that first year was 9,000.

By the year 1884, the circulation had increased to 340,475 copies and, in view of the extended operations of the Society, for the books of which a demand had sprung up all over China, it was decided to change its name. Under the new name of Central China Religious Tract Society, the Society has largely extended its borders, and the progress of those early years has been steadily maintained.

NATURE OF PUBLICATIONS ISSUED.—Until the year 1887, all the books and tracts issued by the Society were published in the literary style (easy Wên-li); but in 1888, it was decided, by way of experiment, to issue Mandarin versions of two small books by Dr. John. The close of the year showed that 60,000 of the Mandarin versions had been sold, against 20,000 of the Wên-li. Now it is the recognised rule in the Society’s depôt, in all cases where there are two versions of the one tract, to send out the Mandarin version, unless Wên-li is specially ordered.

While many books of an educational character are to be found on the Society’s lists, the majority of its publications are essentially evangelical in character, and are designed to convey to readers a knowledge of the Gospel of Jesus Christ. There can be no doubt

that this is the main cause of the Society's success. Missionaries who use the tracts are most emphatic in their statements as to their evangelical value, and there are on record hundreds of cases of conversion brought about by the reading of C. C. R. T. S. literature.

THE SOCIETY'S METHODS.—The object of the Society being to put as many tracts as possible into the hands of as many people as possible, it has been a recognised principle from the beginning that evangelical literature should be sold as cheaply as possible. The work is carried on at an average loss of about fifty per cent.; the loss being made up by grants from Home Societies and by the donations of missionaries and friends. On educational works there is practically no loss, but evangelical works are sold at a loss of from about ten per cent. on the cheaper tracts, to about seventy-five per cent. on the more expensive ones. Packing is free, and carriage is paid on orders of the value of \$10.00 and upwards, though postage is charged on all mail orders.

FINANCES.—As stated above, the Society began its operations on the strength of a grant of fifty pounds (£50) made by the Religious Tract Society of London. By 1885 this grant had been increased to One Hundred and Fifty Pounds (£150), and this sum, together with One Hundred and Ninety Pounds (£190), the proceeds of sales, constituted the whole income of the Society. In 1889, the Religious Tract Society of London increased its grant to Four Hundred Pounds (£400), and there was a proportionate increase in the proceeds from sales. In 1892, the Religious Tract Society's grant amounted to Four Hundred and Fifty Pounds (£450), and the American Tract Society also helped with a grant of Twenty Pounds Ten shillings (£20.10). In 1894-5, the Religious Tract Society grant dropped to Four Hundred Pounds (£400). At the same time receipts from sales showed a substantial increase, and the American Tract Society increased their grant to Thirty Pounds Eleven Shillings (£30.11). In the same year (1895), the Upper Canada Tract Society made a grant of Gold Dollars Five Hundred (G. \$500.00) for colportage purposes, and have continued it ever since.

In 1905, the income of the Society, from all sources, was Taels 11,432.31, of which amount the sum of Taels 6,499.09 was from sales.

COLPORTAGE WORK.—Since 1895, the Upper Canada Tract Society has made an annual grant of Gold Dollars Five Hundred

(G. \$500.00) for colportage work in the provinces of Hupeh and Hunan. The whole of this money is taken out in books by colporteurs, who are partly supported by Missions and Bible Societies. In 1905, eighty-three colporteurs were employed under the supervision of eight missionaries, representing four different societies. The following table shows the work done by these men.

Colportage Statistics for the Year 1905.

Superintending Missionary.	District.	Number of Colporteurs.	Partly supported by.	No. of C. C. R. T. S. Publications circulated.	* No. of Gospels, etc., circulated.	* No. of Testaments circulated.	* No. of Bibles circulated.
Rev. C. G. Sparham, L. M. S.	Hankow, Hwangpi, etc.	29	L. M. S. & N. B. S. S.	130,725	13,347	2,134	452
Rev. J. W. Wilson, L. M. S.	Southern Hunan.	20	N. B. S. S.	44,000	21,500	735	150
Rev. W. H. Geiler, L. M. S.	Hsiaokan, etc.	7	N. B. S. S. & L. M. S.	34,139	4,200	201	...
Rev. J. S. Adams, A. B. M. U.	Hanyang, Chiayü, etc.	4	A. B. S.	20,000	500	50	100
Rev. G. L. Pullan, W. M. S.	Hupeh and Hunan.	11	W. M. S.	14,500	350	...	...
Rev. John Sköld, S. M. S.	Wuchang, Shashih, etc.	4	B. & F. P. S. & N. B. S. S.	13,068	20,000	...	...
Rev. E. Burnip, L. M. S.	Central Hunan.	8	N. B. S. S.	7,900	1,560	614	116
Rev. H. Robertson, L. M. S.	Tsaoshih, etc.	No returns.	No returns.	...	19,654	735	150
		83		264,332	84,111	4,469	968

One colporteur, working amongst the pilgrims of Munglan-shan, in the province of Hupeh, is specially supported by Mr. and Mrs. D. McVanel, of Canada.

The colportage branch of the Society's work is most encouraging, and is capable of great development, if only funds were available.

CIRCULATION.—The following table shows the annual circulation of the Society's publications for each year of its existence:—

* The number of Scriptures circulated is quoted for general information, but as statistics they have already been rendered to the Bible Society in question.

1876	...	...	...	9,000	1892	...	...	...	1 010,651
1877	...	...	...	12,500	1893	...	...	...	858,399
1878	...	...	...	47,010	1894	...	...	...	1,007,950
1879	...	...	...	64,660	1895	...	...	...	1,095,081
1880	...	...	...	176,145	1896	...	...	...	1,306,352
1881	...	...	...	131,395	1897	...	...	...	1,228,646
1882	...	...	...	173,230	1898	...	...	...	1,470,699
1883	...	...	...	340,475	1899	...	...	...	1,209,647
1884	...	...	...	347,285	1900	...	...	...	880,453
1885	...	...	...	424,000	1901	...	...	...	964,421
1886	...	...	...	576,933	1902	...	...	...	1,700,521
1887	...	...	...	349,315	1903	...	...	...	2,171,655
1888	...	...	...	447,196	1904	...	...	...	2,503,180
1889	...	...	...	1,026,305	1905	...	...	...	2,565,524
1890	...	...	...	1,093,200					
1891	...	...	...	846,100					
									Total 26,037,928

N. B.—It should be noted that the above figures include the Scripture Introductions circulated by the National Bible Society of Scotland.

RESULTS.—As far as results are concerned, the history of any one year of work is practically the history of the work as a whole. No year passes without its record of souls won, and every year missionaries who use C. C. R. T. S. publications renew their testimony as to the usefulness of the work. The growth of the Society's work, as shown in the table recording the yearly circulation from 1876 to 1905, is really all the testimony that is needed. It is only necessary to add that nearly all these books have been purchased by missionaries for use in their own work.

A FORWARD MOVEMENT.—In the year 1905, Dr. Griffith John, who has been President of the C. C. R. T. S. from its inception, celebrated his missionary jubilee, and in honour thereof the Society decided on a Forward Movement that had been long considered necessary. For thirty years the Society's work had been conducted on an honorary basis by missionaries whose hands were more than filled with their own work. To continue a growing work of such dimensions along these lines was manifestly impossible. It was therefore decided to issue an appeal for money wherewith to purchase land and erect buildings for the carrying on of the work, the buildings so erected to be called the "Griffith John Jubilee Buildings." The Religious Tract Society of London was appealed to guarantee the salary of a manager, and responded with a promise of £300 per year for three years, any further appropriations to be considered annually. Mr. H. B. Stewart was immediately engaged, and

the Society set about raising the money required to carry out the scheme. The total sum needed is about Taels 25,000 and of this about Taels 6,500 was raised during 1905. A suitable site has been secured, the purchase of which has to be completed by January, 1907.

It is hoped that the securing of the Griffith John Jubilee Buildings will place the Society on a secure footing, and enable it to largely increase its usefulness.

PROSPECTIVE.—In view of the increased educational activity in China, it cannot be doubted that the Society has before it every prospect of a prosperous future. It is expected that the demand for books of an educational character will largely increase, and this, with the completion of the Jubilee Scheme, will go far towards making the Society self-supporting. Whether self-support is possible, or even desirable, in the case of such a Society is, of course, open to question; the number of possible readers is constantly increasing, and every reader represents a spiritual need; it is the Society's business to meet that need, even at a loss.

All the needs of the past have been fully met. It is believed that the increased needs of the future will be met also.



THE CHINESE TRACT SOCIETY (聖教書會).

Headquarters : Shanghai. *Secretaries* : Rev. J. M. W. Farnham, D.D.; Ven. Archdeacon Thomson ; Rev. W. Nelson Bitton, A. T. S. Founded, 1878.

Before its organization two missionaries were talking and praying about it, when one of them said he had some jewellery a young lady had taken off and devoted to the cause of missions, and he thought he could not do better than to give it to help to found a Tract Society for China. Another lady gave a diamond ring and other jewellery, so that it had some means before it had an organization. The supply thus begun has continued, so that it has never lacked means to publish every good book offered, nor has it ever been in debt.

On the 29th of November, 1878, it was formally organized with the name Chinese Religious Tract Society. The first step was taken at a meeting held in April, 1878, at the residence of Rev. R. H. Nelson, D.D. There were about fifty persons present, including a number of missionaries from both North and South China. The formation of a Tract Society for China was approved and a provisional committee was appointed, consisting of Rev. J. M. W. Farnham, D.D., and Rev. J. W. Lambuth, D.D. After much correspondence twenty missionaries from different parts of the Empire and of various denominations agreed to take part in its organization, and a meeting was called at the Deanery in Shanghai on the above date—29th November, 1878.

The Right Rev. W. A. Russell, of Ningpo, was elected President, and Rev. J. W. Davies, D.D., of Soochow, now of the Theological Seminary, Nanking, was elected Recording Secretary. The Very Rev. C. H. Butcher, in whose study the meetings were held, was present and took part, and was subsequently one of the Society's Vice-Presidents.

Leading missionaries of different denominations and in various parts of China accepted places on the Board of Trustees, except in Hankow, which the circulars seem never to have reached. The missionaries there continued on, working as a Committee of the Religious Tract Society, London, organizing the Central China Religious Tract Society after Dr. Murdoch's visit several years later.

In organizing a Tract Society the object was to unite with the Chinese and help them secure for the whole Empire and for all this great reading people a healthy Christian literature. It was intended

to have half the members of the Board of Trustees Chinese from the beginning, hoping that in due time it would pass wholly into their hands. This feature was highly appreciated by the Chinese. In closing a long and eloquent address at the first annual meeting, the Rev. Y. K. Yen said: "It is impossible for me, a Chinese, to address a foreign audience without thanking you heartily for this your new exhibition of interest in my countrymen."

The Society at once took advanced ground in furnishing illustrated works for Sunday Schools and suitable literature for children and youth. It also sought to meet all the requirements of the missionary both for distribution among the heathen and to help the native Christians grow in grace and fit them for wider usefulness. *The Child's Paper*, *The Chinese Illustrated News*, "Evidences of Christianity," "The Bible Dictionary," "Moule's Commentary on the whole of the Old Testament," and the "Conference Commentary on the whole Bible," with a very large variety of tracts suitable for general distribution, may be mentioned as samples of its publications.

In the year 1885, a Tract Society was formed in China called the Eastern Tract Society, which in 1895, was united with the Chinese Religious Tract Society, the name shortened to the Chinese Tract Society and the Board of Trustees increased to fifty. This made room for some members from the Eastern Society. The Corresponding Secretaries were increased to three.

This Society was organized with the Empire of China for its field, but was soon sending its literature into distant New Zealand, Australia, the Straits Settlements, Hawaii and America.

Of all those with whom we have been permitted to co-labour no one has had more of our sympathy than the Rev. Alex. Don, of New Zealand, who makes an annual upcountry trip to distribute literature and preach amongst the Chinese.

NUMBER OF PUBLICATIONS.—(1) Commentaries, 47. (2) Other works for Christians, 89. (3) For Youth, 55. (4) For non-Christians, 207. Total, 398.

PRESIDENTS OF THE CHINESE TRACT SOCIETY.

- | | | |
|--|--------|-----------|
| 1. Right Rev. William A. Russell, D.D. | ... | 1878-1879 |
| 2. Rev. Andrew P. Happer, M.D., D.D. | ... | 1879-1891 |
| 3. Rev. Joseph Edkins, D.D. | ... .. | 1891-1905 |
| 4. Right Rev. G. E. Moule, D.D. | ... .. | 1905 |

Statistics of the Chinese Tract Society.

Year.	Date.	Bills for Printing.	No. of Copies Printed.	No. of Copies Distributed.	No. of Pages Printed.	No. of Pages Distributed.	
1st	1878-9						
2nd	1879-80	\$ 430.00	53,300	.....	.....	300,000	
3rd	1880-1	1,046.16	150,200	.....	.....	2,400,000	
4th	1881-2	1,178.40	547,100	.....	3,182,000	3,500,000	
5th	1882-3	2,900.00	322,200	.....	3,041,600	3,000,000	
6th	1883-4	1,974.69	200,000	.....	4,822,000	4,400,000	
7th	1884-5	2,198.00	238,800	.....	.....	2,200,000	
8th	1885-6	1,189.75	159,633	163,102	.....	1,100,000	
9th	1886-7	1,003.86	101,100	.....	.....	1,100,000	
10th	1887-8	3,128.97	314,120	.....	.....	2,200,000	
11th	1889	3,373.00	248,000	260,000	.....	2,200,000	
12th	1890	2,125.56	344,262	266,329	.....	3,624,181	
13th	1891	3,000.00	250,800	286,931	.....	4,380,156	Assets valued at \$11,151.81.
14th	1892	2,941.02	325,400	.....	.....	2,553,635	
15th	1893	2,804.93	360,000	381,239	.....	3,000,000	United with the Eastern Tract Society.
16th	1894	3,568.32	350,000	279,428	.....	3,151,990	Changed the name to Chinese Tract Society.
17th	1895	3,126.60	421,198	490,839	.....	4,400,000	dropping the word "Religious."
18th	1896	4,737.96	636,590	.....	.....	6,000,000	Assets valued at \$15,572.14.
19th	1897	7,202.14	560,320	.....	12,674,160	5,500,000	
20th	1898	4,772.76	640,600	.....	4,000,000	3,859,302	
21st	1899	8,042.52	435,170	453,860	12,019,660	5,042,858	Do. \$21,344.27.
22nd	1900	2,915.02	441,020	421,614	6,048,800	8,640,023	\$25,810.82.
23rd	1901	3,610.66	377,070	332,780	4,645,080	3,939,266	
24th	1902	3,405.23	484,010	352,731	8,191,140	6,413,483	
25th	1903	6,259.89	581,500	287,849	15,453,650	7,617,998	
26th	1904	13,390.37	746,285	274,307	80,835,353	7,913,511	\$36,818.53.
27th	1905	8,738.72	580,120	340,120	11,670,520	6,497,580	\$40,167.39.
		99,664.53	9,868,798			104,033,983	

NORTH CHINA TRACT SOCIETY.

The Society was organized in the year 1883 by a number of representatives of the various missions working in Peking and neighboring parts of North China. Its reason for existence was, chiefly the inability to secure from Central and Southern China tract literature adapted in matter and style to the needs of the North China field, where books in the mandarin are much more largely used and modes of expression differ materially from those elsewhere in vogue. Its first Chairman was the Rev. Henry Blodget, D.D., its first Treasurer, Prof. S. M. Russell, of the then Imperial College; while among its charter members were the Rev. Drs. Martin, Edkins, Goodrich, Sheffield, Lowry, Wherry, Whiting, the Rev. Messrs. Owen, Meech, Pilcher, Davis, Dr. Atterbury, the Hons. J. R. Young, Chester Holcombe, and others of prominence.

In the early days of the Society's life the greater part of its work was done by the Publication Committee, whose duty it was to secure from every part of the Empire copies of tract literature already published, carefully examine them, select the best, and then subject it to such revision as should thoroughly adapt it to the uses of North China missionaries. To this end, after the careful examination of these works, and of others offered in manuscript, the Committee often spent hours, and even days, in the joint examination of all criticisms. Of this first Committee the Secretary was Dr. John Wherry, to whom also fell the preparation, for some years, of the Annual Reports of the Society, a duty afterward transferred to the Recording Secretary. In this latter office have served: Messrs. C. S. Addis, C. Happer, S. M. Russell, W. B. Stelle and C. H. Fenn, the last named since 1894, with the exception of the years from the summer of 1900 to January, 1904.

Previous to the Boxer outbreak, the Society's publications had attained a circulation of nearly 500,000 copies annually, or about 6,000,000 pages. It had then its chief depository in Peking—after some years in Tientsin—and local depositories at Tientsin, Chefoo, Newchwang, K'aiyuan, T'aiyuanfu and Kueihuach'eng. The main depository in Peking, well stocked with books, was totally destroyed by the Boxers, and the whole work of the Society was paralyzed for a period of almost two years, the process of re-establishment even then being but a slow one, owing to the occupation of the missionaries with the re-establishment of their various missions and the slow recovery of the demand for books. But two of the local

depositories—those at Tientsin and Chefoo—have thus far been resumed, and the issues of books and tracts are not yet up to the former figures. For a long time it was impossible to secure copies of many publications, so complete had been their destruction; but the list is now about as long as before, except in the matter of sheet tracts.

Almost from the beginning, the Society has issued Sabbath School Lesson Quarterlies, carefully prepared by a special committee. The issue is now 4,000 copies per quarter, and is steadily increasing. For some years a monthly Christian periodical was issued, but was discontinued in 1898 for lack of an editor. The present demand for a periodical largely in mandarin is such that its resumption awaits only the securing of the General Secretary, for the attaining of whose support the Society is now making every effort.

While regularly securing a certain amount of local support, this Society has always depended largely upon the generous contributions of the Religious Tract Society of London and the American Tract Society of New York, without which it would be impossible to prosecute its work. The Society has never undertaken to maintain its own system of colportage, leaving that work to the individual missions. Nor has it endeavored to cover a large territory, contenting itself with the northern tier of provinces and Manchuria.

The present officers of the Society are :—Chairman, Rev. S. E. Meech ; Recording Secretary, Rev. C. H. Feun, and a representative Committee.



CHINA BAPTIST PUBLICATION SOCIETY.

This Society was organized in Canton on the 27th and 28th of February, 1899. The Society is a purely missionary and benevolent organization, although for convenience the term "stockholder" is used. Any Baptist, Chinese or foreigner, may hold voting stock up to one thousand shares. The shares are \$1.00 Mex. each. Meetings of stockholders are held each year. The management of the Society is committed to a Board of fifteen Directors, divided into three classes of five each; one class being elected each year in rotation. All missionaries of the Baptist Boards or Societies who contribute to the Society may, *ex officio*, attend the annual meetings of stockholders and vote a *pro rata* of the stock held by their respective Board or Society, whether they personally hold any stock or not.

The Society commenced active operations in the fall of 1899 in a small room in the native city of Canton. Little by little the business has grown, through the seven years of its existence, and now the Society owns very valuable property in the foreign concession and has a well-equipped publishing house. The stock of the Society now amounts to \$30,486, being held as follows :—

Missionaries of the A. B. M. U.	...	...	...	...	4,209
Missionaries of the S. B. C.	...	...	...	...	3,749
Persons in territory of the A. B. M. U.	...	...	...	...	3,724
" " " " S. B. C.	...	...	...	...	17,584
Chinese	...	...	...	...	331
Other persons	...	...	...	...	889

The gross assets amount to considerably over \$100,000 Mex.

The Society's catalogue now contains ninety-two titles of its own publications. Probably the one most widely circulated is its "Gospel Hymns," containing 210 hymns, for the most part translations of well-known English hymns. Some of the other popular books are: "Teachings of Jesus," four volumes, by Dr. R. H. Graves; Stalker's "Life of Christ," translated by Mrs. J. C. Owen, and Meyer's "Present Tenses of the Blessed Life," translated by Rev. C. W. Pruitt, D.D. A total of 147,872 copies of the Society's own publications were sold during 1905. At least an equal amount of printing was done for other missions in South China. *True Light*, a monthly magazine in Chinese, was started in March, 1902, and has been published continuously since. *New East*, a Baptist quarterly in English, and *The South China Collegian*, published in both Chinese and English, are printed by the Society.

Arrangements have been made for the preparation of a series of studies in the Bible, designed for Sunday Schools and Bible Class work, different courses being arranged for primary, intermediate and advanced students. Some of the volumes have been published. All will be in both Wên-li and Mandarin.

The Society is in good financial condition and will be able gradually to extend its operations, even if no further contributions are received. It is receiving the support of Baptist missionaries throughout the Empire, and is welcomed as a useful ally by all denominations in South China.

NORTH FUKIEN RELIGIOUS TRACT SOCIETY. (FOOCHOW).

Began operations in 1891. In the first year 13,665 copies of books and tracts were circulated and \$899.53 (Mexican) were expended. In 1893, 73,969 books and tracts were circulated at a cost of \$642.61. The publications of the Society are sold to members at fixed prices, varying from one-third to two-thirds of the cost. Non-members are charged cost price.

Amongst other books and tracts circulated are: Catechism of Christian Doctrine, by Dr. Baldwin and Mr. Doolittle; Catechism on Astronomy, and Dr. Milne's tract, *The Two Friends*; also the *Five Character Classic*, with commentary by Mr. Tiong.

Their catalogue has 44 titles in Wên-li (some of them original), 29 in Foochow colloquial (榕腔), 2 in Foochow Romanized, besides the publications of other societies kept on sale.

Statistics.

	1905.	1904.
Books printed	28,800 copies	63,000 copies.
Sabbath Calendars	70,000 "	68 000 "
Books purchased	550 "	3,871 "
Totals	99,350 "	134,871 "

The publications which have gone into circulation during the year are as follows:—

Foochow publications: Books...	45,903 copies	49,682 copies.
" " Folded sheets ...	13,025 "	4,547 "
" " Sabbath Calendars	70,000 "	68,000 "

Outport publications:—

Books, Maps, etc.	1,158 "	1,580 "
Totals	130,086 "	123,809 "

THE HONGKONG AND CANTON RELIGIOUS TRACT SOCIETIES.

There is no record of when these Societies began work, though the R. T. S. of London began helping by grants to Mr. Milne, a system still in vogue. These two Societies publish a joint catalogue, but rarely issue new work, save sheet tracts. (There are 125 titles on their list). The Bible, Book, and Tract Dépôt Committee, Hong-kong, is the chief distributing agent, and issues the only report, containing report of the R. T. S. Committee.

Sales in 1906 :—

Commentaries	...	...	...	270	Smaller books and tracts	...	3,009
Large books	..	...	...	6,291	Sheet tracts	...	30,475

Total of 40,045 as compared with 34,043 in 1905. Rev. J. Bosshard is superintendent and Rev. T. W. Pearce is Hon. Secretary.

WEST CHINA RELIGIOUS TRACT SOCIETY.

The Seventh Annual Meeting was held on Friday evening, January 12th, 1907, in the Assembly Hall of Dr. McCartney's Hospital, Chungking.

The Methodist Episcopal Mission being in Session the attendance at the Tract Meeting was a large one (thirty-six present).

The Report showed an increase again over previous year's sales, over previous year's printing, and a considerable increase of nett capital.

The feature of the year's work was more in the consolidation of the Society's position than in increase of circulation. The distinguishing feature was that for the first time in its history the Society had received contributions from the United States. We are grateful to Bishop Bashford for some valuable help in this matter.

The problem of bringing the Sunday School Lesson helps within the means of a larger number has been solved at last. The Senior Lesson Notes will be reduced to twenty cash and the Junior to fifteen cash per quarter, beginning with the second quarter of this year.

The income from Chinese contributors is steadily increasing. Collections have been taken in many places, both in the Kueicheo and Szchwan provinces during the year.

The yearly circulation is 130,000. There are 161 titles on its catalogue, mostly reprints of books originally issued by older Societies.

THE KIUKIANG TRACT SOCIETY.

The Kiukiang Tract Society was established in 1894 with Rev. J. Jackson as President, Rev. E. S. Little, Secretary and Treasurer. This Society, amongst other publications, issued the *Hwei Pao*, a monthly church paper, edited by Rev. J. C. Ferguson, also a quarterly Sunday School Lesson Magazine. But the printing press was sold in 1897 and the Society's publications were put on sale at the Presbyterian Press, Shanghai. The Society has practically long ceased to exist.



THE AMOY R. T. S.

This Society only issues colloquial books, a few tracts and a calendar in character.



THE MOUKDEN R. T. S.

Recently established for local necessities. No details.

CHRISTIAN LITERATURE SOCIETY FOR CHINA.

(廣學會).

Headquarters: Shanghai, China. *General Secretary:* Rev. Timothy Richard, D.D., Lit.D. Began work, 1887. Present name adopted in 1906, in consonance with the home name.

London.—*Hon. Secretary:* Rev. J. Cumming Brown, Hampstead Square, London, N. W. *Organ, China* (quarterly).

OUR MOTTO.—“*Christian Literature should be co-extensive with the works of God and commensurate with the Needs of Man.*”

ORIGIN.—In 1877, the China Missionary Conference appointed a School and Text-book Committee,* of which the Rev. Alexander Williamson, LL.D., was Secretary. While on a visit home in 1884, he formed, in connection with the School and Text-Book Committee, a Book and Tract Society in Glasgow. This Society raised a large sum of money with a view to have a printing and publishing establishment in Shanghai, and also to greatly extend the work of distributing Christian literature. Mr. G. McIntosh, now of the Presbyterian Press, Shanghai, came out in connection with Dr. Williamson to superintend that press. Then was started by Dr. Williamson the Society for the Diffusion of Christian and General Knowledge amongst the Chinese. This was in 1887, and the Book and Tract Society of Scotland became the supporter of this Society. Later on this became the Christian Literature Society for China, with auxiliaries in London, Aberdeen and elsewhere. It raises most of the funds for the work in Shanghai.

BRIEF LIVES OF THE FOUNDERS.

ALEXANDER WILLIAMSON.—Born at Falkirk, Scotland, 1829. Died at Shanghai, 1890. Studied at Glasgow; ordained, 1855; went to China for L. M. S. and was stationed at Shanghai and Pingtu for two years. In 1857, resigned on account of health. After some years spent in Scotland, returned to China as the agent of the Scottish Bible Society and in connection with the United Presbyterian Mission. First at Chefoo. In 1879, published two volumes—*Journeys in North China*—on his explorations in unknown and distant regions. Afterwards settled in Shanghai, where he founded the Society for the Diffusion of Christian and General Knowledge among the Chinese (now Christian Literature Society for China).

TIMOTHY RICHARD —Born at Ppaldybrenin, Carmarthenshire, Wales, 10th October, 1845. Educated at Swansea Normal School and Haverfordwest College, Pembrokeshire.

* In 1890, this Committee handed over its stock to the recently formed Educational Association of China.

1869.—Went out to China under the Baptist Missionary Society; within two years, travelled in Manchuria and Korea, and was one of the first two Europeans who came back alive from the latter country.

1877-8.—Was chief almoner of the Mansion House Fund, raised to relieve famine in China—the greatest on record in all history,—and was one of the first two or three Protestant missionaries to settle down in the interior of the provinces of Shantung and Shansi.

1890.—At the General Conference of all the Protestant Missionaries he was elected to be on the committee to represent Christianity to the Chinese Government. He also became the editor of a daily and a weekly paper in Chinese, and 50 per cent. of the leaders were reprinted by the other Chinese dailies.

1891.—The Baptist Missionary Society permitted him to accept the post of Secretary to the Society for the Diffusion of Christian and General Knowledge among the Chinese, whose headquarters are Shanghai, which soon prepared books in Chinese on the chief forces which uplift the best nations, and had these distributed among the students of each province, who amount to between 100,000 and 200,000 in number. At this time he also edited two monthly magazines in Chinese. The new ideas in the magazines and the books created a great ferment and a reform movement among the students everywhere.

1895-6.—He was adviser and frequent lecturer to the Reform Clubs in Peking and in Shanghai.

1898.—He was asked to become one of the advisers to the Emperor of China, who had been studying some of his books, and who had ordered all the publications of the Society. But the very day fixed for the first meeting about this in Peking, was that chosen by the Empress-Dowager for her *coup d'état* to check reform.

1901.—He was asked by Prince Ching and Li Hung-chang, the Chinese plenipotentiaries, to aid in the settlement of the massacre of over a hundred missionaries in the province of Shansi. He said that the Protestant Missionary Societies would not sell the lives of their missionaries for an indemnity. Still, a great crime had been committed, and the people of the province ought to be fined to check crime. He proposed that the fine should be half a million taels (say £60,000), to be paid in ten yearly instalments, and this money should be devoted to the establishment of a modern university college, where the Chinese students, who had completed their Chinese course of study, should have from three to six years' further study in Western and universal studies, so as to remove the chief cause of the Boxer rising—ignorance. This was agreed to, and the funds of the college, the appointment of professors, curriculum, etc., were put in his hands for ten years.

Within three months after this an Edict was issued, commanding that a similar university college should be established in the capital of each of the provinces. What was not possible in 1886, or even in 1898, became an accomplished fact then.

1902.—An Imperial Edict was issued commanding the Chinese Foreign Office to consult him and Bishop Favier in regard to the best means for the establishment of a better understanding between the missionaries (Protestant and Catholic) and the Chinese Government.

1903.—The Chinese Government conferred on him the rank of mandarin, with a button of the highest grade.

POLICY.—In the prospectus issued for the formation of this Society in 1887, we find the following words:—

The objects which this Society has in view and methods of operation are detailed in the Constitution which accompanies this. It may, however, be well to note that our aim, summarised, is two-fold, namely: (1) to provide books of comparatively high order for the more intelligent classes in China; and (2) books illustrated by chromos for the families. We wish in no way to interfere with the action of any Bible Societies or Tract Societies or the School and Text-book Series Committee or any private enterprise already existing; we seek to follow out a line of work which is distinct and which has hitherto not been attempted on any scale proportionate to its importance.

Unhappily within three years Dr. Williamson died, to the great loss of the Society. For over a year the Society had no regular Secretary; but Dr. Muirhead readily acted *pro tem* with what time he could spare from his many other duties. During this interval the press was sold, and Mr. McIntosh joined the Presbyterian Mission Press. While at this low ebb the present Secretary, Dr. T. Richard, was asked to become the Secretary in 1891, and a great advance was soon apparent. The English Baptist Mission generously granted him permission to devote his whole time to this work while still being supported by them.

CLASSES TO BE REACHED.—In the Report for 1891, the new Secretary outlined the class of persons to be specially reached first by the Society as follows:—

The Chief Civil Mandarins, of the rank of Mayor and upwards, would be	2,289
The Chief Military Mandarins, of the rank of Captain and upwards, would be	1,987
The Educational Mandarins, of the rank of Inspectors of Counties and upwards	1,760
The Professors of Colleges, about	2,000
The leading Expectant Mandarins who reside in each of the provincial capitals and who somewhat resemble our M. P. at home as they are advisers to the provincial government and assist it in various other ways, about	2,000
Five per cent of the Literati	
When examined for the degree of Lit. D. at Peking,	
When examined for the degree of M.A. (Kü-jen) in each of the twenty provinces,	
When examined for the degree of B.A. (Siu-tsai) at the 253 prefectures and sub-prefectures.	
The above three classes combined (are variously estimated from half a million to a million) say 600,000	30,000
Ten per cent. of the ladies and children of the selected families of Mandarins and Literati	4,000
In round numbers	44,000

HOW WE REACH THEM.—(1). We have the well-known *Review of the Times* (萬國公報) for general articles. It is a monthly.

(2). *The Chinese Christian Review* (中西教會報). Monthly. To guide the leaders of the churches. For a while Mr. E. T. Williams edited it. Now it is under Rev. W. A. Cornaby. It was begun in 1891.

(3). *The Chinese Weekly* (大同報). Weekly circulation, 5,000 copies. Under Mr. Cornaby. Begun in 1904. In the early days, a children's paper—*The Boys' Own*—was issued, edited by Mr. D. Murray, now in the L. M. S. at Tsangchow; also a calendar was issued, which in 1889 reached a circulation of 41,400. Much was done in fine coloured pictures sent from home.

(4). *Our Other Publications*.—Our catalogue is classified under the following heads, viz., 1. Periodicals. 2. Life of Christ. 3. The Bible. 4. God in History. 5. Fruits and Evidences of Christianity. 6. Philosophy and Natural Theology. 7. Comparative Religion. 8. Fruits of Christianity Reforms. 9. Law, Commerce, and Political Economy. 10. School and Home. 11. Devotional and Practical. 12. Maps, Diagrams, and Pictures. 13. Examination Tracts. 14. Publications of the Shansi Imperial University. 15. Anti-foot-binding Society's publications. 16. English Books on Sale. In 1889, the catalogue had only 12 numbers. There are now 308 numbers. The largest works are: History of the War between China and Japan, pp. 1,614; Woman in all Lands, pp. 1,264.

(5). OUR DEPÔTS.—A depôt in Honan Road, Shanghai, was begun in 1897. Before that our books had been handled by the Presbyterian Mission Press. Mr. W. M. Cameron had charge of it from 1902-4. In 1898, 31 sub-depôts were begun in China and Korea, but the Boxers destroyed \$7,944 worth, and the plan has been abandoned. In 1904, Mr. W. J. Davey was sent to open a depôt in Chentu, the capital of Szechuen. His first year's sales were \$11,449.70. It is now in charge of Mr. Moyes.

(6). THE EXAMINATION CENTRES.—The old Examination Centres were first worked in 1889, when four capitals were favoured with distributions. The plan was gradually extended to nearly every provincial capital with gratifying success. New plans will now be made to reach the students under the new education system.

(7). PRIZE ESSAYS.—Prizes for the best essays on pertinent subjects were frequently offered, and many from the interior sent in essays.

PRINTING PRESS.—The Society began with a press of its own, but soon it was decided to dispose of it, since which all our printing is contracted out. The late Dr. Murdoch, of Madras, visited Shanghai in 1891 and gave valuable aid in organizing the work.

NEW COLLEAGUES.—In addition to Rev. Young J. Allen, LL.D., who associated himself with the C. L. S. from 1887 onwards, the Canadian Presbyterian Church gave Rev. D. MacGillivray, M.A., B.D. in 1899; the Church Missionary Society gave Rev. Gilbert Walshe, B.A. in 1900; the Wesleyan Missionary Society gave Rev. W. Arthur Cornaby in 1904, and the Baptist Missionary Society gave Rev. Evan Morgan in 1906, being their second gift to this work.

OUR SUPPORTERS.—(1). Chinese officials, gentry, and merchants. (2). Other friends in China. (3). Friends in England and America, the R. T. S., the American Tract Society and various missionary societies.

OUR ANNUAL REPORTS.—These have now come to be looked forward to as authoritative surveys of Chinese thought and life during each year; in this respect being unique among such literature.

RESULTS.—One of the best proofs that our literature has done good is that some of our books are now out-of-date, because the reforms they advocated have been carried out. We claim a humble share in the awakening of China. Besides, our books for the native church have produced revivals.

C. L. S. WORKERS.

<i>Workers.</i>	<i>Arrived in China.</i>	<i>Worked with C. L. S.</i>
Rev. Alexander Williamson, LL.D.	1855.	1887-1890 (died).
„ Young J. Allen, LL.D.	1860.	1887—
„ Ernst Faber, Dr. Theol.	1865.	1888-1889.
„ Timothy Richard, D.D., Lit D.	1870.	1891—
„ Evan Morgan.	1884.	1906—
„ W. A. Cornaby.	1885.	1904—
„ E. T. Williams, M.A.	1888. (?)	1895-1900.
„ D. MacGillivray, M.A., B.D.	1888.	1899—
„ W. Gilbert Walshe, B.A.	1890.	1900—
Pastor Kranz.	1892.	1894—
Miss Marietta Melvin.	1893.	1900-1905 (died).

Table of Sales, etc., since 1888.

Year.	Subscriptions and Donations.	Chinese Subscriptions.	Sales.	Kung Pao. Copies Monthly.	Hui Pao. Copies Monthly.	Total Pages printed.
1888	\$ 2,593.72	\$ 660.00	.....	Copies per month	.....	Copies 114,160
1889	2,947.49	.....	.....	877?	.....	„ 132,698
1890	1,623.83	.....	.....	(1st year) 941?	.....	„ 93,403
1891	1,875.40	.....	\$ 561.72	.....	1st year	.....
1892	1,208.99	.....	1,972.32	.....	2nd „	„ 12,163
1893	4,405.98	.....	817.97	.....	3rd „	Pages
1894	2,601.96	\$1,473.00	2,184.00	.....	not issued.	3,520,000 free
1895	2,381.75	265.75	2,119.22	.....	re-issued.	.....
1896	3,347.57	20.00	5,899.92	.....	„	.....
1897	1,715.02	.....	12,146.91	3,300	550	12,147,900
1898	16,530.09	.....	18,457.36	3,200	550	37,121,788
1899	17,390.73	.....	9,113.25	3,300	.....	18,660,920
1900	10,293.31	.....	12,402.27	3,160	795	13,628,410
1901	19,343.56	.....	15,614.93	3,200	550	5,572,000
1902	24,794.02	\$5,600.00	33,239.00	4,041	1000	13,911,656
1903	17,678.73	.....	54,399.63	4,533	1110	25,353,880
1904	11,965.28	.....	30,457.51	3,791	933	30,681,800
1905	21,579.26	.....	24,028.81	2,301	865	6,988,136
			173,414.92			164,086,490

MISSION PRESSES OF CHINA.

See Mr. G. McIntosh's Mission Press in China, 1895, also p. 386 of this book.

LONDON MISSIONARY SOCIETY.

The first Mission Press in use for this Society was established at Malacca in 1818 by Drs. Morrison and Milne. It was subsequently transferred to Hongkong. Wooden blocks, characters cut on metal body, and Dyer's punches, were all used in printing in early days. Mr. Richard Cole, after leaving the Presbyterian Mission Press at Ningpo in 1847, took charge of the L. M. S. Press in Hongkong. He remained in this capacity till 1852, when Dr. Chalmers took charge with the assistance of a Chinaman, a former school boy of Dr. Morrison's, who had been sent to America to learn printing. The Press was carried on in this way, superintended successively by Dr. Legge, Mr. Turner and Dr. Eitel, till it was finally sold to a Chinese company in 1879.

Printing operations were likewise carried on for this Mission in Shanghai. Dr. Medhurst, who was a practical printer, did some work of this kind, but it was not till 1847, when Mr. Alexander Wylie was sent out for this purpose, that printing was actively proceeded with.

One important work accomplished by this Press was the printing of the then newly-revised New Testament, commonly called the Delegates' Version.

Through the efforts of Rev. John Angell James a million copies were subscribed for to be circulated through the empire at the time of the T'aiping rebellion. To print this number several ponderous machines, to be driven by bullocks, were sent to Shanghai at the instance of the British and Foreign Bible Society. Several hundred thousand copies were printed in this way, but the presses were finally returned to England, and the work was done by hand-presses. Mr. Wylie retired from this work and joined the Bible Society, and when the American Presbyterian Mission Press became established in Shanghai (1860) the work of the L. M. S. Printing Press was given up.

AMERICAN PRESBYTERIAN MISSION PRESS, SHANGHAI.

This famous Press was first established 17th June, 1844, in Macao, under Mr. Richard Cole. In 1845, it was moved to Ningpo, where it remained till 1860, when Shanghai became its final home.

The following is a list of the Superintendents :—

R. Cole, 1844-1846.	J. Butler and C. W. Mateer, 1870.
Mr. Loomis and Dr. McCartee, 1847-1848.	J. L. Mateer, 1871-1875.
Mr. Coulter, 1849-1852.	W. S. Holt, 1876-1880.
R. Q. Way, 1853-1857.	G. F. Fitch and A. Gordon, 1881.
W. Gamble, 1858-1869.	W. S. Holt and A. Gordon, 1882-1883.
J. Wherry, 1869.	J. M. W. Farnham, 1884-1887.
	G. F. Fitch, 1888.

These have been assisted at various periods by Rev. J. E. Cardwell, and Mr. J. Dalziel. Mr. G. McIntosh joined in 1890, Mr. J. Williamson in 1894, Mr. C. W. Douglass in 1898, Rev. C. M. Myers in 1904, and Mr. A. Mitchell in 1905. The last named five are still on the staff.

The old quarters at 18 Peking Road becoming too straitened, in 1902-3, new works were erected on North Szechuen Road Extension. The main building is 164 × 70, two stories high, and besides bookbinding rooms, stereotyping rooms, paper godowns, contains five large cylinder presses, two smaller cylinder presses, three platen machines and six hand presses. Forty-one pressmen and helpers are employed in the press room alone. The total Chinese staff, exclusive of bookbinders, is 206.

The Peking Road premises are now devoted to offices and book-room.

THE METHODIST MISSION PRESS, FOOCHOW.

Forty-five years ago, in the early days of 1862, the Foochow Mission Press began its work under the direction of Rev. Erasmus Wentworth, D.D., in a little frame building thirty by sixty feet, erected within the Methodist Mission compound at a cost of \$400. In December of that year, Rev. S. L. Baldwin was made Superintendent of the Press. During his term of service the first number of *The Methodist Monthly Record*, in Chinese, was issued, November 30th, 1864. July 1st, 1866, Rev. L. N. Wheeler, who had been sent out for this special work, took charge, and in January, 1867, he issued the first number of *The Missionary Recorder*. May 16th, 1868, this periodical was succeeded by the first issue of *The Chinese Recorder and Missionary Journal*, Rev. S. L. Baldwin, Editor.

January 30th, 1869, Rev. L. N. Wheeler was transferred to Peking to open a new mission there, and Rev. R. S. Maclay, D.D., carried on the work of the Press until 1871, when Rev. N. J. Plumb was appointed Superintendent and remained in charge for eight years. Under his management the Mission began the publication of the *Zion Herald* in Chinese, the first number appearing November 11th, 1874. The name of this monthly was afterwards changed to *The Fuhkien Church Gazette*, and some years later to *The Fuhkien Christian Advocate*, which grew in popularity until it had a circulation of over 3,000 copies. March, 1904, this periodical was combined with a similar *Advocate* issued by the Methodist Episcopal Church, South, with one editor from each church, the new monthly being called *The Chinese Christian Advocate*.

For two years Revs. D. W. Chandler and Nathan Sites shared in the work of the Press, and in 1882, Rev. N. J. Plumb again took charge and served most faithfully until his furlough, nearly nine years later. During these years the Press grew steadily and issued about 12,000,000 pages annually.

In March, 1891, Rev. W. H. Lacy was made Superintendent, and remained in charge (with the exception of a year's furlough) until 1903, when the Foochow Press was made a Branch of the Union Methodist Publishing House in China. During these twelve years the facilities were greatly enlarged—a cylinder press was installed and many minor improvements added. The volume of business increased, so that the output varied from 20,000,000 to 32,000,000 pages annually.

The Foochow Mission Press has been a large factor in the evangelization of the Fukien Province. It has been the chief agent for forty-five years in providing a literature in colloquial dialect for the three missions of North Fukien, has issued countless thousands of school-books, tracts and Scriptures under the patronage of missionaries and Tract and Bible Societies. Besides the colloquial literature, many editions of the Scriptures in Wên-li and Mandarin have been issued for the American and the British and Foreign Bible Societies, and during some years many publications for the North China Tract Society. Important books for the study of the Chinese language have been issued, including the *Foochow Manual*, a *Foochow Handbook of the Dialect*, *Adams' Dictionary*, and two editions of the *Baldwin and Maclay Dictionary*.

THE METHODIST PUBLISHING HOUSE IN CHINA.

Negotiations between missionaries of the Methodist Episcopal Church and the Methodist Episcopal Church, South, looking towards the establishment of a union Methodist Mission Press or Publishing House, began in 1894. If the missionaries of these two churches had been free to act, the union would have been consummated in 1897, but certain episcopal influences and conservative tendencies in the home churches hindered the union, until in 1901 it seemed probable that both branches of Episcopal Methodism would start mission presses in Shanghai unless some immediate action were taken to bring about a union. At this juncture Bishop Moore sent Rev. W. H. Lacy to America to appeal to his Mission Board for immediate action in behalf of a Union Publishing House. Committees were appointed, representing the Missionary Society of the Methodist Episcopal Church and the Book Committee of the Methodist Episcopal Church, South, and in 1902, a basis of union was agreed upon by these two institutions. The Methodist Publishing House in China was incorporated under the laws of the State of New York, and Rev. W. H. Lacy and Rev. R. P. Wilson were elected managers.

The Union Publishing House was equipped with an entirely new outfit of machinery of the very best manufacture for printing, foundry and book-binding purposes. In March, 1903, business was commenced at 10 Woosung Road, Shanghai, in a building originally intended for the use of the Southern Methodist Mission Press. It seemed quite impracticable to close the Foochow Mission Press, as it was doing an important work, much of which could be done to advantage there, so that Press, after more than forty years of independent history, became a Branch of the Methodist Publishing House in China. The Shanghai House is known as the Hwa Mei Shu Kwan (華美書館), and the Foochow Branch retains its original name—Mei Hwa Shu Kwan.

The next step towards union was the amalgamation of the two Chinese monthlies issued by these Churches—the *Hwa Mei Pao* and the *Kiao Pao*—into the *Hwa Mei Kiao Pao*, *The Chinese Christian Advocate*, under the joint editorship of Rev. F. Ohlinger and Dr. Young J. Allen.

In 1906, the Rev. R. P. Wilson resigned, and Rev. W. H. Lacy was elected sole manager, entering upon his new responsibilities January 23rd, 1907, soon after his return from furlough. Thus far

the Methodist Publishing House has done but little independent publishing. Its presses have been kept busy chiefly with the work of the Bible and Tract Societies and the publications of the C. L. S., the Y. M. C. A. and the various missions and educational institutions of China.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Mission Press of the above was commenced in 1832 in Canton, under the supervision of Dr. Bridgman, who commenced the *Chinese Repository* at the same time.

In 1833, it passed under the control of Dr. (or, as he was then called, Mr.) S. Wells Williams.

At first wooden blocks were used, and stereotyping was done in the United States. At a later date Mr. Dyer's matrices were introduced and movable type used.

In 1858, the Press at Canton was destroyed by fire, and in 1868, another Press was erected in Peking with the sum received as an indemnity.

The Press in Peking was under the charge of Mr. P. R. Hunt till his death in 1877. He was succeeded by Mr. W. C. Noble until about the year 1888, when the work was taken over by Dr. Blodget.

In 1894, the total number of pages printed was 1,702,160. In 1894, the Press was taken in charge by Mr. J. L. Mateer, who was formerly superintendent of the American Presbyterian Mission Press, Shanghai.

In 1900, the Boxers destroyed Press, equipment and all records. In 1905, the A. B. C. F. M. started a small Press in connection with the College at Tungchou, at a cost of \$1,500 G. During 1905-6, about one million pages were printed. (See p. 273).

C. M. S. PRESS, TRINITY COLLEGE, NINGPO.

The first press in use by this Mission was brought out in 1869 by Rev. F. F. Gough. Up till 1881, it was kept in Mr. Gough's house and chiefly employed in printing small books and sheets for mission use in Roman character only.

In 1881, Mr. Gough handed over the Press to the College on his return to England, and the work has gradually increased. A second font of Roman type has been added and a font of Chinese type; an "Eagle" press has also been added.

The work done consists mainly of the College printing—text-books and educational books, etc., in Roman type; the prayer book, systematic theology, commentaries, etc., in Chinese character. (See MacGillivray's Catalogue).

ENGLISH PRESBYTERIAN MISSION PRESS, SWATOW.

Work was commenced in 1880 with a hand press and a font of type sent out as a gift from friends in England. It was set up in the boarding-school, and the school boys taught to use it.

In 1885, a fresh font of Roman type was added, and in 1893, another font was purchased. The plant of the Press includes stereotyping apparatus, book-binding outfit and two printing machines. The number of printers employed is five, in constant work. The out-turn for 1893 was 434,000 pages.

The work done is mainly in Romanized character; any work in Chinese is done from stereotypes supplied by the Methodist Episcopal Press, Foochow. Yearly output, 450,000 pages.

An illustrated *Monthly Church News* is published, the illustrations being supplied by the R. T. S., London.

Revenue is partly acquired by sale of such works as the Swatow Vocabulary, by Rev. W. Duffus, and a Swatow Index to Williams' Dictionary. Barth's Bible Stories and Pilgrim's Progress are also published in Swatow dialect, Romanized.

A Columbian press was brought out in 1881 by Dr. John Ross for the purpose of printing the New Testament in the Korean language, and is now in Monkden, Manchuria.

NATIONAL BIBLE SOCIETY OF SCOTLAND MISSION PRESS, HANKOW.

This Press was established in July, 1885, under the name of the Hankow Mission Press.

It was first situated in the native town adjoining the foreign Settlement. On January 12th, 1892, it was destroyed by fire and a loss of Tls. 1,500 incurred. It was then re-established in the British Concession at a cost of Tls. 10,000.

The Press has four main departments. (1). For Composing it possesses various fonts of Chinese type, also a limited outfit of Roman type for English printing. (2). The machine room has four large cylinder presses and a number of smaller ones, the motive power for which is derived from an oil engine. (3). The foundry possesses stereo, electro and typecasting plants; for the latter there are five fonts of matrices, representing over 30,000 characters. (4). The bookbinding department is fitted for foreign binding as well as Chinese. The employés number over one hundred persons.

The Press is principally employed in printing Scriptures for the National Bible Society of Scotland and the tracts of the Central China Religious Tract Society. During the twenty-one years of its existence it has issued 8,625,000 Testaments and Scripture Portions and 18,000,000 Christian books and tracts. Among the issues may be mentioned translations of the Scriptures in Wên-li and Kuan-hua, by the Rev. Griffith John, D.D.; Annotated Gospels, and the Acts of the Apostles with three colour illustration; Dr. W. A. P. Martin's "Christian Evidences;" such tracts as the "Gate of Virtue and Wisdom," etc.

From its inauguration the Press has been under the charge of Mr. John Archibald, to whose enterprise and energy its success has been chiefly due.

S. D. K. PRESS.

A printing press in connection with the Society for the Diffusion of Christian and General Knowledge among the Chinese was established by Rev. A. Williamson, LL.D., under the superintendence of Mr. G. McIntosh. It was in operation in Shanghai from 1885 to 1890, when Dr. Williamson died. The work chiefly done was the issue of the monthly magazines called the *Review of the Times* and the *Missionary Review*. Most of the plant was sold to the National Bible Society of Scotland in Hankow.

CANADIAN METHODIST PRESS, CHENTU.

The work was begun by the late Rev. V. C. Hart, D.D., who secured by private subscriptions in Canada the sum of about two thousand gold dollars for this purpose. He brought up in 1897 two presses and a small quantity of type, and commenced work in a small building in Kiating, where the work was carried on until the autumn of 1904. Up to the time of the Boxer outbreak in 1900 the Press had turned out about five million pages of work, but work was not commenced again until the spring of 1902.

In 1903, a splendid site was secured in Chentu, near the East parade ground, of nearly three English acres of land for Press purposes. On this property have been erected two dwellings for foreign missionaries, the manufacturing building—with a floor space aggregating ten thousand square feet—a large dormitory building for the workmen, and a book room. The total cost of land, buildings and plant has been about \$20,000.00 gold. The money for the Press buildings was raised as a special fund by the young people of Canada, and the money for the dwellings came from the regular funds of the General Board.

The output of the Press from 1902 to December 31st, 1906, has been about thirty million pages. The total output from the beginning of the work, about thirty-five million pages.

The present capacity of the Press is over twenty million pages per year. Up to very recently we have simply been printing in Chinese, but we have begun to print in English, and expect to print both in Thibetan and for the Tribesmen in the West of China.

THE CENTRAL CHINA PRESS, KIUKIANG.

This Press was begun by Rev. E. S. Little, of the Methodist Episcopal Mission, Kiukiang, in 1890. A small press was erected in Mr. Little's own study, and the first work done there. Later a building was erected and suitable machinery secured from England to the value of \$2,000; this cost, with \$200 for paper and ink, was undertaken at Mr. Little's own risk. The missionary committee in New York assumed the cost in 1892, and the whole outfit was handed over to Rev. J. J. Banbury. There is now (1896) a large building and a considerable quantity of various kinds of stock in hand and eleven men employed, and millions of pages have been printed.

The Press was closed and sold out in 1897.

OTHER PRESSES.

Rev. W. D. Rudland, of the C. I. M. at Taichow, employs three workmen, and has printed the New Testament and Psalms in the Romanized Taichow Dialect, besides a number of small books and tracts. There is another press at Wenchow.

The Church of England Mission, Peking, has a small press.

The Baptist Mission at Hsianfu got a press in 1899.

The American Methodist Episcopal Mission, Peking, have also presses in connection with their college there.

The Methodists at Hinghua have a small press, begun in 1898, cost \$2,000 Mex. Output, seven million pages.

There is a press erected in Nodoa, in the island of Hainan, in connection with the American Presbyterian Mission. Work chiefly in Hainanese Romanized Colloquial.

The Seventh-Day Adventists have a press at Shangtsaihsien, Honan, and issue a monthly paper.

Dr. J. N. Case, of Weihaiwei, also has a small press.

Mr. A. Cameron runs the "Broadcast Press" at Changsha, Hunan.

PRINTING FROM WOODEN BLOCKS.—Besides the above foreign presses an immense amount of printing is being done throughout the provinces by means of the wooden blocks which the Chinese have been using for very many centuries, and their best work is difficult to be surpassed by even foreign presses.

OTHER SOCIETIES.

(NOW DEFUNCT, ABSORBED OR WITHDRAWN).

1. Morrison Education Society (1835-1849). See Sketch, pages 646-652.
2. Society for the Diffusion of Useful Knowledge in China (1835-1840). See Sketch, p. 656.
3. Missionary Society at Lund, Sweden. Entered China, 1849. Karl Josef Fast, killed in 1850, came out to Foochow in 1849. A. Elquist (1850) seems to have been the last the Society sent out. He was with Fast when attacked and escaped to land, terribly injured. In 1851, he left for Sweden.
4. Cassel Missionary Society (Cassel in Prussia). Entered China, 1853. Carl Vogel (1850-1852) appears to have been the only missionary sent out.
5. The Chinese Evangelization Society. Entered China, 1853. J. Hudson Taylor and John Jones were the first missionaries. The present China Inland Mission soon took its place.
6. Mission Union for the Evangelization of China (in Pomerania). Entered China, 1858. H. E. Julius Vogler, first missionary.
7. Society for Promoting Female Education in the East. See Sketch, page 457.
8. French Protestant Missionary Society at Paris. Entered China, 1860. Oscar Rau and M. Bonheure came out in 1860.
9. Netherlands Missionary Society at Rotterdam. Entered China, 1827. See Sketch, page 22.
10. Netherlands Chinese Evangelization Society. Entered China, 1855. This appears to be the "Java Committee" formed as a protest against the Netherlands Society. It still works in Java, but not in China. Hendrik Z. Kloekers was the only missionary, and in 1858, he resigned and joined the Baptist Missionary Society in England. See p. 69.
11. Bible and Soul-Winning Prayer Union. *Headquarters*, Newport-on-Tay, Scotland. Founded, 1880. Miss Rhind attended the Conference of 1891 as a delegate of the Union.

MORRISON EDUCATION SOCIETY.

Proceedings relative to its formation :—

Not long after the lamented death of the Rev. R. Morrison, D.D., on the 1st August, 1834, a paper containing some suggestions for the formation of an association to be called the Morrison Education Society was circulated among the foreign residents in China. The paper was dated 26th January, 1835. On the 24th of the next month, twenty-two signatures having been obtained and the sum of \$4,860 collected, a Provisional Committee of six—

George B. Robinson (Bart.).
William Jardine.
David W. C. Olyphant.

Lancelot Dent.
J. Robert Morrison.
E. C. Bridgman.

was formed for the purpose of ascertaining the best means of carrying into effect the proposed plan of education.

If we except the pastors and teachers who visited Formosa with the Dutch about two centuries ago, Dr. Morrison was the first Protestant missionary who ever reached the Chinese Empire. Chiefly by his labours the Sacred Scriptures have been translated into the Chinese language and a foundation laid for diffusing among one-fourth of the human family that true religion which is one day to pervade the whole earth. Though his chief object was to benefit the people of China, yet the good which he has conferred on others, especially on those who speak the English language, demands of them a tribute of grateful acknowledgment, and urges them to go and do likewise. As a knowledge of the Chinese language has been of great advantage to foreigners, so an acquaintance with the English will be of equal or greater advantage to the people of the Empire. For the purpose of conveying this benefit to the Chinese and of aiding the work which Dr. Morrison commenced, it is proposed to erect in an institution, characteristic of the object to which he devoted his life, a testimonial more enduring than marble or brass, to be called the Morrison Education Society. The object of this institution shall be to establish and support schools in China, in which native youth shall be taught, in connection with their own, to read and write the English language, and through this medium to bring within their reach all the varied learning of the Western world.

The Bible, and books on Christianity, shall be read in the schools.

Already a Chinese, educated at the Anglo-Chinese College in Malacca, has been advanced to the station of governmental interpreter at Peking. And our posterity, if not ourselves, may see the

Chinese at no very distant day not only visiting Europe and America for commercial, literary and political purposes, but, having thrown away their antipathies, their superstitious and their idolatries, joining with the multitudes of Christendom in acknowledging and worshipping the true God.

From the MINUTES it appeared that \$5,977, including interest, was then in the hands of the Treasurers, and that a library of about 1,500 books on scientific, literary and other subjects had been presented to the Society; 700 were from T. R. Colledge, Esq., 600 from J. R. Reaves, Esq., the others from Messrs. Dent, Fox, Morrison, and A. S. Keating.

EXTRACTS FROM THE "CONSTITUTION."

- (1). This institution shall be designated the Morrison Education Society.
- (2). The object of this Society shall be to improve and promote education in China by schools and other means.
- (3). The business of the Society shall be managed by a Board of Trustees, five in number, resident in China, who shall be chosen by ballot at a general meeting of the Society to be held annually the last Wednesday of September.
- (4). The Trustees shall be: (1) a President, (2) a Vice-President, (3) a Treasurer, (4) a Corresponding Secretary, (5) a Recording Secretary.

EXTRACTS FROM THE BY-LAWS.

I. SCHOOLS.

- (1). Chinese youth of any age, of either sex, and in or out of China may be received under the patronage of the Society. Also schools conducted in a manner approved by the Trustees.
- (2). Whenever practicable young children, six, eight or ten years of age, will be preferred.
- (3). With the advice of the Trustees and the approbation of the parents and guardians of children, they may be sent to the Straits of Malacca, to India, Europe or America, for the purpose of completing their education.
- (4). If necessary, children may receive their whole support, board, clothing, books, tuition, etc., from the Society, but no reward or premiums will ever be given, excepting money or articles expressly designated for that purpose by the donors, unless by a special vote of the Society.

II. TEACHERS.

- (1). Tutors and masters from Europe or America or both shall be employed permanently so far as the means of the Society will allow.
- (2). Native masters of good character and acquirements may also be employed.

III. BOOKS.

- (1). The school books for teaching the children reading, writing and arithmetic, geography and other sciences, shall always be the best that can be obtained both in the English and Chinese languages.
- (2). The scholars shall be furnished with the Bible and the instruction and aids to understand it, which are usually afforded in the best schools of

Christendom; but the reception of its doctrines is not to be a test for the admission of scholars.

(3). The books belonging to the Society shall form a public library, and be styled the "Library of the Morrison Education Society."

(4). The library shall be under the immediate control of the Trustees, who shall take all suitable measures in their power to make it available to all the foreign residents and visitors, provided they do not expend for the purpose a sum greater than would be necessary to take care of the Library were it not open to the public, it being supposed that for the sake of having such a Library the foreign residents will be ready to bear a part of the expenses.

REMARKS EXPLANATORY OF THE OBJECT OF THE SOCIETY.

(1). The Trustees will obtain as speedily as practicable a tutor from the U. S. A. and will seek for one who is young, enterprising, well acquainted with the business of education and who is himself desirous of making it the great object of life.

(2). From the British and Foreign School Society they will endeavour to procure whatever aid and counsel that excellent and noble institution may be pleased to afford. It is hoped that at least one tutor from England may be early associated with a coadjutor from America.

(3). They will take measures to ascertain the actual state of education in China by inquiring how many of the whole population, male and female, are able to read and write; the age at which they commence learning, the manner in which and the length of time they are instructed, the expense of tuition, books etc.

(4). The same inquiries will be instituted respecting the Chinese who have emigrated from their country and are residents in the Indian Archipelago and elsewhere.

Further Note.—It is exceedingly desirable to procure from Europe and America some two or more young men to become the perfect masters of the science of teaching who, with the spirit and enterprise of a Pestalozzi or a Lancaster, will at once come to China, learn the language of the people, examine their books, investigate their mode of teaching, giving their whole strength to the work.

A knowledge of the work accomplished may be gathered from the following account of the examination of the school of the Morrison Education Society, 22nd, June, 1842.

According to the plan of the Society half the time in school is devoted to the study of the native language, so as to combine Chinese and English learning. The eldest boys in class could read the English New Testament easily and explain in English with fair fluency. These pupils could also read and translate with ease into the native colloquial dialect. They then analyzed each sentence, numbering the propositions in each and pointing out the several parts of these propositions as the subject, verb, attribute, etc.

A few boys at the head of the school were well versed in algebra and geometry; probably the work of these boys was equal in merit to that attempted and accomplished in the best schools of the land to-day (1842).

Letters in English, written by the pupils as exercises, are reproduced on pages 339, 340 of the *Chinese Repository*, 1842. These have high merit and show the excellent work done by the Society under the Rev. S. R. Brown at his school in Macao.

ANNUAL MEETING, 1837.—At the meeting it was reported :—
“All the books of the library, now amounting to 2,310 volumes, have been presented to the Society unsolicited.”

Mr. Colledge set the example and was followed by Mr. Reaves, both of the gentlemen bringing in large collections of books formerly belonging to the members of the Hon. East India Company's Factory.

The other donors are Messrs. Dent, Fox, Blenkin, Morrison, Moller, Innes, Keating and the Revs. Medhurst, Stevens and Bridgman.

The following remarks by Mr. Dent, the President, are worth quoting :—

“He trusted they would not be discouraged, but would imitate that worthy man whose name the Society bears and as a tribute to whose memory it was established, who devoted his whole life to efforts to benefit others and to thankless endeavours for improving the condition of the Chinese.”

THE FIRST ANNUAL MEETING of the Society was held at No. 2, American Hong, Canton, 27th September, 1837, when the Rev. E. C. Bridgman read the first report.

The year had been one of preparation rather than of operation, and the report reads with plans, proposals, hopes and aims rather than with something attempted or done. The following points were discussed :—

- (a) The selection of scholars.
- (b) The procuring of teachers.
- (c) The employment of teachers in the Society's school.

Two lads were then under the auspices of the Society. Two were learning both Chinese and English ; one, a child six years old, was studying Chinese alone. Two were in Singapore and three in Canton.

Aid had also been given to Mrs. Gützlaff's school in Macao of twenty Chinese children.

This school in Macao was commenced on 30th September, 1835, under the auspices of the Ladies' Association for the Promotion of Female Education in India and the East.

Chinese Repository, 1842, pp. 542-544, contains the report of correspondence with Sir H. Pottinger, first governor of Hongkong,

and of an interview with him on the part of a deputation appointed in the interests of the Society. John R. Morrison was at that time acting Secretary and Treasurer to Sir Henry as Superintendent of Trade.

Sir H. Pottinger took the greatest possible interest in the Society's endeavours, showed the utmost sympathy with its plans, and, as the result of the correspondence and interview, granted the site for a school on what is still called Morrison Hill, where the institution was established and maintained until the failure of Dent & Co., and the lack of funds ended the career of the Society.

As respects its plan of instruction, the Morrison Education Society declared that it provided for the supply of the very deficiency that the Chinese system of education creates. It opened to its pupils the sources of knowledge that lie in English literature. It gave them access to as much as possible of Occidental lore, thus securing to them that which gives weight and respectability to a man in his own country (through Chinese study), at the same time taking care that his mind shall be cultivated and well furnished.

Note on the founding of the Society (*Chinese Repository*, June, 1835):—

Not long after the death of the late Ven. Dr. Morrison, suggestions relative to the formation of an institution to be called the Morrison Education Society were circulated in Canton and Macao; between twenty and thirty signatures were immediately obtained and a subscription of about \$5,000 collected. With a view to promote the object in question by increasing the subscriptions and making inquiries as to the best method of carrying into effect the proposed plan of education, a Provisional Committee was formed, who engaged to act until a general meeting of the subscribers shall be convened to form a Board of Trustees.

Dr. T. R. Colledge wrote to Rev. E. C. Bridgman concerning the disposal of books formerly owned by members of the British Factory, i.e., the East India Co. On the dissolution of the Company it was proposed to give the whole collection to the Morrison Education Society; this arrangement did not, however, meet with the concurrence of all the proprietors, and a division of the books was determined on. Dr. Colledge complains that the injudicious method of dividing the works, allotted to him volumes of little value. Such as they are he gives them to the institution.

1842.—Sir Henry Pottinger, the first Governor of Hongkong, gave in 1842 a grant of crown land in the new colony to the Morrison Education Society. This was one of the few exceptions to Sir Henry's strict prohibition against grants of crown land to general applicants.

1842.—The Morrison Education Society of Canton and Macao, which for years had supported various mission schools in the Straits and in China by money grants, in 1841, started at Macao a training school under Rev. and Mrs. S. R. Brown. Mr. Brown was a graduate of Yale College, and had served for three or four years as professor in the Institution for the Deaf and Dumb in New York. In 1847, they went to America with their two children and three of their Chinese pupils, one of whom graduated at Yale. In 1859, his health was so far recovered that he came out again to China, and sailed with Dr. and Mrs. Hepburn to Japan, where he laboured for some years. W. E. Griffis has lately (1902) issued his life under the title "A Maker of the New Orient." He revisited China in 1878, when some of his old pupils welcomed him with great honour.

Rev. and Mrs. Brown now arranged to remove the establishment to Hongkong and commenced (October, 1842) building a large house, the gift of Mr. Lancelot Dent, on what is still known as Morrison Hill, overlooking on one side the Happy Valley recreation ground and on the other the Naval Hospital. The site was granted by Sir Henry Pottinger on 22nd February, 1842, and he consented 5th April, 1842, to become the patron of the institution.

1843.—Mr. Brown was a member of the Conference of 1843 at Hongkong, called to consult regarding Bible translations. On 18th November, 1843, the Morrison Education Society's School on Morrison Hill was opened. (And during the same month Dr. Legge, of the London Missionary Society, transferred to Hongkong the Society's Malacca College, opening the same in this colony as a preparatory school and a seminary for the training of Chinese ministers. In autumn 1844, this latter institution, transferred from Malacca, was located on the L. M. S. premises in Aberdeen and Staunton Streets, and became known as the Anglo-Chinese College (英華書院), by which name the London Mission is still known in Hongkong). In 1845, there were thirty pupils.

1846.—In 1846, an assistant to Mr. Brown was engaged in the person of William Allen Macy (born U. S. 1825). Mr. Brown left on account of health the next year, but Mr. Macy carried on the school till its close in 1849. He afterwards went to the U. S. in 1850, was ordained and came out under the A. B. C. F. M. in 1854. In 1858, he removed to Shanghai, where he died 1859, and was buried in Shanghai cemetery. The Lists of Surnames and Radicals with Index of Characters in William's Dictionary (pp. 729-842) is by Mr. Macy.

The school did a good work in its education of half a score of men, who filled high places in their country's service. One boy went through a medical course in Edinburgh and returned to Canton, where he practised till his death in 1878.

1849.—Some of the scholars of the Morrison Institution
. . . . "gained an unenviable notoriety in Police court cases" (Eitel, *History of Hongkong*). Eitel adds: "The public drew the inference that in the case of Chinese youths an English education, even when conducted on a religious basis, fails to effect any moral reform and tends to draw out the vicious elements inherent in the Chinese character." The mercantile community which had hitherto munificently supported missionary institutions, commenced about this time to withdraw their sympathies.

The Morrison Education Society's school on Morrison Hill had to be closed in the spring of 1849 for want of public support.

1859.—After some ineffectual attempts on the part of Dr. Legge to revive a general interest in sinological studies, the Hongkong Branch of the Royal Asiatic Society fell into a moribund condition. Its affairs were wound up and its valuable library embodied in that of the "equally moribund" (Eitel) Morrison Education Society. Both libraries were stored in the London Mission Printing Office.

1859-1861.—The Morrison Education Society continued to exist for a few years longer in the form of a committee administering for purposes of religious education the funds of \$13,000 still in hand. Dr. Legge made a last but futile attempt to extend the scope of the Society by appealing to the public, December 27th, 1861, for additional subscriptions.

1869.—The Morrison Education Society was deprived of its funds by the failure of Dent & Co., and handed over its library, together with the famous painting by Chinery representing Dr. Morrison and a bust of the Hon. J. R. Morrison to the City Hall, Hongkong, as a free gift for the use of the public, March 30th, 1869.



MEDICAL MISSIONARY SOCIETY IN CHINA.

The Medical Missionary Society in China was organized in the rooms of the General Chambers of Commerce in Canton at a public meeting called by Dr. T. R. Colledge, Dr. Peter Parker, and Rev. E. C. Bridgman—February 21st, 1838—the first Medical Missionary Society in existence.

Its objects were two: "The alleviation of human suffering, and the extension of Christianity." Peter Parker, the first medical missionary to the Empire, opened its first Medical Missionary Hospital (now the Canton Hospital) in 1835, presided over it twenty years and left 53,062 names upon its records. In 1855, it passed into the hands of Dr. J. G. Kerr, of the A. P. M., who held the position for forty-four years. A year later it was closed, because of war between China and England. Its premises were burned, but in 1858, it was reopened in a better location. A vaccine department was soon established, which proved of incalculable benefit to the Chinese. In 1865, the London Missionary Hospital became a branch of the Society, but was closed in 1870. A notable event of this year was the organization of the first class of young men for the study of Western medicine. The outcome of this has given more than 150 physicians to China. Text-books were needed and translation began, which has resulted in twenty standard works embracing forty-two volumes becoming converted into a Chinese medical library. In 1879, two women were received into the class. These two were the *first Chinese lady physicians* to begin the practice of Western medicine in the Empire. Within twenty years there have been fourteen graduates.

In 1866, the Society purchased ground upon which the Hospital now stands. One building was erected, which housed both physician and patients. Through the generous gifts of the community, a chapel and other buildings were added, and in 1869, a residence for the surgeon. In 1885, the name of the first lady physician, Dr. Mary W. Niles, was added to the staff. Her faithful self-sacrificing services during the fourteen years she presided over the women's department added greatly to its efficiency.

The Jubilee Anniversary of this originator of medical missions was celebrated December 31st (1885) with appropriate exercises, which were participated in by hosts of friends, both foreign and Chinese. As they listened to its record of half a century's work

done they could but rejoice in the fruit of their labors. Nor was this all; from its funds yearly grants had been made to nearly thirty dispensaries under the care of missionaries, which but for this help would not have been in existence. During its history war had twice closed its doors, once its premises were burned, later it lost all its funds through the failure of Oliphant & Co., and in 1884 it narrowly escaped destruction through mob violence. Dr. J. C. Thomson, then in charge, by his bravery and courage, saved it. Dr. J. M. Swan in 1887 became one of the physicians. He has made improvements in buildings and grounds. Under his supervision the Preston Memorial Chapel, situated on the ground, has been enlarged and a medical college building erected. For short periods Dr. J. C. Thomson, Dr. F. Carrow, Dr. S. P. Reed, Dr. Mary Fulton and Dr. Ruth C. Bliss have been associated with the work. Chinese physicians, both men and women, have rendered valuable service. At present Dr. J. M. Swan, Dr. P. J. Todd, and Dr. A. Andersson compose the medical staff.

EVANGELISTIC WORK.—The Hospital was opened under the auspices of the American Board. Since 1854, its physicians have been sent out and supported by the American Presbyterian Board, and the religious work has been under their management also. Morning prayers with daily explanation of Scripture, Bible workers in the wards, a school for women and girls, and as opportunity offers, for boys, Bible classes, Sabbath school, evening preaching services, distribution of religious books,—these are the means used to give the patients the Gospel. Hundreds if not thousands have thus become Christians, and thousands upon thousands more have been taught the plan of salvation. What has been the result in souls saved eternity alone can reveal.

Seventy-one years ago this Hospital was opened with one patient and an empty treasury.

To-day its approximate list of

Out-patients numbers	...	...	...	...	...	1,082,126
In-patients (since 1859)	...	...	...	...	...	54,931
Surgical operations (not less than 2,000 stone)	...	...	...	...	...	64,319
Contributions, Foreign	...	...	...	...	...	\$ 67,577 87
„ Chinese	...	...	...	...	...	\$ 35,063 00
Property (present valuation)	...	...	...	...	...	\$ 155,000.00

Among its friends and supporters we find the names of Drs. Lockhart, Hobson, S. Wells Williams, John Chalmers, with others of like distinction.

Consuls and merchants, missionaries and withal able and benevolent Chinese have worked hand in hand for the welfare of this, the oldest missionary hospital in the world.

Its work has brought foreigners and Chinese into touch, paved the way for practice of Western medicine among this people, saved thousands of lives, and brought through its teachings multitudes into Christ's Kingdom.

Was it strange that Dr. Thos. R. Colledge on his dying bed, when referring to his part in forming this Society, should exclaim :—

“The one good thing of my life.”



SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE IN CHINA.

Canton, January 7th, 1835.—At a special meeting of the committee held this day it was resolved that the following proceedings relative to the formation of a society for the diffusion of useful knowledge in China be adopted for publication and be printed at the office of the *Chinese Repository*.

(Signed) J. R. MORRISON,*

Secretary.

EXTRACTS FROM REGULATIONS.

(1). This Association, formed for the purpose of extending to the Chinese such knowledge as is calculated to improve their intellectual and moral condition is designated, the Society for the Diffusion of Useful Knowledge in China.

(2). The object of the Society is by all means in its power to prepare and publish in a cheap form plain and easy treatises in the Chinese language on such branches of useful knowledge as are suited to the existing state and condition of the Chinese Empire.

(3). Members of the Society shall be either resident, corresponding or honorary.

(4). The resident members shall include native and foreign gentlemen in China. Those who, approving of the regulations, express their desire to become members and to aid in promoting the objects of the Society previous to 31st December, 1834, shall be considered original members. And after that date every individual wishing to co-operate in the grand object of the Society and conforming to its regulations may, upon addressing the Secretary and being approved by a majority of the Committee, be constituted a member of the Society.

(5). Individuals not residents in China, who from their knowledge of the language may be supposed able and willing to forward the objects of the Society by original works or translations, may be elected *corresponding* members. And any individuals unacquainted with the Chinese language, who may be willing to aid the Society by their influence or otherwise, may be elected honorary members. Both corresponding and honorary members shall be elected in the same way as resident members.

(6). Every member not a corresponding or honorary member shall pay an annual subscription of not less than ten dollars. The Society will also thankfully receive any donations. The Society shall print an annual report of its proceedings and each member shall be entitled to one copy of it.

(7). Every donor of \$25 shall be entitled to a copy of the annual report of the Society and to a set of its publications for one year.

(8). Individuals resident in other countries, who are friendly to the objects of the Society, shall be invited to form auxiliary associations in aid of its funds. Such associations forwarding to the amount of \$50 (fifty) annually, shall be entitled to ten copies of the annual reports and a copy of each of the Society's publications.

* Robt. Morrison's Son.

(9). The business of the Society shall be conducted by a Committee consisting of a president, three other members, a treasurer and three secretaries (two Chinese and one English), who shall be chosen annually out of the resident members at a general meeting. Vacancies occurring in the course of the year shall, when necessary, be filled up by direction of the Committee; three members of the Committee shall constitute a quorum.

(10). It shall be the duty of the Chinese Secretaries to examine all works offered to the Society for publication and to report respecting them to the Committee. Also when approved by the Committee to superintend their publication, sale and circulation.

(11). It shall be the duty of the English Secretary to keep a record of the proceedings of the Society and of the Committee, and either alone, or with the assistance of any members who may be appointed by the Committee to conduct the correspondence.

(12). It shall further be the duty of the Chinese Secretaries to propose works, and the Committee shall take measures for procuring those works of which it approves.

(13). The Committee shall have the power, when necessary, of purchasing for publication manuscripts of which it has previously approved; also of holding out rewards for the best treatises on any specified subjects.

EXTRACTS FROM MINUTES of the two meetings of foreign residents in Canton :—

At a public meeting convened by circular and held at the hotel at 186 Imperial Hong, on 29th November, 1834, Mr. Olyphant was called to the chair and Mr. Slade was appointed Secretary to the meeting.

The proposal for the formation of a Society for the Diffusion of Useful Knowledge in China having been introduced by the Rev. Charles Gützlaff and remarked upon by himself and other members of the meeting, it was agreed :—

That the meeting accept of the proposition for the formation of a Society for the Diffusion of Useful Knowledge in China.

The following gentlemen were then chosen as a Committee for conducting the business of the Society :—

JAMES MATHESON, Esq.,	<i>President.</i>
D. W. C. OLYPHANT, Esq.,	<i>Treasurer.</i>
W. S. WETMORE, Esq.	
JAMES INNES, Esq.	
THOMAS FOX, Esq.	
Rev. E. C. BRIDGMAN,	} <i>Chinese Secretaries.</i>
Rev. CHARLES GÜTZLAFF	

That the meeting invite the co-operation of the community of Canton and Macao in forwarding the objects of the Society and also of such Chinese as may be supposed favourable to it; and that this meeting also look to being brought into correspondence with similar Societies established in other parts of the world.

That a copy of the proceedings of the Society, as now formed, be published and a copy forwarded to the Right Honourable Lord Brougham, Chairman of the Society for the Diffusion of Useful Knowledge in England.

The meeting being made acquainted with the fact that an association of gentlemen had recently been formed in the city of New York to aid in the diffusion of knowledge in China, it was carried unanimously :—

That a copy of the proceedings of the Society be also sent to the president of that association.

GÜTZLAFF'S NOTES on the objects of the Society. Extracts from the Records :—

The prime object of this Association will be to publish such books as may enlighten the minds of the Chinese and communicate to them the arts and sciences of the West. Such measures must be taken as will insure a ready circulation not solely in Canton but throughout the Empire. There are two booksellers in the city (Canton) who offer their services in sending the books to their correspondents in the principal cities of the Empire, provided the books interest the general reader.

A small attempt with the *Chinese Magazine* has answered the end ; but the matter is still difficult at the commencement, though when once fairly arranged, it promises the greatest results The writer (Gützlaff) has seen the most sanguine hopes far exceeded and can bear ample testimony to the eagerness with which foreign publications, of which an enormous number have been circulated, are hailed by the people and universally perused.

The writer (Gützlaff) submits to the Committee whether they will encourage the publication of a General History and Geography, the latter accompanied by an Atlas. He requests them at the same time to point out a series of publications which they think the best adapted for the promotion of that object, and he pledges himself to aid whatever is in his power in their composition.

To enhance the value of our works it is very desirable to make the Chinese pay. At the first outset our publications will give small returns, but whenever curiosity is awakened, the expenses of the association will decrease. This Society may gradually embrace many other objects equally tending to the diffusion of useful knowledge.

SUBSEQUENT HISTORY.—The records show that at subsequent annual meetings down to 1838, most of the time was occupied in setting forth the opportunities and openings, occasions and facilities for work, rather than with reports of “something attempted, something done.”

The following works were, however, placed upon the Society's list, and were either published under its auspices or taken over after publication :—

Thom's Fables of Æsop (translated.)
 View of Universal History.
 Description of the United States of America.
 History of the Jews.
 Introduction to Universal Geography.
 Treatise on the Being of a God.
 Chinese Magazine.

This was continued, and four half yearly volumes, in addition to the two published by Mr. Gützlaff in 1833-1834, were completed by the close of 1838.

Two new works were commenced in 1838: Notices of the Indian Archipelago, and a Chrestomathy of the Canton Dialect of the Chinese Language, by Mr. Bridgman, designed to serve the double purpose of facilitating to the European the acquirement of the means of personal intercourse with the Chinese, and of diffusing among the latter a knowledge of the English language. This was the last work patronized by the Society for the Diffusion of Useful Knowledge in China which, before the work in its entirety was issued (Macao, 1841), had ceased to exist.

19TH OCTOBER, 1835.—At that time three works were in preparation for the press :—

- 1st. A General History of the World.
- 2nd. A Universal Geography.
- 3rd. A Map of the World.

They had then been several months in hand and were to be carried forward and completed with convenient despatch. They are designed to be introductory works, presenting the great outlines of what will remain to be filled up. The History was to be comprised in three volumes, the Geography in one ; the map is on a large scale, about eight feet by four, and presenting at one view all the kingdoms and nations of the earth. The Committee expect these three works will be published in the course of the coming year.

The Committee was further desirous that a standard be fixed to which its works should conform. Terms should be discountenanced and discontinued, which are calculated to perpetuate bad feelings, *i.e.*, red-haired devils—English Flowery flag devils—Americans. Story-telling devils—preachers of the Gospel. Nor when speaking of the Chinese or aught that belongs to them will any but the most correct and respectful language be employed. The expediency of procuring metallic types for printing had engaged the attention of the Committees. Mr. Dyer (the Rev.) was then preparing in Penang, at a moderate expense, metallic type, perfect and complete, equalling if not surpassing the best specimen of Chinese workmanship.

FIRST REPORT of the Society for Diffusion of Useful Knowledge in China and Minutes of Annual Meeting, held in Canton, 19th October, 1835 :—

EXTRACTS.

It is gratifying to see before the world in the public proceedings of the Society clear proof that foreigners who come to this country have other objects in view than mere selfish gains. The Diffusion of Useful Knowledge Society is admirably adapted to convince the Chinese that foreigners are their friends, not their enemies.

At the first annual meeting the number of members on the record of the Society was forty-seven. Of these eight are honorary, ten corresponding and twenty-nine are resident members. Friends abroad are expected to cordially co-operate with the resident members of the Society to promote the extension of useful knowledge among those who speak the Chinese language.

At this time—1835—the Committee has not sent forth to the Chinese a single publication, but having surveyed the ground before them, they see occasion for a great many very arduous labours, and they cherish the hope that the time may not be very distant when encouraged and countenanced by the most liberal of this country, the Society will be enabled to send forth its standard and periodical publications freely through all the provinces of the empire and to all who speak the same language in the surrounding countries.

The Society took early measures to propose a Chinese nomenclature, conforming to the Mandarin dialect, but embracing as far as possible names already in use.



BRIEF SKETCHES OF MISSIONARIES.

(SUPPLEMENTARY.)

WILLIAM LOCKHART, F.R.C.S. (L. M. S.)—One of the two pioneer medical missionaries to China was born at Liverpool on October 3rd, 1811. His first appointment was to Canton, where he landed in 1838. The Rev. Peter Parker had already opened a hospital for the treatment of ophthalmia in that city as early as 1835. In 1839, Dr. Lockhart took charge of the Macao hospital. Thence he moved to Batavia. In 1840, he opened medical work at Tinghae, in the Chusan Islands. Dr. Lockhart accompanied Dr. Medhurst when work was opened at Shanghai in 1843, and founded the Shantung Road Hospital. Mission work in Peking was begun under his direction and a hospital founded in 1861. He retired from service in China in 1867 and settled in England. Died April 29th, 1896. His widow still survives, and lives at Blackheath, England. Published :

The Medical Missionary in China. London, 1861.

Reports of Medical Work in Shanghai and Peking.

Various Translations of Chinese Medical Works.

BENJAMIN HOBSON, M.D. (L. M. S.)—Born at Welford, Northamptonshire, in 1816. Appointed medical missionary to Canton. Arrived 1839. Carried on medical work at Macao until 1843, when he removed to Hongkong and took charge of the L. M. S. hospital there. In 1848, he settled in Canton and resided there till the outbreak of war in 1856. Appointed to the Shanghai hospital in 1857. Retired 1859. Dr. Hobson married in 1847 a daughter of Dr. Morrison. He died in England in 1873. He published treatises in Chinese upon Anatomy, Surgery, Medicine, Midwifery, and Natural Philosophy.

JOSEPH EDKINS, B.A., D.D. (L. M. S.)—Born in Gloucestershire in 1823. Educated at London University and Coward Congregational College. Appointed to Shanghai; arrived in 1848. Engaged in evangelistic work. Itinerated in Shantung. In 1861, opened Tientsin for the L. M. S., and in 1863, occupied Peking. The University of Edinburgh conferred on him the degree of D.D. in 1875 in recognition of his contributions to Oriental research. Retired from the Peking Mission in 1880 and accepted the post of translator to the Imperial Customs Service of China. An extraordinary gift for languages and a profound knowledge of Chinese literature made him one of the leading sinologues of his day. Took a large share in Bible translation and revisions and published many works in Chinese. Died in Shanghai in 1905, after fifty-seven years in China. Published :

The Religious Condition of the Chinese. London, 1859.
 China's Place in Philology. London, 1871.
 Religion in China. London, 1878.
 Chinese Buddhism. London 1880.
 The Early Spread of Religious Ideas. London, 1894.
 Works on the Chinese Language.
 Works on Philology, History, and Literature, etc., etc.

JOHN CHALMERS, M.A., D.D. (L. M. S.).—Born in Scotland in 1825. Educated at Aberdeen University and Cheshunt Congregational College. Appointed to Hongkong; arrived 1852. Made superintendent of the L. M. S. Press. Succeeded Dr. Legge in charge of the Hongkong Mission. Spent some years in Canton. Received the degree of D.D. from the University of Aberdeen in 1878. Published a translation of the Bible in Wên-li. A member of the Bible Revision Committee. Died in 1900. Published:

The Origin of the Chinese. London, 1865.
 The Speculations of the "Old Philosopher." London, 1868.
 The Structure of Chinese Characters, 1877.
 Chinese Dictionaries, etc., etc.

W. C. MILNE, M.A. (L. M. S.),—son of Dr. Milne, the colleague of Morrison. Born at sea in 1815. Studied at Aberdeen University and Homerton Congregational College. Appointed to Canton; arrived in 1839. Assisted in the work of the Morrison Education Society at Macao. In 1842, settled in the Chusan Islands at Tinghae. Removed to Ningpo to open Mission there in the same year. In 1843, disguised as a Chinese, travelled overland from Ningpo to Canton. Joined the Committee of "Delegates" for Bible Revision in Shanghai in 1848 and remained there until the completion of the work in 1852. Resigned his connection with the L. M. S. in 1854 and accepted an appointment as Interpreter to the British Government in China, where he died in 1864. Published:—

"Life In China." London 1857.

JOHN STRONACH (L. M. S.).—Born at Edinburgh in 1815. Studied at Edinburgh University and Glasgow Theological Academy. Appointed to Malacca; arrived in 1838. In 1843, appointed to Amoy, where he opened missionary work in the following year. In 1847, joined the "Delegates" Committee in Shanghai for Bible Revision. Returned to Amoy in 1853 and continued work there until 1878, when he retired. Died in Philadelphia in 1888.

JAMES LEGGE, M.A., D.D., LL.D. (L. M. S.).—Born in 1814 at Huntly, Scotland. Educated at Aberdeen University and High-

bury Congregational College. Appointed to Malacca ; arrived in 1839. Removed to Hongkong in 1843 and given charge of the Anglo-Chinese Theological Seminary. Received the diploma of D.D. from the University of New York in the same year. The first volume of his world-famous work, "The Translation of the Chinese Classics," was issued in 1861, and thereafter his life was given to the completion of this task. He was for some years the Pastor of Union Church, Hongkong. In 1870, he received the honorary degree of LL.D. from his own University of Aberdeen. The University of Oxford appointed him to the Chair of Chinese Studies in 1876 and made him an M.A. of that University. This professorship he held until his death in 1898. Published :—

The Chinese Classics. London. 7 volumes.
 The Liki, The Yih-king, Texts of Taoism.
 (Sacred Books of the East series). London.
 The Religions of China. London.
 Confucianism, etc., London.

ALEXANDER WYLIE (L. M. S.).—Born in London in 1815. Educated in Scotland and in London. Commenced the study of the Chinese language without a tutor by the aid of Premare's "Notitia Linguæ Sinicæ" and taught himself Latin in order to be able to make use of this work. Appointed as superintendent of L. M. S. Mission Press, Shanghai. Arrived in 1847. In 1861, became the agent of the British and Foreign Bible Society in China. A remarkable linguist and a voluminous writer. He acquired the French, Russian, German, Manchu and Mongol languages while in charge of the Press, and published numerous works of great value in both English and Chinese. Died at Hampstead, England, in 1887. Published :—

The Shanghai Serial.
 Articles on Chinese Religion, Literature and Science.
 Memorials of Protestant Missionaries.
 Notes on Chinese Literature.
 Translations from the Tien Han-shu.
 Essays published under title "Chinese Researches," etc.

WILLIAM MUIRHEAD, D.D. (L. M. S.).—Born at Leith, Scotland, in 1822. Educated at Edinburgh University and Cheshunt Congregational College. Arrived at Shanghai in 1847. Noted for the wide extent and length of his evangelistic labours. In 1866, in company with Dr. Edkins, made a tour into Mongolia. Acted for some years as Pastor of the Shanghai Union Church. In 1884, the University of Edinburgh conferred on him the degree of D.D. Engaged in educational work and translated the first considerable work on geography

published in Chinese. This work was afterwards adopted by the Japanese government. Was also the author of many theological works in Chinese and a member of the Bible Revision Committee. Was prominent in work for the North China famines. Died in Shanghai, after fifty-three years of service, in 1900. Published :—

China and the Gospel. London, 1870.

DAVID COLLIE.—Studied under Dr. Bogue at Gosport; reached Malacca in 1822; made Professor of Chinese and Librarian in the L. M. S. Anglo-Chinese College; in 1827, made Principal. Died in 1828. Nine works in Chinese, *e.g.*, Commentary on Philippians, Evidences of Christianity, English, four Books, trans. and notes. Malacca, 1828.

SAMUEL KIDD (L. M. S.).—Studied under Dr. Bogue at Gosport. First lesson in Chinese from Dr. Morrison. Reached Malacca in 1824. On the death of Mr. Collie in 1828, made Principal of the Anglo-Chinese College; on the 5th April, 1828, baptized Tsze Hea, first-fruit of the College; compelled by ill-health to return to England; made Professor of Chinese in University College, London; died in 1843. Six works in Chinese, *e.g.*, translation of second part of Boston's Four-fold State (the Fallen State of Man). In 1829, began a newspaper, *Universal Gazette*, printed with movable type. Six works in English, *e.g.*, China, pp. 403, London, 1841. Critical Notices of Dr. Morrison's Literary Labours, pp. 87, inserted at end of Dr. Morrison's Memoirs by his widow.

JACOB TOMLIN, B.A. (L. M. S.).—Fellow of St. John's College, Cambridge, England, reached Malacca in 1827; went to Singapore and Batavia; visited Bangkok with Dr. Gützlaff; succeeded Mr. Kidd as Principal of Anglo-Chinese College; abolished the monthly stipend allowed to the students; in 1834, began a seminary on a new principle, "The Benevolent Institution, or Christian School for all Nations," English, Malay, Portuguese and Chinese branches. In 1854, published anonymously, London, "Shin v. Shang-te" on the "term" controversy, in favor of Shin.

SAMUEL DYER (L. M. S.).—Studied in Hoxton Academy; went to Penang; he bestowed much time on the invention and perfecting of Chinese metal type; he succeeded in the partial formation of two fonts, "which have never been excelled for accuracy and beauty" (Wylie); went to Malacca in 1835, and specially took charge of the printing-office and type-founding; went to Hongkong, August,

1843 to attend General Conference of Missionaries, who met to consult about the translation of the Bible; was chosen Secretary of Conference; died at Macao, 21st October; buried beside Dr. Morrison, daughter married to Rev. Hudson Taylor, founder of the C. I. M. Cf. "Memoir of Rev. Samuel Dyer." London, 1846.

MICHAEL SIMPSON CULBERTSON (A. P. M.).—Born in Penn., U. S., in 1819; died in 1862. Graduate of Military Academy, West Point. Active service in 1840-41 on Canadian border. Graduated from Princeton, N. J., in 1843. At Ningpo in 1845-51; at Shanghai, 1851-62. Translated Scriptures with Dr. Bridgman. Buried in Shanghai cemetery.

JAMES GILMOUR (L. M. S.).—Born in Glasgow in 1843; died in 1891. Sailed for China in 1870. M.A. of Glasgow and graduate of Cheshunt College. Much of his life was spent among the agricultural Mongols. Stallybrass and Swan had left a Buriat-Mongol translation of the Bible. He lived among the nomads as no one had ever done. His book, "Among the Mongols," won him fame as a writer. In later years he changed his base from Kalgan to Ch'aoyang, which after his death was transferred to a neighboring mission. Cf. "James Gilmour of Mongolia." R. Lovett, M.A. London, 1892.

JOHN G. KERR, M.D. (A. P. M.).—Born in Ohio, U. S., in 1828; died at Canton in 1901. Appointed a medical missionary to China in 1853; remained on the field until 1876, when he came home to educate his children; returned to Canton in 1878; whole service of over forty-four years. Works: Twelve works of 32 volumes in Chinese on medicine and surgery. Founded the Refuge for the Insane, the first of the kind in China.

J. KENNETH MACKENZIE, M.D. (L. M. S.).—A medical missionary at Hankow till 1878, when he was transferred to Tientsin. Great prominence owing to his work for the late Li Hung-chang; man of great spiritual power. Died in 1888. See *Life* by Mrs. T. Bryson.

WALTER HENRY MEDHURST (L.M.S.).—Born at London, England, in 1796; educated at St. Paul's School; learned the trade of a printer. In 1816, went to Malacca. Ordained there in 1819. Stayed eight years in Batavia, and came to Shanghai in 1843, where he remained till his return to England in 1856. The L. M. S. Press was, during Mr. Medhurst's time, removed to Shanghai. In

1847, the Delegates' version was begun, but after finishing the New Testament Messrs. Medhurst, Milne, and Stronach withdrew and went on with the Old Testament, which was finished in 1853. A remarkable linguist, he was proficient in Malay, Chinese (the Mandarin, Fokien, and Shanghai dialects), Japanese, Javanese and other Eastern languages, besides Dutch and French, in all of which he wrote. Wylie gives fifty-nine works in Chinese, six in Malay and twenty-seven in English. No Life of this remarkable man has ever been written in English; he was the author of "China: its State and Prospects."

WILLIAM MILNE (L. M. S.).—Born in Scotland in 1785; died in 1822. First colleague of Morrison. Besides the Malacca College work he aided Morrison in Bible translation, issued a Commentary on Ephesians, and other works. Died at the early age of thirty-seven, after only ten years in the work. But the "Two Friends" (兩友相論) still lives, the most popular tract in China.

A Brief Comparison of some Statistics of the Three Missionary Conferences in China—1877, 1890, 1907.

These statistics are in general those for the year preceding the Conference. The method of tabulating the statistics for the present Conference differs from the others, in that there are no *estimates*. When, as not infrequently happened, no report was received the result was a blank. The complete table will show how often this occurred.

Number of Societies working in China: In 1876, 29; 1889, 41; 1906, 82.

NOTE.—By counting in detached bodies of workers now reckoned as "Independent" the present total would be 91. The figures show that within the last seventeen years the number of organizations has doubled.

In the number of foreign workers the increase is still more marked.

1876. Men and wives, 344; single men, 66; single women, 63. Total, 473.

1889. Men, 589; wives, 391; single women, 316. Total 1,296.

1906. (Complete to December 31st). Men, 1,604; wives, 1,148, single women, 1,081. Total, 3,833.

The development in the number of stations (with foreign missionary resident) and sub-stations (in care of Chinese) was similar.

1876. Stations, 91; sub-stations, 511.

1906. Stations, 632; sub-stations, 5,102.

The increase of *ordained* preachers falls perceptibly behind that of other church workers.

1876. Ordained preachers, 73; unordained, 511; Bible-women, 90.

1889. „ „ 211; „ 1,266; „ „ 180.

1906. „ „ 345; „ 5,722; „ „ 894.

Progress in *Education* is strongly marked.

1876. Boys' day-schools, 177; pupils, 2,991.

„ boarding-schools, 30; „ 611

Girls' „ 82; „ 1,307. Total, 4,909.

1889. Pupils in all schools, 16,836.

1906. Boys' day and primary schools, 2,196; pupils, 35,378; girls, 7,168. Total, 42,546.

Intermediate, high schools, and colleges, 389. Male pupils, 12,376; female, 2,761. Total, 15,137. Total in all schools, 57,683.

Church expansion is in a larger ratio.

1876. No. of churches, 312 ; communicants, 13,035.

1889. ,, ,, 522 ; ,, 37,287.

1906. Baptized Christians, 178,251 ; catechumens, 78,528. Total, 256,779.

Contributions by native Chinese (Silver Dollars) : 1876, \$9,271.92 ; 1889, \$36,884.54 ; 1906, \$301,263.

The foregoing are very incomplete, and serve merely as an indication of the vigorous growth and intense vitality of the churches in China.

A. H. S.



NOTE TO STATISTICAL APPENDIX.

The accompanying Tables of Statistics, though far from reaching an ideal of comprehensiveness are, nevertheless, believed to be more complete than any published heretofore and should also be more correct. The aim of the compiler has been to tabulate in such form as to minimize as much as possible the number of blanks, incomplete returns and approximate figures. Completeness rather than elaboration has been kept in view. It would have been easy to have increased the number of headings under the various divisions of work, but this could only have been done at the expense of definiteness. Care has been taken to avoid any exaggeration, and in those instances where approximate figures are given the estimate has been based on an average lower than that gained from similar returns of other missionary societies. In making use of the total figures relating to the numbers of baptized church members it should be borne in mind that in returns the numbers given include some baptized children, and to attempt separation was impossible, the necessary data not being given. The number of catechumens and consequently the figures for the total Christian community, is very incomplete, through the fact that some large societies make no returns under the head of Inquirers. No attempt has been made to estimate the returns attaching to the work done by independent and unconnected missionaries, the basis for such a return being too slight to be satisfactory. Similarly the figures for medical work, although they have been entered where available, are too incomplete to justify the total under that division being made use of. The fact too that some important societies omit the returns of Contributions by the native Church makes the total given under that head considerably less than the actual amount contributed.

This is the second attempt that the compiler has made in recent years to gather statistical returns for Protestant missionary work in China, and the experience therein gained has convinced him that no complete satisfaction is to be obtained in such an enterprise, until the several Mission Boards at work in the Empire come to an understanding concerning the form in which statistics for publication in their Annual Reports shall be gathered from their agents on the field. The fact that some of the largest societies at work in China do not publish returns for medical work, and that in some instances one society will give differing schedules of returns from centres in the field, shows the need that is existent for such an agreement. When the progress of the Federation idea has brought the various societies at work in China into closer relationship, it may be possible to secure the needed information on the field itself. At present such attempts are bound to fail through lack of response.

W. N. B.

London Mission, Shanghai.

APPENDIX.

1905. Analysis of Statistical Returns. Table A.

* SOCIETIES ENGAGED IN EVANGELISTIC WORK.	Number of Societies	FOREIGN MISSIONARIES.				CHINESE WORKERS.						EDUCATION.				Baptized Christian Community.	Contributions by Native Church.	Average of Contrib- ution per Head.
		Men.	Women.	Wives.	Total.	Ordained.	Unordained.	Bible- women.	Hospital Assistants.	School Teachers.	Total.	No. of Day- schools.	No. of Scholars.	No. of Schools other than Day-schools.	No. of Students.			
British and Colonial...	...	21,748	548	507	18,033	114	2,671	409	163	1,336	4,693	1,042	19,538	163	4,353	94,377	\$147,591†	\$1.98
American	31,526	357	421	13,042	223	2,644	461	199	1,020	4,547	966	19,884	187	8,130	65,326	\$141,953†	\$2.17
Continental (excluding the Asso- ciate Missions of the China Inland Mission)	8111	23	73	207	8	407	17	4	219	655	184	3030	35	1439	18,548	\$11,719†	\$0.63

* Independent and unconnected workers not included.

† Returns incomplete.

1905, Analysis of Statistical Returns. Table B.

METHOD OF CHURCH GOVERNMENT.	No. of Societies.	FOREIGN MISSIONARIES.				CHINESE WORKERS.							EDUCATION.				Baptized Christian Community.
		Men.	Women.	Wives.	Total.	Number of Stations.	Ordained.	Unordained.	Bible-women.	Hospital Assistants.	School Teachers.	Total.	Number of Day-schools.	Pupils.	No. of other Schools.	Students.	
Congregational (Baptists, Congregationalists, Friends,) ...	9	239	126	198	563	1,272	56	990	192	98	637	1,973	544	11,527	79	3,443	40,724
Episcopalian ...	3	155	138	100	393	378	55	491	136	43	599	1,324	438	8,482	51	1,316	22,055
Methodist ...	7	163	109	136	408	1,025	135	*1,584	224	83	582	2,608	391	9,400	71	4,174	27,546
Presbyterian ...	11	242	155	169	566	1,100	67	1,158	153	120	274	1,772	452	6,665	68	3,051	52,258
Interdenominational, including staff of Bible Societies and the Y. M. C. A.	9	431	341	288	1,060	920	18	1,040	146	9	190	1,403	143	2,209	75	1,345	16,029
Unclassified, including Continental Societies ...	24	172	60	115	347	407	14	459	36	14	301	824	228	4,263	45	1,808	19,659
Independent and Unconnected Workers.	...	41	35	32	108	...	...	...	...	...	...	...	...	...	...	...	...
Totals	63	1,443	964	1,038	3,445	5,102	345	5,722	887	367	2,583	9,904	2,196	42,546	389	15,137	178,251

* Including Local Preachers

Missions Catholiques en Chine.

VICARIATS APOSTOLIQUES.	CONGRÉGATIONS.	RÉSIDENCE CENTRALE.	PRÊTRES.		CHRÉTIENS.	CATÉCHU- MÈNES.	ÉGLISES, CHAPELLES.
			EURO- PÉENS.	INDI- GÈNES.			
{ Tcheli..... Honan Mandchourie Mongolie..... }	{ N. E. E. W. S.-E. S. N. E. Cent. W. }	PREMIÈRE RÉGION. Peking.....* (6) Yongping.....(6) Tchenting.....(6) Hienhien (Hokien).....(6) Weihoi.....(6) Moukden.....(6) Kilin.....(6) Songchoutsoitse.....(6) Siwantse.....(6) Santaohe.....(5)	40	47	90,617	20,000	456
			8	1	5,276	1,000	25
			17	21	41,880	6,606	344
			49	20	59,646	9,779	332
			12	2	4,600	7,000	70
			29	7	18,813	4,500	90
			23	8	14,924	8,725	93
			37	10	15,715	8,109	47
			44	21	22,300	5,800	125
			37	1	8,784	4,073	37
{ Ili (Sinkiang) Kansou..... Chensi..... Chansi..... Chantong..... }	{ (n.) N. S. (P. A.) S. N. S. N. S. N. E. S. }	DEUXIÈME RÉGION. Ili .....(6) Liangtcheou.....(6) Tsintcheou.....(6) Kaolin (Singan).....(6) Tch'engkon (Hantchong).....(5) T'aiyeten.....(5) Loulgan.....(6) Tsinan.....(5) Tchefon.....(6) Yentcheou.....(6)	5	0	300	.....	2
			15	1	2,570	230	23
			10	3	1,031	600	13
			14	26	24,100	5,000	203
			17	4	11,200	4,000	56
			12	15	16,500	5,200	174
			22	6	13,304	7,525	133
			16	17	19,300	15,100	165
			23	3	10,400	12,560	133
			45	12	35,000	36,000	131

* Figures in parenthesis denote years of the present century.

Missions Catholiques en Chine.

VICARIATS APOSTOLIQUES.	CONGRÉGATIONS.	RÉSIDENCE CENTRALE.	PRÊTRES.		CHRETIENS.	CATHOLIQUES.	ÉGLISES, CHAPELLES.
			EUROPEENS.	INDI-GENES.			
TROISIÈME RÉGION.							
Honan.....	{ W. (P. A.) S.	M. F. Parme	8	...	802	800	8
Houpé.....	{ E. N. W. S. W.	M. F. Milan	12	10	11,300	9,000	83
Honan.....	{ N. N. S.	Franciscains	24	17	23,304	20,000	105
Kiangsi.....	{ E. S.	"	12	13	16,057	7,000	75
Tchékiang.....	{ N. N. E.	Augustins	17	8	9,626	5,672	75
Kiangnan.....	{ S.	Franciscains	25	2	2,184	3,962	32
		Lazaristes	10	6	6,116	1,500	22
		"	12	5	11,000	8,000	110
		"	20	9	15,300	4,200	56
		"	17	8	7,800	2,400	43
		"	30	17	23,618	10,020	153
		Jésuites	127	61	152,873	87,560	984
QUATRIÈME RÉGION.							
Kocitchou.....	{ N. W. E.	M. E. Paris	48	11	23,785	.....	106
Setch'ouan.....	{ S.	"	39	43	40,000	11,073	105
Yunnan.....		"	48	37	34,100	17,761	103
Thibet.....		"	45	13	24,000	10,000	40
		"	30	14	9,550	.....	71
		"	17	1	2,050	.....	14

Missions Catholiques en Chine.

VICARIATS APOSTOLIQUES.	CONGRÉGATIONS.	RÉSIDENCE CENTRALE.	PRÊTRES.		CHRÉTIENS.	CATÉCHIS- MIÈNES.	ÉGLISES, CHAPELLES.
			EURO- PÉENS.	INDI- GÈNES.			
CINQUIÈME RÉGION.							
Foutcheou.....	Dominicains.....	Foutcheou.....	37	16	44,799	25,806	116
Amoy (sans Formose).....	".....	Amoy.....	13	1	4,225	5,800	57
Hongkong.....	M. E. Milan.....	Hongkong.....	11	10	13,295	2,000	73
Koangtong (P.A.).....	M. E. Paris.....	Canton.....	69	15	54,000	.....	480
Koangsi (P.A.).....	".....	Nanning.....	26	4	3,434	6,546	47
Procures de diverses missions.....	".....	.....	28	..	.....	.....	8
Trappistes.....	".....	.....	6	4	.....	.....	..
Résumé.		Prêtres europ.....1,206 } " indig.....550 } Chrétiens.....950,058 }	{ Un pour.....242,841 Un pour.....541 (Un sur.....449		habitants chrétiens habitants).		

BRIEF CHRONOLOGY

OF THE

FIRST CENTURY OF PROTESTANT MISSIONS

IN CHINA (1807-1907)

- 1804 British and Foreign Bible Society founded.
- 1807 Robert Morrison landed in Canton. L.M.S. began work.
- 1812 Edict against Christianity. Wm. Milne arrives.
- 1814 New Test. translated. First Chinese baptized (Tsae-Ako).
- 1816 Lord Amherst's Mission to Peking failed.
- 1819 Old Test. translated. Anglo-Chinese College, Malacca.
- 1821 TAO KUANG 道光 (1821-1850)
Morrison completes his Chinese Dictionary.
- 1822 Marshman's complete Bible printed at Serampore.
- 1823 Old Test. printed in 21 vols. Morrison's Dictionary
published (6 vols. cost £12,000.)
- 1825 First Chinese Female School at Singapore.
- 1830 Arrival of first American Miss. Bridgman and Abeel
(A.B.C.F.M.)
- 1832-4 Gutzlaff's voyages along the China coast.
- 1833 Five Girls' Schools at Malacca under Soc. for Promoting
Female Ed. in East.
- 1834 Robert Morrison died at Canton.
Dr. Peter Parker opens hospital at Singapore.
- 1835 American Baptists send first Missionary.
American Protest. Episc. Mission.
- 1838 American Pres. send first Missionary.
- 1839 First Medical Missionary of L. M. S. reached China, Dr.
Lockhart.
- 1842 Treaty of Nanking. Five ports opened. Soon occupied
by 12 Miss. Societies.
American Reformed (Dutch) begins.
- 1843 Hongkong ceded to England. British and Foreign Bible
Soc.

- 1843 Rev. W. H. Medhurst and Dr. Lockhart reached Shanghai.
American Bapt. Miss. Union begins.
- 1844 Mission Press at Macao—in 1860 moved to Shanghai
(Pres.) First Boarding School for girls, Ningpo, by
Miss Aldersey (Indep.)
C. M. S. begins, Pres. Ch. U. S. (North) begins.
- 1845 English Baptists begin.
- 1847 W. M. Lowrie killed.
Dr. W. Muirhead reached Shanghai.
Rev. Wm. C. Burns, first English Pres. Miss. to China.
Method. Episc. North began. Seventh Day Baptists.
Rhenish Mission began.
Basel Mission began.
- 1848 Meth. Episc. South began.
- 1850 Karl Josef Fast, killed.
Tai P'ing rebellion, 20 Millions killed,
First Foundling Asylum (German).
Boarding School for Girls, Shanghai,
- 1851 HSIEN FÊNG 咸豐 1851-1861. 4th Son of Tao Kuang.
- 1852 Wesleyan Miss. Soc. began.
- 1853 Hudson Taylor arrived in China. Chinese Evangelization
Society.
- 1855 First Theolog. Seminary (Amoy). (English).
- 1856 First Opium war.
- 1858 First (Am.) Theolog. Seminary, Foochow (A.B.C.F.M.)
Treaty of Tientsin.
Bishop and Mrs. Moule arrived in China.
- 1859 Boarding School for Girls, Foochow. (Meth.) Woman's
Union Miss.
- 1860 Treaty of Tientsin. Methodist New Connexion began.
College at Tungcho, Chihli (A.B.C.F.M.)
- 1861 J. L. Holmes and H. M. Parker killed.
- 1862 T'UNG CHIH 同治 (1862-1875), Hsien Feng's only son, 6
years old.
Hospital and 2 dispensaries, Peking. (L.M.S.)
Mission Press, Foochow (Meth.)
- 1863 Lammermuir Party (C. I. M.) arrived.
- 1864 Bridgman School for Girls, Peking (A.B.C.F.M.)
- 1865 China Inland Mission—United Pres. (Scotch).
- 1866 Telegraph from Peking to outside world.

- 1866 College, Têngchow, Shantung (Am. Pres.)
Dr. E. Faber came to China.
- 1868 Mission Press (Peking). Hospital at Hankow (L.M.S.)
United Methodist Free church.
National Bible Society of Scotland. Irish Presbyterian.
- 1869 Amer. Pres. South, began.
Williamson killed.
- 1870 Tientsin Massacre.
James Gilmour sent to Mongolia.
Dr. Timothy Richard arrived in China.
- 1871 Dr. MacKay commenced work in Formosa (Canadian Pres.)
- 1873 Manchuria opened by U.F. Church, Scotland.
First Woman physician appointed to China (Meth.)
- 1874 First Antifootbinding Soc. Amoy. S.P.G. begins.
First Bible-Women's Training School, Swatow (Bap.)
- 1875 KUANG HSŪ 光緒 (1875—.)
- 1876 Railroad opened at Shanghai and four new ports. Chefoo Convention.
American Bible Society.
- 1877 Shanghai Missionary Conference. Educational Assoc. of China, formed at Tientsin.
- 1878 Great famine in Shansi and Shensi, 8 millions died.
- 1879 St. John's College, Shanghai. (Episc.) Established Church of Scotland.
College at Soochow (S. Meth.)
- 1880 Rev. G. E. Moule consecrated Bishop of Mid-China.
Canon Scott consecrated Bishop of North China.
C. M. S. retired from Peking & S. P. G. took its place.
- 1881 Treaty with Russia.
- 1882 French invade Tongking. Berlin Mission.
- 1884 Friends' Mission.
- 1885 C. E. movement introduced by Rev. G. H. Hubbard and Miss Newton in Foochow. Bible Christians.
- 1886 Foreign Christian Miss. Society. Society of Friends.
- 1887 S. D. K. founded (C.L.S.)
- 1888 C. E. Zenana Soc.
- 1889 United Brethren in Christ.
- 1890 2nd Decennial Conference at Shanghai.
C. I. M. built home, Shanghai.

- 1890 Foundation of Union Church, Hongkong, laid.
1891 Dr. Richard became Sec. of C. L. S.
W. Argent killed.
1893 1st July, 2 Swedish miss. murdered at Sungpu, Hupeh.
(Wickholm and Johanssen.)
1894 War between Japan and China.
1895 8th May, Peace Signed at Chefoo.
Aug. 18th. The Kucheng massacre (10 Foreigners.)
1897 Two German priests killed. Germany seizes *Tsingtao*.
1898 Reform Edicts of Kuang Hsü. Murder of W. S. Fleming,
C. I. M.
1899 Rev. S. M. Brooke murdered in Shantung. (December)
1900 Boxer Uprising. July 9th. Massacre at Tai Yuan fu, Shansi.
1901 Abolition of Wenchang, reform of civil and military
examinations. Colleges to be founded.
1902 Empress Dowager and Emperor return to Peking from
Hsi An.
1903-4 War between Russia and Japan.
1905 28th Oct. 5 American Miss. murdered at Lien Chou.
1906 H. C. Kingham, wife and child killed at Nanchang. Feb.
22nd.
Dr. J. J. Macdonald killed by pirates near Wuchow.
1907 Great Conference at Shanghai (Centenary celebration)
-

MARTYRS : 1807-1906.

The Martyrs' Memorial Hall in the Y. M. C. A. Building, Shanghai, commemorates the Martyrs, native and Foreign, who fell during the Century (1807-1907.)

BEFORE THE BOXERS.

- 1847 Walter M. Lowrie, of the Presbyterian Mission.
- 1850 Karl Josef Fast of Sweden.
- 1861 J. L. Holmes, of the Southern Baptist Mission, and H. M. Parker of the American Protestant Episcopal Mission, were killed by robbers.
- 1867 Samuel Johnson, agent of the B. & F. Bible Society, killed in Anhui.
- 1869, Aug. 25th, J. Williamson, a brother of Dr. A. Williamson, of the London Mission, was killed in North China by robbers.
- 1891, 5th June, Rev. W. Argent, a Wesleyan of the "Joyful News" Mission, killed in Wusieh.
- 1893, 1st July, Messrs. Wickholm and Johanssen of the Swedish Mission were killed at Sungpu.
- 1894 In August, Rev. J. Wylie, of the United Free Church Mission, killed in Liaoyang by Chinese soldiers.
- 1895, 1st August, ten foreigners, were killed at Whasang, namely, Rev. R. W. and Mrs. Stewart and two Children (Herbert and Hilda) and 2 Misses Saunders from Australia, all of the C. M. S. Miss Elsie Marshall, Miss Hessie Newcombe, Miss Flora Stewart and Miss Annie Gordon from Australia, all of the C. E. Zenana Missionary Society. Known as the Kucheng Massacre.
- 1898, 4th November, Mr. W. S. Fleming, of the C. I. M. in Kweichow.
- 1899, December, Rev. S. M. Brooks, S.P.G., by Boxers in Shantung.

Victims of the Boxers. 1900

MARTYRED MISSIONARIES OF THE CHINA INLAND MISSION.

ASSOCIATES.

	Date of decease		Date of decease
N. Carleson	June 28th, 1900	O. A. L. Larsson	June 28th, 1900
Miss J. Engvall		Miss J. Lundell	
Miss M. Hedlund		S. A. Persson	
Miss A. Johansson		Mrs. Persson	
G. E. Karlberg		E. Pettersson	

MEMBERS

	Date of decease		Date of decease
Emily E. B. Whitchurch,	June 30th, 1900	Emma Ann Thirgood,	July 22nd, 1900
Edith S. Searell	"	G. Fred. Ward	"
William Cooper	July 1st, 1900	Etta Ward	"
Benjamin Bagnall	"	Edith Sherwood	July 24th, 1900
Emily Bagnall	"	Etta Manchester	"
W. M. Wilson, M.B., C.M.,	July 9th, 1900	David Barratt	(?)
Christine Wilson	"	Alfred Woodroffe	(?)
Jane Stevens	"	Mar. Cooper (Mrs. E. J.)	Aug. 6th, 1900
Mildred Clarke	"	Mary E. Huston	Aug. 11th, 1900
Stewart McKee	July 12th 1900	F. Edith Nathan	Aug. 13th, 1900
Kate McKee	"	May Rose Nathan	"
Charles S. l'Anson	"	Eliza M. Heaysman	"
Florence l'Anson	"	Anton P. Lundgren	Aug. 15th, 1900
Mafia Aspden	"	Elisa Lundgren	"
Margaret E. Smith	"	Annie Eldred	"
Hattie Rice	July 13th, 1900	William G. Peat	Aug. 30th, 1900
George McConnell	July 16th, 1900	Helen Peat	"
Isabella McConnell	"	Edith Dobson	"
Annie King	"	Emma. G. Hurn	"
Elizabeth Burton	"	Duncan Kay	Sept. 15th, 1900
John Young	"	Caroline Kay	"
Alice Young	"	P. A. Ogren	Oct. 15th, 1900
David Baird Thompson	July 21st, 1900	Flora Constance	Oct. 25th, 1900
Agnes Thompson	"	Glover	
Josephine Desmond	"		

CHILDREN

	date of decease		date of decease
Gladys Bagnall	July 1st, 1900	Herbert Ward	July 22nd, 1900
Alexander Wilson	July 9th, 1900	Isabel Saunders	July 27th, 1900
Baby McKee	July 12th, 1900	Jessie Saunders	Aug. 3rd 1900
Dora l'Anson	"	Mary Lutley	"
Arthur l'Anson	"	Brainerd Cooper	Aug. 17th, 1900
Eva l'Anson	"	Edith Lutley	Aug. 20th, 1900
Alice McKee	July 13th, 1900	Faith Glover	Aug. 28th, 1900

Kenneth McConnell	July 16th, 1900	Margretta Peat	Aug. 30th, 1900
Edwin Thompson	July 21st, 1900	Mary Peat	"
Sidney Thompson	"	Jenny Kay	Sept. 15th, 1900
		Vera Green	Oct. 19th, 1900
Associates	Members	Children	Total
10	48	21	79

Martyred Missionaries of other Protestant Societies 1900

SOCIETY FOR THE PROPAGATION OF THE GOSPEL

(Church of England Mission in North China)

Rev. H. V. Norman.

Rev. C. Robinson.

ENGLISH BAPTIST MISSIONARY SOCIETY

Rev. S. W. Ennals.

Miss B. C. Renaut.

Rev. and Mrs. Herbert Dixon.

Rev. and Mrs. W. A. M'Currach.

Rev. and Mrs. F. S. Whitehouse.

Rev. and Mrs. J. T. Underwood.

Rev. and Mrs. G. B. Farthing

Miss Stewart.

with three Children.

THE SHEO YANG MISSION

Mr. and Mrs. T. W. Piggott
and son, Wellesley.

Dr. and Mrs. A. E. Lovitt and
one child.

Mr. and Mrs. Stokes.

Mr. and Mrs. Simpson.

Mr. John Robinson.

Miss Duval.

Miss Combs.

UNCONNECTED

Miss K. Orn Mr. A. Hoddle.

THE BRITISH AND FOREIGN BIBLE SOCIETY

Rev. and Mrs. W. T. Beynon, with three children.

THE SWEDISH MONGOLIAN MISSION

Mr. and Mrs. Helleberg with one child. Mr. Wahlstedt.

THE CHRISTIAN AND MISSIONARY ALLIANCE

Mr. and Mrs. Emil Olssen and
three children.

Mr. and Mrs. C. L. Lundberg
and two children.

Mr. and Mrs. W. Noren and
two children.

Mr. and Mrs. E. Anderson and
three children.

Mr. and Mrs. O. Bingmark and two children.	Mr. and Mrs. M. Nyström and one child.
Mr. and Mrs. C. Blomberg and one child.	Miss A. Gustafson. Miss C. Hall.
Miss E. Erickson and one child.	Mr. A. E. Palm.
Mr. and Mrs. O. Forsberg and one child.	

THE SCANDINAVIAN ALLIANCE MONGOLIAN MISSION

Mr. D. Sternberg.	Mr. C. Suber.
Miss H. Lund.	Miss Clara Anderson.
Miss Hilda Anderson.	

AMERICAN BOARD MISSION

Rev. and Mrs. E. R. Atwater and four children.	Rev. and Mrs. D. H. Clapp. Rev. F. W. Davis.
Rev. and Mrs. C. W. Price and one child.	Rev. H. T. Pitkin. Rev. G. L. Williams.
Miss Bird.	Miss A. A. Gould.
Miss Partridge.	Miss M. S. Morrill.

AMERICAN PRESBYTERIAN MISSION

Rev. and Mrs. F. E. Simcox and three children.	Dr. and Mrs. C. V. R. Hodge. Dr. G. Y. Taylor.
(These were killed at Paotingfu)	

1900 Rev. F. H. James, Peking.

1901 Rev. J. Stonehouse, L. M. S.

1905, 28th Oct. Rev. J. R. and Mrs. Peale, at Lienchow.
Canton province.

Dr. Eleanor Chesnut.

Mrs. Machle, Amy Machle of the American Pres. Mission.

1906, Feb. 22nd, Mr. H. C. Kingham (Brethren Mission.)

Mrs. Kingham and one child (at Hanchangfu.)

1906, July 13th, Rev. R. J. J. Macdonald, M. D. Wesleyan
Mission, by pirates on west River, Canton.

TOTAL: 221, INCLUDING CHILDREN




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APPENDIX II.

THE MISSIONARIES OF THE CENTURY.

From 1807-1843, a total of 59 men are on record (see list below). Of these 18 had retired and 10 had died, leaving 31 on the field in 1843, but 41 of the list were outside China proper.

In 1859 the Rev. William Dean in his "China Mission" (1859 N. Y.) gives a list of 214 male missionaries, from 24 Societies. Of these 28 were physicians, of whom 11 were also clergymen, 5 were printers, 154 were married men, of whom 19 married the second time and 4 the third time. He also gives a list of 51 missionaries' wives who had died during that period.

In 1843 the *First Missionary Conference* was held August 22nd at Hongkong. Present: Messrs. E. C. Bridgman and D. Ball of the A.B.C.F.M., Messrs. W. H. Medhurst, S. Dyer, A. and J. Stronach, J. Legge, W. C. Milne, B. Hobson of the L.M.S., Messrs. W. Dean, I. J. Roberts, D. J. Macgowan and J. L. Shuck of the American Baptists. Mr. S. R. Brown represented the Morrison Education Society. On the 28th W. M. Lowrie represented the American Presbyterians—total of 15. W. H. Medhurst was Chairman and Samuel Dyer, Secretary.

In 1867 the indefatigable Alexander Wylie compiled a fresh list up to that year, gave their life story and list of their works. He gives particulars of 338 men of whom 124 were then on the field.

The *Second Missionary Conference* was held at Shanghai in 1877. It was then reported that, counting wives, there were 473 missionaries of whom 344 were married, 66 single men and 63 single women. The Roman Catholics at that time counted 254 European missionaries, 138 Native priests, and 404,530 Christians. 126 Protestant missionaries attended the Conference, counting 29 Societies. There were 13,305 communicants.

The *Third Missionary Conference* was held at Shanghai in 1890. There were then 1,296 missionaries of whom 589 were men, 391 wives and 316 single women. Communicants reported 37,287.

The *Fourth Missionary Conference* meets at Shanghai in 1907. The official statistics report 3,445 missionaries of whom 1,443 are married, 964 single men and 1,038 single women.

The Christians baptized are 178,261. The Roman Catholics report 1,206 European priests, 550 native priests and 950,058 Christians.

A LIST OF MISSIONARIES TO CHINA (1807 - 1843.)

Names	Entered	Retired	Died	Society	Station
Robert Morrison, D.D.	1807		1834	L.M.S.	Canton
William Milne, D.D.	1813		1821	L.M.S.	Malacca
W. H. Medhurst	1817		1857	L.M.S.	Batavia
John Slater	1817	1823	1823	L.M.S.	Penang
John Ince	1818		1824	L.M.S.	Penang
Samuel Milton	1818	1825	1849	L.M.S.	Singapore
Robert Fleming	1820	1824		L.M.S.	Malacca
G. H. Huttmanu	1820	1824		L.M.S.	Malacca
James Humphreys	1821	1830		L.M.S.	Malacca
David Collie	1822		1828	L.M.S.	Malacca
Samuel Kidd	1824	1832	1843	L.M.S.	Malacca
Samuel Dyer	1826		1843	L.M.S.	Penang
John Smith	1826	1829	1830	L.M.S.	Malacca
Jacob Tomlin	1826	1836		L.M.S.	Singapore
Charles Gützlaff	1827	1835	1851	Neth. M.S.	China
William Young	1829			L.M.S.	Batavia & Amoy
E. C. Bridgman, D.D.	1829		1861	A.B.C.F.M.	Canton
David Abeel	1830		1846	A.B.C.F.M.	China
Hermann Röttger	1832			Rhenish S.	Rhio, Dutch Isl.
John Evans	1833		1841	L.M.S.	Malacca
Ira Tracy	1833			A.B.C.F.M.	Singapore
S. Wells Williams	1833			A.B.C.F.M.	Macao
Stephen Johnson	1833			A.B.C.F.M.	Bangkok
Sam. Munson	1833		1834	A.B.C.F.M.	Indian Archi.
Peter Parker, M.D.	1834			A.B.C.F.M.	Canton
Wm. Dean	1834			A.B.C.F.M.	Bangkok
Henry Lockwood	1835	1838		A. Epis. M.	Batavia
F. R. Hanson	1835	1837		A. Epis. M.	Batavia
— Wurth	1835			Rhenish M.	Malacca
Evan Davies	1835	1839		L.M.S.	Penang
Sam. Wolfe	1835		1837	L.M.S.	Singapore
J. L. Shuck	1836			A. Bapt.	Macao
Alanson Reed	1836			A. Bapt.	Bangkok

Names	Entered	Retired	Died	Society	Station
Edwin Stevens	1836		1837	A.B.C.F.M.	Canton
I. J. Roberts	1836			A. Bapt.	Macao
J. T. Dickinson	1837	1840		A.B.C.F.M.	Singapore
M. B. Hope, M.D.	1837	1838		A.B.C.F.M.	Singapore
Stephen Tracy, M.D.	1837	1839		A.B.C.F.M.	Siam
Elihu Doty	1837			A.B.C.F.M.	Borneo
Elbert Nevius	1837			A.B.C.F.M.	Borneo
W. J. Boone	1837			A. Epis.	Borneo
— Baker	1837			Rhenish M.	Malacca
Alex. Stronach	1837			L.M.S.	Penang
John Stronach	1837			L.M.S.	Singapore
E. B. Squire	1838	1840		Church M.S.	Singapore
Dyer Ball, M.D.	1838			A.B.C.F.M.	China
Geo. W. Wood	1838	1840		A.B.C.F.M.	Singapore
W. J. Pohlman	1838		1849	A.B.C.F.M.	Borneo & Amoy
William Lockhart, M.D.	1838			L.M.S.	China
Robert Orr	1838	1841		Gen. Ass. Board	Singapore
John A. Mitchell	1838		1838	Gen. Ass. Board	Singapore
Josiah T. Goddard	1839			A. Bapt.	Bangkok
Nathan S. Benham	1839		1840	A.B.C.F.M.	Bangkok
Lyman B. Peet	1839			A.B.C.F.M.	Bangkok
Wm. B. Diver, M.D.	1839	1841		A.B.C.F.M.	China
James Legge, D.D.	1839			L.M.S.	Malacca
William C. Milne	1839			L.M.S.	China
Benjamin Hobson, M.D.	1839			L.M.S.	China
S. R. Brown	1839	1846		Morrison Educ.S.	Macao & H'kong
Thos. L. McBryde	1840			Gen. Ass. Board	China
James C. Hepburn, M.D.	1841			Gen. Ass. Board	Singapore
W. M. Lowrie	1842			Gen. Ass. Board	China
W. H. Cumming, M.D.	1842	1847		Self-supported	Amoy
D. J. Macgowan, M.D.	1843			Am. Bapt.	Ningpo

Total of 64, of these 21 had retired, and 11 had died, leaving 31 on the field in 1843. Of these only 19 were in Macao or China proper.

List of Societies referred to in the following pages.

Note: Defunct Societies excepted.

A.A.C.	American Advent Christian
A.B.C.F.M.	American Board of Com. for For. Missions
A.B.M.U.	American Baptist Missionary Union
A.B.S.	American Bible Society
A.C.M.	American Church Mission (or A.P.E.)
A.E.P.	General Protestant Mission of Germany
A.F.M.	American Friends Mission
A.L.M.	American Lutheran Mission
A.P.E.	American Protestant Episcopal (or A.C.M.)
A.P.M.	American Presbyterian North
A.P.M. So. or S.P.M.	Southern Presbyterian Mission
A.R.P.M.	American Reformed Presbyterian
A. So. B. or S.B.C.	American Southern Baptists
Aug.	Augustana Synod
B.C.M.	Bible Christian Mission
B.&F.B.S.	British and Foreign Bible Society
B.M.	Basel Mission
Ber. Fo. Ho.	Berlin Foundling Home
Ber. M.	Berlin Mission
Bible M.	Bible Mission
Broadcast P.	Broadcast Press
C.C.Z.	Christian Catholic Church in Zion
Ch. Coll.	Christian College, Canton
C.E.Z.	Church of England Zenana Mission
Ch. Blind, Peking	Mission for the Chinese Blind, Peking
C.I.M.	China Inland Mission
C.L.S.	Christian Literature Society
C.M.	Christians Mission, Ningpo
C. & M.A.	Christian and Missionary Alliance
C.M.M.	Canadian Methodist Mission
C.M.S.	Church Missionary Society
C.P.M.	Canadian Presbyterian Mission
C.S.M.	Church of Scotland Mission
Cumb.P.M.	Cumberland Presbyterian Mission
D.L.M.	Danish Lutheran Mission
E.B.M.	English Baptist Mission
E.M.M. or E.M.N.C.	English Methodist New Connexion
E.P.M.	English Presbyterian Mission
E.U.M.F.C.	English United Methodist
E.W.M.	English Wesleyan Mission

Fin. F.C.M.	Finnish Free Church Mission
F.C.M.	Foreign Christian Missionary Society
F.F.M.	Friends Foreign Mission
Fin. M.S.	Finland Missionary Society
G.M.	Gospel Mission
Ger. C.A.M.	German China Alliance
H.M. Blind	Hildesheim Mission for the Blind
H.S.M.	Hauge's Synodes Mission
Ind.	Independent
I.P.M.	Irish Presbyterian Mission
Kieler C.M.	Kieler China Mission
L. Br. M.	Lutheran Brethren Mission
L.M.S.	London Missionary Society
M.E.M.	Methodist Episcopal, North
M.E. So.	Methodist Episcopal, South
M.M.S.	Medical Missionary Society, Canton
N.B.S.S.	National Bible Society of Scotland
Nor. L.M.	Norwegian Lutheran Mission
Nor. M. in C.	Norwegian Mission in China
Nor. M.S.	Norwegian Missionary Society
P.C.N.Z.	Presbyterian Church, New Zealand
R.C. in A.	Reformed Church in America (Amoy etc.)
R.C. in U.S.	Reformed Church in the United States
Rhen. M.S.	Rhenish Missionary Society
S.A.C.F.	Scandinavian American Christian Free
S.A.M.C.	Swedish American Missionary Covenant
S.B.C.	Southern Baptist Convention
S.C.	South Chihli Mission
S.C.A.	Scandinavian China Alliance
S.D.A.	Seventh Day Adventist
S.D.K. now C.L.S.	Christian Literature Society
Seventh D.B.	Seventh Day Baptist
S. Holiness	Swedish Holiness Union
S.M.S.	Swedish Missionary Society
S.P.F.E.	Society for the Promotion of Fem. Educ.
S.P.G.	Church of England Mission in North China
S.P.M.	Southern Presbyterian Mission
Sw. B.	Swedish Baptist
Sw. M. in China	Swedish Mission in China
U.B. in C.	United Brethren in Christ
U.E.C.M.	United Evangelical Church Mission
U.F.C.S.	United Free Church of Scotland

Unc.	Unconnected	[Union)
U.P.C.S.	United Presbyterian Church of Scotland (before	
W.M.S. or E.W.M	Wesleyan Missionary Society	
W.U.M.	Woman's Union Mission	
Yale M.	Yale University Mission	
Y.M.C.A.	Young Men's Christian Association	
Y.W.C.A.	Young Women's Christian Association	

- Abeel, D., A.B.C.F.M. 1830.
 Abbey, R. E., A.P.M. (North), 1882
 Abercrombie, Miss E., U.M.F.C. Ningpo, 1898
 Abbot, Miss E. L., M.E.M., 1896
 Acheson, Miss I. K. S., C.M.S., 1896
 Adam, J. R., C.I.M.
 Adams, J., C.I.M., 1887
 Adams, J. S., C.I.M., 1875
 Adams, Miss Jennie, M.E.M., 1900
 Adams, S. G., A.B.M.U.
 Adams, W. F., C.M.M. 1902
 Adamson, A., B. & F.B. Soc. 1884
 Agar, Miss G., C. & M.-A.
 Ahlman, Miss O. G. W., C.I.M. 1905
 Ahlstrand, G., C.I.M. 1891
 Ahlstrom, Miss T., C.I.M. 1891
 Aiken, E. E., A.B.C.F.M. 1885
 Aikinson, W., C.M.S. 1865
 Aitchison, W., A.B.C.F.M. 1854
 Aitkin, W. K., M. D., Eng. M.N.C.M. 1884
 Aitken, Miss Dr. I., U.F.C. 1902
 Akers, Miss L. E., M.D., M.E.M. (North) 1882
 Albertson, Miss L. G., C.I.M. 1899
 Alderson, J. W., Uncon. 1898
 Aldis, Miss K. M., C.I.M. 1902
 Aldis, W. H., C.I.M. 1895
 Aldridge, Miss A. S., E.B.Z.M.
 Alexander, B. F., C. & M.A. 1895
 Alexander, J. A., W.M.S.
 Alexander, Miss N. O., E.P.M. 1896
 Alexander, Miss Orien, M.E.M. 1901
 Alf, A., Sc. and. Am. Free Mission 1892
 Allan, C. W., W.M.S. 1895
 Allan, Dr. F. F., C.M.M. 1906
 Allan, Miss M., M.E.M. 1894
 Allardyce, A. M., L.M.S. 1891
 Allen, Miss A. R., C.I.M. 1904
 Allen, H. A. C., C.I.M. 1889
 Allen, H. N., M. D., A.P.M. (North) 1883
 Allen, Miss M., C.I.M. 1900
 Allen, Miss M., M.E.M. (South) 1878
 Allen, Miss Mabel, M.E.M. 1901
 Allen, Roland, S.P.G. 1895
 Allen, Y. J., M.E.M. (South) 1860
 Allibone, Miss E. H., C.I.M. 1898
 Allum, F. A., 7th D.A. 1906
 Allward, Mrs. M. C., C. & M. A.
 Alnberg, Y., Sw. M.S. 1902
 Alnblad, A. F., S.A.M. 1905
 Alty, H. J., C.I.M. 1889
 Ambler, P. V., C.I.M. 1897
 Ament, W. S., A.B.C.F.M. 1877
 Amminoff, A., Am. Bible Soc. 1884
 Amundsen, E., C.I.M. 1896
 Ancell, B. L., A.C.M.
 Anderson, — Pek. Blind. 1903
 Anderson, A., Am. Bible Soc. 1880
 Anderson, Miss C., Sw. M.S. 1903
 Anderson, C. J., C.I.M. 1891
 Anderson, D. L., M.E.M. (South) 1882
 Anderson, Miss E., C.I.M. 1895
 Anderson, Edward, C. and M.A. 1893
 Anderson, Miss E. K., C.I.M. 1903
 Anderson, G. A., C.I.M. 1902
 Anderson, Miss G. S., C.I.M. 1902
 Anderson, Miss H., Sw. M.A. 1891
 Anderson, Miss H., C.I.M. 1891
 Anderson, Miss I., C.I.M. 1903
 Anderson, Miss Ida, M.E.M. 1901
 Anderson, Miss Ida, M.E.S.M. 1893
 Anderson, J. A., C.I.M. 1889
 Anderson, J., L.M.S. 1865
 Anderson, J., A.P.M. (North) 1878
 Anderson, J. N., 7th Day Ad. 1902
 Anderson, Miss J. R., C.I.M. 1905
 Anderson, Miss K., C.I.M. 1891
 Anderson, Miss K., C.I.M. 1904
 Anderson, Miss M., C.I.M. 1891
 Anderson, P., M. D., E.P.M. 1878
 Anderson, Rich., C.I.M. 1905
 Anderson, Miss T. E., C.I.M. 1903
 Anderson, Miss Sara J., A.P.M. (North) 1877
 Anderzen, C., C.I.M. 1902
 Andre, A. E., S.A.M.C. 1898
 Andrew, Miss E., C.I.M. 1906
 Andrew, G., C.I.M. 1881
 Andrews, E., C.I.M. 1906
 Andrews, Miss E. C., W.U.M. 1887
 Andrews, Miss K., C.M.S. 1895
 Andrews, Miss M., A.B.C.F.M. 1868
 Andrews, W., C.M.S. 1896
 Anguin, Miss, C.I.M. 1893
 Angvik, Miss, C.I.M. 1893
 Annand, A. S., Nat. B. Soc. of 1887
 Annerlöw, Miss, C.I.M. 1893
 Annis, Miss H., C.I.M. 1902
 Aplin, Miss, C.I.M. 1901

- Apperson, Miss, C.E.Z. 1889
 Appleton, C. F., Free Meth.
 Appleton, G. H., A.C.M. 1883
 Archibald, Miss, A.P.M. 1881
 Archibald, J., N. B. Soc. Scotland 1877
 Argent, W., W.M.S. 1890
 Argento, Miss C., C.I.M. 1904
 Argento, A., C.I.M. 1896
 Armour, Miss E. E., S.C. 1901
 Armstrong, A., C.I.M. 1887
 Armstrong, G. A., A.P.M. 1902
 Arndtz, J., C.I.M. 1903
 Arnetvedt, W., N.M.M. 1902
 Arnold, Miss B., C.I.M. 1906
 Arnold, T. J., F.C.M. 1889
 Arnott, Miss R. C., C.I.M. 1897
 Arnott, Mrs., C.I.M.
 Arpianen, Miss, C.I.M. 1894
 Ashburner, Miss, L.M.S. 1885.
 Ashmore, W. Jr., A.B.M. (North) 1880
 Ashmore, W., A.B.M. (North) 1851
 Ashwell, Miss A. R. S., C.M.S. 1901
 Aspden, Miss, C.I.M. 1892
 Aspinall, Miss L., C.I.M. 1890
 Aspland, Dr., S.P.G.
 Atkinson, Miss E. C., C.I.M. 1898
 Atkinson, Miss J., M.E.M. (South) 1884
 Atterbury, B. C., M. D., A.P.M. (North)
 1879
 Atwood, J. J., A.B.C.F.M. 1882
 Auffermann, Miss H., Rh. M.S. 1897
 Austin, Miss H. M., A.B.M.U. 1903
 Ayer, Miss M. A., A.P.M. 1898
 Ayers, Dr., S.B.C. 1906
 Babington, Dr. S. N., C.M.S.
 Bach, A. H., C.I.M. 1898
 Bachenstoss, Miss F., C.I.M. 1898
 Bachlor, Miss R., C.M.S. 1899
 Baer, F. A., C. & M.A. 1906
 Bahr, M., Ber. M. 1896
 Bahr, I., Rh. M.S.
 Bailey, J., A.P.M. 1890
 Baird, G. B., Ind. 1906
 Baird, J. A., F.C.M.
 Baird, Miss M. A., A.P.M. 1884
 Bakeman,— A.B.M.U. 1906
 Baker, E. J., B. & F.B.S. 1892
 Baker, G. E., E.B.M. 1904
 Baker, Miss, F.E.S. 1894
 Baldwin, C. C., A.B.C.F.M. 1848
 Baldwin, Miss, C.M.S.
 Baldwin, S. L., A.M.E.M. 1858
 Ball, D., A.B.C.F.M. 1838
 Baller, Miss A. M., C.I.M. 1898
 Baller, F. W., C.I.M. 1873
 Baller, Miss M., C.I.M. 1896
 Balmer, Miss J., E.P.M. 1890
 Bambach, G. F., A.C.M.
 Bance, Miss H., C.I.M. 1895
 Band, S., E.P.M.
 Banister, N., A.C.M. 1906
 Bankhardt, F., M.E.M. 1906
 Bannister, W., C.M.S. 1881
 Barber, E. O., C.I.M. 1902
 Barber, Miss E. P., A.C.M. 1905
 Barber, Miss M. E., C.M.S. 1895
 Barber, W. T. A., E.W.M. 1885
 Barchet, Miss H., A.P.M.
 Barchet, S. P., M.D., C.I.M. 1865
 Barclay, T., E.P.M. 1874
 Barclay, Miss, C.I.M. 1884
 Barclay, Miss P. A., C.I.M. 1904
 Barclay, Miss F., C.I.M. 1889
 Barclay, Miss P. A., C.I.M. 1889
 Bardsley, Miss, C.I.M. 1890
 Barham, A. H., C.I.M. 1898
 Barker, Miss A. M., C.M.S. 1896
 Barker, Miss I. M., S.C.M. 1905
 Barnes, Miss, C.M.S. 1890
 Barnes, Miss E. E., C. & M.A.
 Barnett, C. B., C.I.M. 1894
 Barnett, Miss E., Unc. 1894
 Barnett, E. J., C.M.S.
 Barnett, H., Unc.
 Barnett, Miss M., E.P.M. 1888
 Barr, Miss M. E., A.P.M. 1877
 Barr, Miss M., C.E.Z.M. 1894
 Barraclough, Miss, C.I.M.
 Barradale, J. S., L.M.S. 1873
 Barratt, D., C.I.M. 1897
 Barrett, E. R., L.M.S. 1874
 Barrie, Dr. H. G., Y.M.C.A. 1901
 Barrow, Mrs. Dr., M.E.M. 1892
 Bartel,—Ind. 1906
 Bartel, H. C., S.C.M. 1901
 Bartlett, Miss C., M.E.M.
 Barton, Miss, S.B.M. 1889
 Barton, H., C.M.S. 1897
 Bäschlin, C., Eng. & Con. Bap. M. 1870
 Basnett, Miss R. F. C.I.M. 1890

- Bastone, Miss S. E. C.I.M. 1887
Batcheller, Dr., M.E.M.
Bates, D. M., A.E.M. 1878
Bates, J., C.M.S. 1867
Batterham, Miss, C.I.M.
Batty, Miss L. A., C.I.M. 1895
Baumann, H., Rh.M.S.
Baumer, Miss E., C.I.M. 1890
Baumer, Miss, C.I.M. 1900
Baumgartner, K., Basel M.
Bavin, Miss, C.I.M. 1891
Baxter, Dr. E. K., E.M.M.
Baxter, Miss M., C.I.M. 1906
Beach, H. P., A.B.C.F.M. 1883
Beach, J. G., Unc. 1891
Beals, Z. C., C. & M.A. 1892
Beam, J. A., Ref. C.M. 1902
Beaman, W. F., A.B.M.U. 1893
Bean, B. F., U.B.C.
Bear, Miss, L.M.S. 1876
Bear, J. E., S.P.M. 1887
Beard, W. L., A.B.C.F.M. 1894
Bearder, Miss A. M., S.P.G.
Beath, Miss Dr., E.P.M.
Beattie, A., A.P.M. (North) 1889
Beattie, J., E.P.M.
Beatty, Miss Dr. E., I.P.M. 1906
Beauchamp, Miss, C.M.S. 1904
Beauchamp, M., C.I.M. 1885
Beck, E. A., Ref. C. in U.S. 1906
Beckingsale, Miss J., E.B.Z.M. 1898
Beckman, R., C.I.M. 1891
Beebee, Dr. R. C., A.M.E.M. (North) 1884
Beech, J., M.E.M.
Beekley, Miss, A.P.M.
Beer, H. L., C.I.M. 1896
Begg, Miss Jessie, C.I.M. 1901
Begg, T. D., C.I.M. 1888
Behrents, Dr. O. S., Am. Nor. M. 1903
Beinhoff, E. O., C.I.M. 1902
Belcher, W. M., C.I.M. 1888
Bell, Mrs., W.M.S. 1888
Bell, Miss A. L., L.M.S.
Bell, Miss E., C.I.M. 1897
Bell, H. D., Y.M.C.A.
Bell, J., E.W.M. 1882
Bell, J., E.B.M. 1905
Bella, Miss, C.I.M. 1878
Bellon, W., Basel Mission 1864
Belton, J. S., A.M.E.M. (South) 1854
Bement, Miss F. K., A.B.C.F.M. 1899
Bement, Miss Lucy, M.D., A.B.C.F.M. 1899
Bender, J. F. J., C.I.M. 1890
Bender, H., Basel Mission 1862
Bendor, Miss M. E., A.C.M. 1905
Bengston, Miss, C.I.M. 1901
Bengtsson, O., C.I.M. 1894
Benham, Miss, L.M.S. 1890
Benham, N., A.B.C.F.M. 1840
Benn, Dr. Rachel, M.E.M.
Bennett, C., C.M.S. 1891
Bennett, Miss E. L., C.I.M. 1898
Bennett, Miss M. J., Woman's Union M. 1885
Bent, R. H., A.P.M. 1892
Bentley, C. W., C.I.M. 1894
Bentley, W. P., F.C.M. 1890
Benton, W. G., A.M.E.M. (North) 1877
Bere, Miss, C.S.M. 1901
Berg, A., C.I.M. 1890
Berg, Mrs. A., Sw. M.S.
Bergen, P. D., A.P.M. (North) 1883
Bergin, Miss F. L., Unc. 1894
Bergin, G. F., Unc. 1894
Bergling, A. R., C.I.M. 1892
Bergstresser, C. A., Chr. Coll.
Bergstrom, S., C.I.M. 1894
Berkin, J., W.M.S. 1892
Bernhard, Miss C., B. Fo. Ho.
Berninger, Miss M., W.U.M. 1896
Bernsten, B., S.C.M. 1904
Berry Miss, L.M.S.
Berry, Miss M., A.P.M. (North) 1883
Berzelius, Miss, C.I.M. 1902
Beschnidt, Miss M., C.I.M. 1893
Best, C., C.I.M. 1892
Bethke, F., Kieler M.
Betow, Miss Dr., M.E.M.
Bettin, A., Rh. M.S. 1897
Bettinson, Miss A. H., C.M. 1893
Betts, G. E., C.I.M. 1892
Beutel, J. A., C.I.M. 1898
Bevan, H. L. W., L.M.S.
Bevis, E. G., C.I.M. 1897
Bewes, Miss, C.I.M. 1891
Beynon, W. T., C.I.M. 1885
Bibb, Miss L., C.M.S. 1897
Bible, F. W., A.P.M. 1904
Biggam, Miss M., C.I.M. 1905
Biggin, T., L.M.S.

- Biggs, A., C.I.M. 1896
Bigler, Mrs. R. M., M.D., U.B. in C. 1892
Bingmerk, O., C. & M.A. 1893
Binkley, S. L., A.M.E.M. 1862
Birch, Miss E. L., C.I.M. 1906
Bird, C. H., C.I.M. 1897
Bird, Fred., C.I.M. 1902
Birkey, Miss C. A., S.C. 1903
Birkey, Miss Lydia, S.C. 1903
Birrel, M. B., C. & M.A. 1892
Bisonette, W. S., M.E.M. 1903
Biss, Miss E. J., E.B.M. 1903
Bitton, W. N., L.M.S. 1897
Bixby, Miss J. M., M.D., A.B.M.U. 1894
Black, Miss, C.I.M. 1884
Black, Miss E., C.I.M. 1884
Black, Miss E., E.P.M. 1885
Black, Miss H., C.I.M. 1883
Black, Miss J., C.I.M. 1883
Blacklaws, Miss M. W., C.I.M. 1898
Blackmore, Miss L., C.I.M. 1897
Blackstone, J. H., M.E.M.
Blaikie, G., E.P.M.
Blain, F., C.I.M. 1906
Blain, J. M., S.P.M.
Blakely, Miss G. M., C.I.M. 1900
Blakeley, Miss J., C.I.M. 1895
Blakely, J. M. B., A.B.C.F.M. 1874
Blalock, T. L., G.M. 1893
Blanchett, C. I., C.M.S.
Bland A., C.I.M. 1887
Bland, F. E. C.M.S. 1895
Blanford, Miss A., Unc. 1898
Blanford, C. J., Unconnected 1885
Blandford E. J. Unc. 1906
Blankenagel, A., Rhenish Mission 1876
Blasner, F., C.I.M. 1896
Blauvelt, A., Am. Reformed M. 1863
Blick, Miss J. E., C.I.M. 1901
Blindow, Miss E., Berlin L. S. 1894
Bliss, E. M., M.D., A.B.C.F.M. 1892
Blodget, H., A.B.C.F.M. 1854
Blom, C., C.I.M. 1892
Blomberg, Ch., C. & M. A. 1896
Blumhardt, Miss H., A.C.M.
Blundy, I., C.M.S.
Blything, Miss S., C.I.M. 1898
Boardman, Miss E. B., S.P.M. 1894
Boaz Miss, C.E.Z.
Bobby, W. G., C.I.M. 1892
Bode, Miss M., Ber. M. 1904
Boehne, Miss E. S., A.P.M. 1903.
Boggs, J. J., A.P.M. 1894
Boileau, Miss, M.D., C.M.S. 1889
Bolling, T. B. I., Sw. M. 1902
Bolton, H. E., C.I.M. 1895
Bolton, Miss A., C.M.S.
Bolwig, C., D.L. 1893
Bomar, Miss M. B., M.E.M. (South) 1892
Bonafield, Miss J. A., M.E.M, 1888
Bond, Miss, C.E.Z.
Bone, C., E.W.M. 1880
Bondfield, G. H., L.M.S. 1883
Bonhoure—French Prot. M. 1860
Bonnell, W. B., A.M.E.M. (South) 1884
Bonnell, Miss C., Rescue M. 1899
Bonney, S. W., A.B.C.F.M. 1845
Bonsey, A., L.M.S.
Book, M. S., C. & M.A. 1893
Boone, H. W., M.D., A.E.M. 1880
Boone, W. J., Sr., A.E.M. 1837
Boone, W. J., Jr., A.E.M. 1869
Boot, H. P., A.R.C. 1903
Booth, Dr. R. T., W.M.S. 1899
Booth, W. C., A.P.M. 1903
Booth, Miss M. E., C.I.M. 1880
Bonsey, A., L.M.S. 1882
Borbein, Miss Lydia, Berlin F. House 1889
Bordson, Miss M. C., C.I.M. 1903
Börjeson, Miss H., Sw. M.S. 1893
Borland, Dr. R., A.C.M. 1898
Borthen, O., Sw. M.S. 1902
Borts, Miss M. M., A.B.C.F.M. 1899
Bosshard, J., B. & F.B. Soc. 1887
Bostick, Miss A. T., G.M.
Bostick, Miss C., S.B.C.
Bostick, G. P., S.B.C. 1889
Bostick, W. D., G.M.
Boston, Miss E., C.I.M. 1899
Bostrom, Miss, D.L.M. 1906
Bostwick, H. J., A.B.C.F.M. 1887
Bosworth, Miss S. M., M.E.M. 1894
Botham, Mrs. T. E., C.I.M. 1892
Botham, T. C. S., C.I.M. 1885
Bothwell, Miss, L.M.S. 1906
Boughton, Miss Emma F., A.P.M. 1899
Bouldin, J. W., C.I.M. 1899
Boulter, Miss L., C.I.M. 1903
Bousfield, C. E., A.B.M.U. 1896
Bovey, Miss L., L.M.S. 1897

- Bovyer, J. W., C.C.Z.
 Bowen, A. C., M.E.M. 1901
 Bowen, A. J., M.E.M. 1897
 Bowker, Miss R. M., M.E.M. 1906
 Bowles, N. E., C.M.M. 1906
 Box, E., L.M.S. 1890
 Box, Miss R. A., C.I.M. 1890
 Boyd, Miss, A.E.M. 1881
 Boyd, Miss E., C.I.M. 1878
 Boyd, Miss E. G., C.I.M. 1903
 Boyd, Miss F., C.I.M. 1878
 Boyd, Dr. H. W., A.P.M. 1899
 Boyd, J. R. S., C.M.S. 1898
 Boyer, Miss, Ind.
 Boydstrom, J. G., Cum. P. 1903
 Boydston, I. G., A.P.M.
 Boynton, J. B. A., Y.M.C.A. 1906
 Boynton, Miss E. M., A.B.M.U. 1898
 Brackbill, Miss S. C., C.M.M. 1893
 Bradfield, Miss E., C.I.M. 1888
 Bradley, Dr. J. W., S.P.M. 1899
 Bradley, Miss M. L., C.M.S.
 Bradshaw, Miss, C.E.Z. 1889
 Bradshaw, F. J., A.B.M.U. 1893
 Bragg, Dr., L.M.S. 1906
 Bramfitt, J., E.W.M. 1876
 Brander, Miss, E.P.M.
 Brander, Dr., U.F.C.
 Brandt, Miss L., Berlin F. Hospital 1863
 Branscombe, Miss I., C.I.M. 1894
 Brauchli, J. K., C.I.M. 1903
 Braun, Miss M. E., — 1906
 Brenneman, Miss P., C. & M.A.
 Brereton, W., C.M.S. 1875
 Brethorst, Miss, M.E.M. 1906
 Breton, E., C.I.M. 1906
 Bretthauer, Miss, Dr., A.B.M.U. 1905
 Brewer, Miss, W.M.S. 1903
 Brewer, E. J., C.I.M. 1894
 Brewer, J. W., E.W.M. 1872
 Brewster, F. H., A.B.C.F.M. 1852
 Bridge, A. H., C.I.M. 1888
 Bridge, Miss L. F., C.I.M. 1895
 Bridge, J. E. E., Unc.
 Bridgman, E. C., A.B.C.F.M. 1830
 Bridgman, J. G., A.B.C.F.M. 1844
 Bridie, W., E.W.M. 1882
 Brimley, S. N., C.I.M. 1905
 Brimstin, Miss M., C.M.M.
 Briscoe, Miss A., E.B.M. 1902
 Briscoe, W. F. H., C.I.M. 1904
 Briscoe, Miss R., W.M.S.
 Briseid, Miss T., Unc.
 Britton, Miss, C.I.M. 1887
 Britton, T. C., S.B.C. 1888
 Brock, J., C.I.M. 1887
 Brockman, F. S., Y.M.C.A. 1898
 Brockman, W. W., M.E.M.
 Broman, Miss C.I.M. 1884
 Brook, Miss J., C.I.M. 1906
 Brook, Miss R., C.I.M. 1894
 Brooking, Miss G. E., C.I.M. 1904
 Brooks, Miss E. M. M., C.M.S. 1895
 Brooks, Miss L. A., C.M.M.
 Broomhall, Miss A. G., C.I.M. 1884
 Broomhall, A. H., C.I.M. 1884
 Broomhall, Miss E. E., C.I.M. 1888
 Broomhall, M., C.I.M. 1890
 Broumton, J. F., C.I.M. 1875
 Brown, Miss A., C.I.M. 1885
 Brown, Miss A. E., C. & M.A. 1896
 Brown, Miss A. F., A.B.C.F.M. 1905
 Brown, C. C., E.P.M. 1893
 Brown, Miss C. E., Ba. Bible
 Brown, Miss E. K., Unc. 1894
 Brown, F., B. & F. Bible Society 1883
 Brown, F. B., C. & M.A.
 Brown, G. S., M.E.M.
 Brown, H. A., A.P.M. 1845
 Brown, H. I. B., S.P.G.
 Brown, J., M.D., E.B.M. 1871
 Brown, J. B., M.E.M. 1905
 Brown, J. E., F.C.M.
 Brown, Miss J. H., A.B.C.F.M.
 Brown, Mary H., M.D., A.P.M. 1889
 Brown, Miss M. C., C.I.M. 1898
 Brown, Miss M. G., C.I.M. 1888
 Brown, M. L., C. Ba. Pub.
 Brown, O. E., M.E.M. (South) 1890
 Brown, R. D., B. & F.B. Soc. 1885
 Brown, R. M., C.I.M. 1895
 Browne, Miss E. G., L.M.S. 1887
 Browne, W., C.M.S.
 Bruce, J. H., C.P.M. 1902
 Bruce, J. P., E.B.M. 1887
 Bruce, J. R., C.I.M. 1896
 Bruce, Miss M., A.E.M. 1882
 Brun, S., N.M.S. 1906
 Brunnshweiler, Miss, C.I.M. 1897
 Bryan, Dr., H. C., A.P.M.

- Bryan, R. T., S.B.C. 1886
 Bryant, Miss A., B.C.M.
 Bryant, E., L.M.S. 1866
 Bryant, E. E., L.M.S. 1906
 Bryce, Miss M. C.I.M. 1898
 Bryer, Miss L., C.E.Z.M. 1891
 Bryers, Miss S. E., C.M.S. 1906
 Bryson, T., L.M.S. 1867
 Bryson, A. G., L.M.S. 1906
 Bryson, Miss, Dr., E.P.M.
 Buchan, Miss J., C.I.M. 1889
 Bucher, F. J., M.E.M. 1906
 Budd, C., C.I.M. 1876
 Budd, C., L.M.S. 1880
 Bull, Miss B. A., B.C.M.
 Bull, W. H., Unc. 1896
 Bunbury, G. A., C.M.S. 1898
 Bunn, A. C., M.D., A.E.M. 1874
 Bunting, C. A., C.I.M. 1899
 Burbridge, Miss N., C.I.M. 1906
 Burch, C. A., F.C.M. 1906
 Burden, F., C.I.M. 1890
 Burdick, Miss Susie M., Sev. Day Bap. M. 1889
 Burdon, Bishop, C.M.S. 1853
 Buren, Miss, C.I.M. 1894
 Burgess, O., C.I.M. 1890
 Burke, W. B., M.E.M.S.
 Burke, Miss M. E., A.A.C.M.
 Burkwall, H. O. T., S.A.C.F.M. 1896
 Burlingame, Miss E. M., A.P.M.
 Burn, Miss E. F., C.I.M. 1900
 Burne, A. E., S.P.G.
 Burnett, J., National B. Society S. 1878
 Burnett, Miss M. A., W's.U.M. 1875
 Burnett, W. E., C.I.M. 1883
 Burnham, Miss Dr., A.P.M. 1897
 Burnham, Miss Dr., W.U.M. 1900
 Burnip, E., L.M.S.
 Burns, W. C., E.P.M. 1847
 Burroughs, Miss, C.E.Z. 1892
 Burrows, H. C., C.I.M. 1892
 Burt, Miss, C.I.M. 1890
 Burt, E. W., E.B.M. 1892
 Burton, Miss A. E. H., C.M.S. 1898
 Burton, Miss E., C.I.M. 1898
 Burton, Miss E., C.I.M. 1895
 Burton, G. W., M.D., A.B.M. (South) 1852
 Burton, M. L., Yale M.
 Burton, J. S., C.M.S. 1853
 Bush, Miss M., B.C.M. 1897
 Bushell, Miss, C.M.S.
 Bushnell, Miss K. C., M.D. A.M.E.M. (North) 1879
 Bushnell, Miss T., C.M.S. 1884
 Butchart, Dr. J., F.C.M.S. 1891
 Butcher, Miss, Unc. 1905
 Butland, Miss E., C.I.M. 1883
 Butler, Miss A. E., E.P.M. 1885
 Butler, Miss E. H., A.F.M.
 Butler, Miss E. M., A.P.M. 1881
 Butler, J., A.P.M. 1868
 Butler, J. J., C.M.S.
 Buttles, E. R., A.E.M. 1881
 Button, Miss L. C., C.I.M. 1905
 Butzbach, Ev. M. 1904
 Buxbaum, C. H., Unc. 1896
 Byerley, Miss A. E., A.C.M.
 Byers, G. D., A.P.M. 1852
 Bynon, Miss, Dr. M. A., A.P.M. 1903
 Byrde, Louis, C.M.S. 1898
 Byron R. T., A.B.M. (South) 1886
 Cabaniss, A. B., A.B.M. (South) 1852
 Cable, Miss A. M. C.I.M. 1902
 Cady, C. M., A.B.C.F.M. 1882
 Cain, Miss Dora, S.B.C. 1905
 Cajander, Miss C.I.M. 1898
 Caldwell, C. N., S.P.M. 1889
 Caldwell, E. B., M.E.M. 1900
 Caldwell, H. R., M.E.M.
 Caldwell, T., C.M.S. 1906
 Callsan, Miss E. C. C., C.I.M. 1899
 Callum, D. A., C.M.S. 1891
 Calvert, Miss, L.M.S.
 Cameron, Allen N., Unc. 1891
 Cameron, G., C.I.M. 1875
 Cameron, Mrs., C.I.M.
 Cameron, W. M., A.B.S. 1892
 Campbell, Donald, S.C.M. 1904
 Campbell, Miss F., C.I.M. 1896
 Campbell, Miss F. E., C.I.M. 1888
 Campbell, Miss M. A., A.M.E.M. 1875
 Campbell, Dr. R. M., M.E.M. (So.) 1890
 Campbell, Miss T. H., C. & M.A. 1896
 Campbell, W., E.P.M. 1871
 Campbell, W. M., A.P.M.
 Candlin, J., E.M.N.C.M. 1878
 Cane, Miss L. M. C.I.M. 1898
 Canright, Dr. H. L., M.E.M. 1891
 Capen, R. T., A.B.M.U.

- Caper, R. S. A.B.M.U. 1904
 Capp, E. P., A.P.M. (North) 1869
 Cappon, Miss E. M., A.R.C. 1891
 Carden, Miss, C.M.S.
 Cardwell, J. E., C.I.M. 1868
 Caren, T. H., L.M.S. 1906
 Carlen, Oscar, C.I.M. 1902
 Carleson, N., C.I.M. 1890
 Carleson, N., C.I.M. 1900
 Carleton, Miss M. D., M.E.M, 1887
 Carlin, J. W., A.B.M.U. 1890
 Carling, Miss L. M. S. 1892
 Carlson, Miss A., S.A.M.C. 1897
 Carlton, Miss C., C.M.S.
 Carlyle, Miss, C.I.M. 1889
 Carmichael, Miss J., C.I.M. 1900
 Carmichael, J. R., M. D., L.M.S. 1862
 Carnegie, J., E.P.M 1859
 Carpenter, B., C. & M.A.
 Carpenter, Miss M., C.I.M. 1883
 Carpenter, J. B., C.M.S.
 Carpenter, S., Am. Seventh Day B.M. 1847
 Carpenter, Miss S., C.I.M. 1883
 Carr, Miss Hilda, C.I.M. 1904
 Carr, Dr. S. H., C.I.M. 1901
 Carroll, Miss E. L., M.H. Ag.
 Carrow, J. F., M. D., A.P.M. (North) 1876
 Carscallen, C. R., C.M.M. 1906
 Carsley, Miss M. E., C.I.M. 1896
 Carson, E. J., C.M.M. 1906
 Carson, F. S., M.E.M.
 Carson, J., Irish Pres. M. 1874
 Carter, Miss A., A.P.M.
 Carter, A. E., Ind. 1906
 Carter, T. G., A.M.E.M. (North) 1880
 Carwardine, C., C.I.M. 1897
 Case, Dr. J. N., Unc. 1891
 Caspersen, Miss E., N.M.S. 1905
 Cassels, W. W., C.I.M. 1885
 Cassidy, Miss B., A.A.C.M.
 Cassidy, Mrs. L., Inter. M. Alliance 1889
 Casswell, Miss E., C.M.S. 1902
 Casswell, Miss M., C.M.S. 1902
 Castle, H., C.M.S. 1904
 Castleton, A. G., E.B.M. 1906
 Caswell, Miss E., C.M.S. 1892
 Cattell, Miss Dr., A.P.M. 1898
 Cecil-Smith, G., C.I.M.
 Chalfant, F. H., A.P.M. 1885
 Chalfant, W. P., A.P.M. 1885
 Chalmers, J., L.M.S. 1852
 Chambers, Miss J., C.E.Z.M. 1894
 Chambers, R. E., S.B.C. 1895
 Champness, C. S., W.M.S. 1893
 Chandler, D. W., A.M.E.M. (North) 1874
 Chapin, Miss A. G., A.B.C.F.M. 1893
 Chapin, D., A.P.M. 1906
 Chapin, E. D., C.M.A. 1896
 Chapin, F. M., A.B.C.F.M. 1880
 Chapin, Miss J., A.B.C.F.M. 1871
 Chapin, L. D., A.B.C.F.M. 1863
 Chapin, Miss M. H., A.B.C.F.M. 1805
 Chapin, O. H., A.P.M. (North) 1882
 Chapman, Miss M. E., C.I.M. 1897
 Chapman, T. W., U.M.F.C.
 Chapman, W. C., C.I.M. 1902
 Chappell, L. N., S.B.M. 1889
 Charles, Dr. M. R., M.E.M. 1901
 Cheesman, Chas., Peking Blind 1900
 Chenery, Chas., C.I.M. 1901
 Cheney, Mrs., C.I.M. 1884
 Cheney, Miss N. M., A B.C.F.M. 1894
 Chesnut, Miss Dr. A.P.M. 1894
 Child, F., C.M.S.
 Child, Miss, F.F.M. 1904
 Chittenden, Miss C. E., A.B.C.F.M. 1893
 Christensen, C., D.L.M.
 Christensen, J. A., C.I.M. 1900
 Christensen, C. A., Unc. 1905
 Christie, Dr. D., United Pres. M. 1882
 Christie, W., C. & M.A. 1892
 Chrisopherson, F. A., C. & M.A. 1894
 Church, Miss, C.E.Z.
 Churcher, Miss E. J., C.I.M. 1897
 Churchill, Dr. A. W., C.M.S.
 Churchill, Miss E. A., A.P.M.
 Churchill, Dr. H. N., C.M.S. 1904
 Churchill, M. A., A.B.M. (North) 1874
 Claghom, Miss E. A., A.B.C.F.M. 1872
 Claiborn, Miss E., M.E.S.M. 1905
 Clapp, Miss, A.B.C.F.M. 1879
 Clapp, D. H., A.B.C.F.M. 1884
 Clare, Miss, C.I.M. 1889
 Clark, Miss A. M., A.C.M.
 Clark, Miss C. P., C.I.M. 1886
 Clark, Miss E., C.I.M. 1898
 Clark, Miss E. T., C.M.S.
 Clark, J. B., A.B.M.U. 1906
 Clark, Miss N., L.M.S.
 Clark, Miss N. J., F.C.M.

Clark, S. R., C.I.M. 1878
Clark, Dr. W. T., C.I.M. 1902
Clarke, E. E., Unc. 1896
Clarke, G. W., C.I.M. 1875
Clarke, H. M., C.P.M. 1903
Clarke, Miss I. S., C.M.S. 1892
Clarke, Miss J. C., C.M.S. 1892
Clarke, Miss L., C.I.M. 1904
Clarke, Miss M. E., C.I.M. 1893
Clarke, Miss M. M., C.M.S. 1904
Classon, J. L., C.I.M. 1904
Clausen, —, Kieler M.
Claxton, A. E., L.M.S.
Clayson, W. W., L.M.S.
Clayton, G. A., W.M.S. 1895
Clayton, Miss, C.M.S. 1898
Cleaver, Miss, Dr. E. O. W.U.M. 1903
Cleland, J. F., L.M.S. 1846
Clements, H., C.M.S. 1906
Clemson, Miss R., C.M.S. 1895
Cline, J. W., M.E.S.M. 1897
Clinton, E. J., S.C.M. 1905
Clinton, J. M., Y.M.C.A.
Clinton, T. A. P., C.I.M. 1894
Clopton, S. C., A.B.M. (South) 1846
Clough, Miss, C.I.M. 1891
Coates, C. H., C.I.M. 1903
Cobbold, R. H., C.M.S. 1848
Cochran, Jas. B., A.P.M. 1899
Cochran, Dr. S., A.P.M. 1899
Cochrane, Dr. T., L.M.S.
Cockburn, J., Ch. of Scotland M. 1878
Codrington, Miss C.E.Z.M. 1891
Coffey, Miss E. R., M.E.M. 1895
Cogdal, Miss M. E., A.P.M. (North) 1890
Colburn, Miss M. K., Women's Union M.
1876
Colder, J., M.E.M. (North) 1851
Cole, Miss A. B., A.B.M.U. 1903
Cole, Dr. A. F., C.M.S. 1905
Cole, Miss F., C.I.M. 1894
Cole, Miss G. A. C.I.M. 1894
Cole, G. H., Y.M.C.A. 1905
Cole, J. G., S.C. 1903
Cole, R.A.P.M. 1844
Coleman, Miss, C.M.S.
Coleman, Miss I. M., C.I.M. 1891
Colestone, Miss, C.E.Z.M. 1891
Collie, David, L.M.S. 1822
Collier, Miss C., M.E.M. 1891

Collins, H. C., A.C.M. 1893
Collins, J. D., A.M.E.M. (North) 1847
Collins, W. H., C.M.S. 1858
Collins, Miss, C.I.M. 1894
Collyer, C. T. B. & F.B. Soc. 1888
Colman, C. A., Amer. Bible Society 1884
Coltman, R., M.D. A.P.M. 1885
Combs, Miss, L. L., M.D. A.M.E.M. (North)
1873
Commin, Miss, C.M.S.
Condit, I. M., A.P.M. 1860
Connaughty, Miss L., S.C.M. 1904
Connell, Miss H., C.P.M.
Conway, H. S., C.I.M. 1894
Conyers, Miss D. H., C.I.M. 1906
Cook, A. J., A.M.E.M. (North) 1873
Cook, J. A. B., E.P.M. 1881
Cook, Miss K. E., M.N.C. 1906
Cooke, Miss K. E., C.I.M. 1904
Coole, Dr. T. H., C. & M.A. 1906
Cooley, Miss A. S., A.P.M. (North) 1878
Coombs, Miss E. A., Show Yang M. 1897
Cooney, Miss A. M., C. & M.A. 1896
Cooper, A. S., A.C.M. 1905
Cooper, Miss B., C.E.Z.M. 1893
Cooper, Dr. Effie. B., A.P.M. 1899
Cooper, E. C., W.M.S.
Cooper, E. J., C.I.M. 1889
Cooper, Miss F., C.E.Z.
Cooper, F. C., A.C.M. 1895
Cooper, G. W., A.C.M. 1898
Cooper, J., C.I.M. 1895
Cooper, Miss A. B., C.E.Z.
Cooper, Miss L., Berlin F. Hospital 1884
Cooper, W., C.I.M. 1881
Cooper, —, W.M.S. 1890
Cope, Miss M. B., M.E.M. 1902
Copp, A., C.I.M. 1878
Coppock, Miss, Y.W.C.A.
Corbett, Miss G., A.P.M. 1902
Corbett, H., A.P.M. 1864
Corbin, P. H., A.B.C.F.M. 1904
Corbin, Miss H. L., A.B.M.U. 1888
Cordon, H., C.I.M. 1867
Corey, Miss C. A., M. D., A.M.E.M.
(North) 1884
Corfe, C. J., Ch. of Eng. M. in North
China 1881
Corlies, Miss Dr. A., A.B.M.U. 1906
Corlies, Dr. B., A.B.M.U. 1898

- Cormack, Miss J., C.I.M. 1895
Cormack, J. G., C.I.M. 1890
Cornaby, W. A., E.W.M. 1885
Cornford, C. E., Ind.
Cornwell, G., A.P.M. 1892
Cory, A. E., F.C.M.
Cossum, W. H., A.B.M.U.
Couling, S., E.B.M. 1884
Coultas, G. W., C.M.S. 1885
Coulter M. S., A.P.M. 1849
Coulthard, J. J., C.I.M. 1879
Coulthard, J. J., C.I.M. 1889
Cousins, Miss Dr. A. L., L.M.S. 1896
Cousins, A. D., L.M.S. 1893
Cousins, C. D., L.M.S. 1899
Cousins, H. S., S.P.G.
Cousland, P. B., M. B., E.P.M. 1883
Covert, Miss M. C., A.B.M.U. 1905
Cowie, H., L.M.S. 1859
Cowley, Miss, C.I.M. 1889
Cox, Dr. G. A., C.I.M. 1888
Cox, J., E.W.M. 1853
Cox, J. R., C.M.M. 1903
Cox, Miss Mary, C.I.M. 1899
Cozens, Miss L. H., C.I.M. 1900
Crabb, D. E., A.P.M. 1905
Crabb, E., A.P.M.
Crabtree, H. G., C.M.S. 1906
Craig, Miss I. A., C.I.M. 1902
Craig, J. W., C.I.M. 1899
Crane, Miss E. M., M.E.M.
Crawford, A. R., I.P.M. 1895
Crawford, O. C., A.P.M. 1901
Crawford, T. P., A.B.M. (South) 1852
Crawford, Miss L., Unc.
Crawford, W. M., M.E.M. 1903
Cream, Miss, C.I.M. 1893
Crews, G. B., M. D., A.M.E.M. (North) 1883
Cribb, A. W., C.M.S. 1865
Crocker, W. E., S.B.C.
Crofoot, J. W., 7th Day B.
Crofts, D. W., C.I.M. 1895
Crombie, G., C.I.M. 1865
Cromer, F., Ref. M. 1901
Crooks, Dr. Miss E., I.P.M. 1902
Cropper, Miss, L.M.S.
Cross, Dr. J., E.P.M. 1893
Crossette, J. F., A.P.M. (North) 1870
Crossette, Mrs. M. M., A.P.M.
Crouch, Miss L., A.P.M. (North) 1873
Croucher, Miss M., M.E.M. 1895
Crouse, F. C., S.C. 1903
Crowl, Miss A. L., A.B.M.U. 1897
Crowther, Miss, E.P.M. 1890
Crozier, W. N., A.P.M. 1891
Crummer, Miss L., A.C.M. 1894
Crumpe, Miss, Ind.
Cuff, A., Unc. 1898
Culbertson, M. S., A.P.M. 1844
Culverwell, Miss E., C.I.M. 1887
Culverwell, Miss F. H., C.I.M. 1889
Cumber, Miss M. L., F.F.M.A. 1892
Cummings, S., A.B.C.F.M. 1848
Cumming W. H., M.D., Unconnected. 1842
Cundall, Miss L., C.I.M. 1890
Cundall, Dr. W., W.M.S.
Cunningham, A. M., A.P.M. (North) 1890
Cunningham, Miss E. W., A.P.M. 1891
Cunningham, J. R., C. & M.A. 1898
Cunningham, M. L., S.C. 1903
Cunningham, W. G. E., A.M.E.M. 1852
Cunningham, Dr. W. R., A.P.M. 1904
Curnow, J. A., C.I.M. 1887
Curran, H. G., Unc. 1897
Curtis, H. H., C.I.M. 1894
Curtis, J., C.M.S.
Curtis, Dr. W. H., M.E.M. 1887
Curwen, Dr. E., L.M.S. 1894
Cushman, Miss C. M., A.M.E.M. (North) 1878
Cushman, Miss C. M., M.E.M. 1887
Czach, Miss A., C.I.M. 1905
Czerwinski, C., C.I.M. 1906
Dahlen, H. N., C.I.M. 1889
Dale, Miss E. P., F.C.M. 1901
Dalgaard, Miss, Dan. L. 1901
Dalziel, Dr. J. M., E.P.M. 1895
Dalziel, J., C.I.M. 1878
Danforth, J. A., A.P.M. 1859
Daniells, Miss C. H., M.D., A.B.M. (North) 1878
Dannenberg, W. E., F.C.M.
Darling, Miss A. R., C.I.M. 1904
Darlington, T., C.I.M. 1906
Darroch, J., C.I.M. 1887
Darroch, Miss M., C.I.M. 1898
Davault, E. F., A.B.M. (South) 1884
Davenport, C. J. M. D., L.M.S. 1889

- Davenport, S. A., A.P.M. (North) 1873
 Davey, W. J., C.I.M. 1897
 Davidge, Miss B. M., C.I.M. 1892
 Davids, Miss M., C. & M.A. 1900
 Davidson, Alf., F.F.M. 1901
 Davidson, A. W., F.F.M.A. 1897
 Davidson, D. C., U.F.C. 1905
 Davidson, Miss E. E., S.P.M. 1891
 Davidson, Miss M. S., U.F.C.S. 1896
 Davidson, R. W., Pek. Blind 1903
 Davidson, R. J., F.F.M.
 Davidson, Dr. W. H., F.F.M. 1901
 Davies, Miss A., C.M.S. 1904
 Davies, C. F., C.I.M. 1904
 Davies, E., L.M.S. 1835
 Davies, Miss H., C.I.M. 1893
 Davies, J. P., A.B.M.U. 1906
 Davies, L. J., A.P.M. 1892
 Davies, Miss, C.E.Z. 1888
 Davis, Miss A. A., C.I.M. 1898
 Davis, Mrs. A. L., W.F.M.S. 1893
 Davis, C. F. E., C.I.M. 1892
 Davis, D. H., 7th D. Ba.
 Davis, F., C. & M.A.
 Davis, F. W., A.B.C.F.M. 1889
 Davis, G. L., M.E.M.
 Davis, G. R., A.M.E.M. (North) 1870
 Davis, H., Am. Seventh Day B.M. 1879
 Davis, Miss J., C.I.M. 1896
 Davis, J. W., A.P.M. (South) 1873
 Davis, Miss M. H., Unc. 1896
 Davis, Miss, L.M.S. 1888
 Davis, —, Am. Reformed Mission 1869
 Davis, W. G., C. & M.A.
 Dawes, J. V., G.M. 1898
 Dawson, Miss, Unc.
 Dawson, R., L.M.S. 1860
 Dawson, W. F., L.M.S.
 Day, L. J., B. & F.B. Soc. 1887
 Dean, W., A.B.M. (North) 1835
 Dean, Mr., Friends' For. M. 1890
 Deans, W., C. Sc. M.
 Deas, W. A., M.D., A.E.M. 1887
 Deavitt, Miss, M.E.M.
 Decker, Miss, M.E.M. 1900
 DeLong, Miss P. R., C.I.M. 1904
 Deming, J. H., A.B.M.U. 1906
 Dempsey, P. T., W.M.S. 1893
 Denham, J. E., C.M.S. 1904
 Denny, Dr., A.M.E.M. (North) 1884
 Derr, C. H., A.P.M. 1904
 Desmond, J. E., C.I.M. 1899
 Devan, T. T., A.B.M. (North) 1844
 Devenish, A. S., C.I.M. 1890
 DeVol, Dr. G. F., F.F.M. 1900
 Dewstoe, E., W.M.S. 1898
 Diamant, Miss N., A.B.C.F.M. 1870
 Dick, H., C.I.M. 1883
 Dickie, Miss E. C., A.P.M. 1906
 Dickie, F., C.I.M. 1889
 Dickinson, J. T., A.B.C.F.M. 1836
 Dickson, Miss, Dr., A.P.M.
 Dickson, M., M.D., E.P.M. 1871
 Diehl, F. Rh. M.S. 1897
 Dieterle, Miss F. R., C.I.M. 1900
 Dietrich, W., Rhenish Mission 1877
 Digby, Miss L. S., C.M.S. 1896
 Dildine, H. G., M.E.M.
 Dilger, J., Basel M.
 Dilthei, W., Rhenish Mission 1871
 Dimock, Miss, C. & M.A.
 Diver, W. B., M.D., A.B.C.F.M. 1839
 Dixon, Miss E. A., C.M. 1894
 Dixon, H., E.B.M.
 Dobson, G. F. C., C.I.M. 1896
 Dobson, Dr. W. H., A.P.M. 1897
 Dobson, Miss, C.I.M. 1895
 Dodd, A. B., A.P.M. 1903
 Dodd, S., A.P.M. 1861
 Dodds, Miss R. L., C.I.M. 1904
 Dodson, Miss S. L., A.P.E.M. 1888
 Doggett, Miss, C.I.M. 1889
 Doherty, W. J., C.I.M. 1894
 Doig, Miss, U.P.M. 1876
 Domay, G., C.I.M. 1896
 Donahue, F., M.E.M. 1888
 Donald, J. S., C.I.M. 1889
 Doner, Miss M. B., C. & M.A. 1894
 Donovan, J. P., C.I.M. 1873
 Doolittle, J., A.B.C.F.M. 1850
 Doolittle, Miss, Dr. L. J., A.P.M. 1899
 Doren, Miss H. M., Am. Ref. M. 1870
 Doring, H., B. & F.B.S.
 Dorward, A. C., C.I.M. 1878
 Doty, E., A.B.C.F.M. 1836
 Doty, E. J., U.B. in C.
 Douglas, C., E.P.M. 1854
 Douglas, G., U.F.C.
 Douglas, J., C.I.M. 1885
 Douglas-Hamilton, Miss, C.I.M. 1904

(A.D. 1807 - 1907)

- Douglass, C. W., A.P.M. 1898
Douthwaite, Dr. A. W., C.I.M. 1874
Douw, Miss D. M., Ind. 1869
Dow, Miss, Dr. J. L., C.P.M. 1895
Dow, Miss N., A.A.C.M.
Downman, Miss A., C.I.M. 1883
Downing, Miss C. B., A.P.M. 1866
Dowsley, A., Ch. of Scotland M. 1880
Dowson, F., W.M.S. 1890
Doyen, J. T., A.E.M. 1859
Doyle, Miss E. F. K., C.M.S. 1906
Draffin, G. F., C.I.M. 1903
Drake, Miss A., C.I.M. 1884
Drake, Miss E., C.I.M. 1894
Drake, S. B., C.I.M. 1878
Drake, S. B., E.B.M. 1887
Drane, Miss L. A., C. & M.A.
Dresser, Miss E. E., A.P.M. 1894
Dreyer, F. C. H., C.I.M. 1895
Driebelbies, Miss C., M.E.M. 1900
Dring, Miss G., C.I.M. 1900
Drummond, W. J., A.P.M. (North) 1890
Drysdale, J. F., B. & F.B.S.
DuBose, H. C., A.P.M. (South) 1872
DuBose, Miss N., S.P.M. 1897
DuBose, P. C., S.P.M. 1906
Dubs, C. Newton, U.E.C. 1901
Dudgeon, J., M.D., L.M.S. 1863
Duerr, Miss L., C.I.M. 1902
Duff, G. H., C.I.M. 1888
Duff, J. E., C.I.M. 1890
Duff, J. L., Unc. 1891
Duffus, W., E.P.M. 1869
Duffy, A., C.I.M. 1888
Dukes, E. J., L.M.S. 1874
Dukes, O. A., M.D., A.M.E.M. (South) 1884
Duly, Miss S., Unc. 1898
Duncan, Miss A., E.P.M. 1893
Duncan, G., C.I.M. 1866
Duncan, Miss A. N., E.P.M.
Duncan, Miss H. M., C.I.M. 1905
Duncan, M. B., E.B.M. 1888
Duncan, Miss M. B., A.P.M. 1903
Dunfield, Miss L. M. C.M.M. 1904
Dunk, Miss, C.M.S.
Dunkerly, Mrs., W.U.M.
Dunn, Miss E., C.I.M. 1897
Dunn, Miss E. J., I.P.M. 1903
Durgee, Miss Alice, A.R.C. 1903
Duryee, Miss L. N., A.R.C. 1894
Duryee, Miss S., A.R.C. 1903
Durham, Miss, A.P.M.
Duttrie, J., Unc.
Duval, Miss, S.Y.M. 1899
Dyck, Miss, Unc. 1906
Dyer, Miss E., Unc.
Dyer, S., L.M.S. 1827
Dyer, S., B. & F.B. Soc. 1878
Dymond, F. J., B.C.M. 1887
Eacott, Miss E. H., W.M.S. 1893
Eadie, G., C.P.M. 1906
Eagger, E., Unc.
Eason, W. E., C.I.M. 1881
Easton, G. F., C.I.M. 1875
Ebeling, W. H. C., S.C.M. 1904
Ebert, W., Basel Mission 1888
Eckard, L. W., A.P.M. (North) 1869
Eckerson, F., A.R.C. 1903
Eddon, Wm., E.M.M. 1901
Ede, G., E.P.M. 1883
Eden, David, Sw. Ba. 1903
Edgar, J. H., C.I.M. 1898
Edge, J. C., L.M.S. 1874
Edgell, B. E., A.M.E.M. (North) 1873
Edkins, J., L.M.S. 1861
Edmonds, Miss, Dr. A. M., M.E.M. 1901
Edmunds, Miss A. K., C. Coll.
Edmunds, C. K., C. Coll. 1903
Edwards, Miss A. J., C.M.S. 1904
Edwards, D. W., Y.M.C.A. 1906
Edwards, E. H., M.D., C.I.M. 1882
Edwards, —, A.P.M. 1898
Edwards, Miss L., C.M.S.
Edwards, Miss M. A., C.I.M. 1904
Edwards, Miss R., C. & M.A.
Edwards, Miss R. L., C.M.S. 1906
Edwins, E., Aug. Sy. 1905
Egerton, J. J. P., C.I.M. 1889
Ehn, P., S.A.M. 1905
Ehn, P. E., C.I.M. 1905
Ehrstrom, Miss A. E., C.I.M. 1900
Eich, Dr. G., Rh. M.
Eichler, R., Rhenish Mission
Eichler, R., L.M.S. 1881
Eikrem, P., Sw. M.S. 1902
Eitel, E. J., Basel Mission 1862
Ekeland, T. L., A.L.M. 1906
Ekvall, D., C. & M.A. 1895
Fkvall, M., C. & M.A. 1892

- Eldred, Miss A., C.I.M. 1898
 Eldridge, Miss A. E., C.I.M. 1904
 Elgie, Miss H., A.B.M.U. 1901
 Elquist, A., Swedish Mission 1850
 Ellerbek, Dr., D.L.M.
 Elliott, Dr. C. C., C.I.M. 1905
 Elliott, Mrs. Dr. E. E., S.C.M. 1901
 Elliott, H. S., M.E.M.S.
 Elliott, Miss M., Unc. 1891
 Elliott, W. S., S.C.M. 1901
 Ellis, Miss C., C.I.M. 1887
 Ellis, E. W., A.B.C.F.M. 1904
 Ellis, Miss F., C.I.M. 1887
 Ellison, R., W.M.S.
 Elliston, W. L., C.I.M. 1878
 Ellmers, Miss I. M. A., C.I.M. 1900
 Elofsen, Miss, C.I.M. 1891
 Elsenhans, Miss, Basel Mission
 Elterich, W. O., A.P.M. (North) 1889
 Elwin, A., C.M.S. 1870
 Elwin, Miss R., C.M.S. 1902
 Elwin, Miss R. M., C.M.S. 1896
 Elwin, W. H., C.M.S. 1898
 Embery, W. J., C.I.M. 1901
 Emerson, Miss E. E., S.P.M. 1888
 Emslie, W., C.I.M. 1892
 Endemann, G., Berlin M.
 Endicott, Jas., C.M.M. 1893
 Engdahl, K. W., Sw. M.S.
 England, Chr., Sw. M.S. 1902
 England, W., C.I.M. 1903
 Engström, Miss S., C.I.M. 1897
 Ensign, Dr. C. F., M.E.M. 1904
 Entwistle, D., W.M.S. 1893
 Entwistle, W. E., C.I.M.
 Ericson, Miss E., C. & M.A. 1896
 Ericsson, A. A., C.I.M. 1903
 Ericsson, Miss M., S.A.C.F.M. 1896
 Erikssen, Mrs., C.I.M. 1886
 Eriksson, Miss, C.I.M. 1892
 Esam, Miss A. M., C.I.M. 1889
 Espelgren, O., No. L.M. 1902
 Espey, J. M., A.P.M. 1905
 Estes, W. A., M.E.M.
 Etchells, Miss E., Unc. 1906
 Eubank, Dr. M. D., A.B.M.U. 1900
 Evans, A., B.C.M.
 Evans, Miss A., C.I.M. 1906
 Evans, Miss A., C.M.S.
 Evans, A. E., C.I.M. 1890
 Evans, D., B. & F.B. Soc. 1884
 Evans Edward, B. School for the Japanese 1889
 Evans, Miss J., A.B.C.F.M. 1872
 Evans, Miss M., C.I.M. 1882
 Evans, Dr. P. S., S.B.C. 1901
 Evans, R. L., C.I.M. 1895
 Ewald, Miss K., S.C.M.
 Ewan, Dr. R. B., C.M.M.
 Ewen, —, Ch. of Scotland M. 1878
 Ewing, A., C.I.M. 1887
 Ewing, C. E., A.B.C.F.M. 1894
 Ewing, G. H., A.B.C.F.M. 1893
 Ewing, Miss J., E.P.M. 1898
 Ewing, Miss M., E.P.M. 1898
 Ewan, Dr. R. B., C.M.M. 1898
 Ewbank, C. A., C.I.M. 1888
 Eyestone, J. B., M.E.M. 1905
 Eyre, Miss, S.P.F.E. Soc. 1889
 Eyres, T., C.I.M. 1888
 Faber, E., Rhenish Mission 1865
 Fahmy, A., M.B.C.M. L.M.S. 1887
 Faers, A. H., C.I.M. 1887
 Fagerholm, A. L., C. & M.A. 1893
 Fagg, J. A., Amer. Reformed M. 1888
 Fairbank, Miss, C.I.M. 1890
 Fairbrother, W., L.M.S. 1845
 Fairclough, C., C.I.M. 1898
 Faithfull, Davies Miss, C.E.Z.
 Falconer, Miss M., E.P.M. 1887
 Falls, J., C.I.M. 1897
 Faries, W. R., M.D., A.P.M. (North) 1889
 Faris, P. P., A.P.M. 1905
 Faris, Miss S., A.P.M.
 Faris, W. S., A.P.M. 1896
 Farmer, Miss M. T., C.I.M. 1898
 Farmer, W. A., M. & M.A.
 Farnham, J. M. W., A.P.M. 1860
 Farrent, E. J., C.I.M. 1897
 Farthing, G. B., B.M.S. 1886
 Fast, K. J., Swedish Mission 1849
 Faulds, Miss H., C.I.M. 1898
 Favors, Miss A., F.C.M.
 Fawson, Miss C., C.I.M. 1897
 Fay, Miss L. M., A.P.E.M. 1850
 Fearn, Dr. J. B., M.E.C.S. 1895
 Fearnley, F., C.M.S. 1855
 Fearon, Miss M. E., C.I.M. 1873
 Fee, J. E., C. & M.A. 1894
 Felgate, R. J., C.I.M. 1894

Fenn, C. H., A.P.M. 1893
 Fenton, Miss E. C., C.I.M. 1886
 Ferch, A. J., U.E.C. 1904
 Ferguson, D., E.P.M. 1889
 Ferguson, Miss E. J., C.I.M. 1898
 Ferguson, J. C., M.E.M. 1887
 Ferguson, Dr. J. Y., C.P.M.
 Ferguson, H. S., C.I.M. 1895
 Ferguson, Miss M. K., C.M.
 Fergusson, W. M., B. & F.B.S. 1894
 Fernström, K. A., L.M.S. 1893
 Ferrinan, Miss A. K., C.I.M. 1887
 Field, Miss A. M., Z.M.S. 1888
 Field, F. E., A.P.M. 1905
 Fielde, Miss A. M., A.B.M.U. 1866
 Fiddler, J. S., C.I.M. 1896
 Finch, Dr. C. H., A.B.M.U. 1891
 Findley, Miss J., C.I.M. 1882
 Finlayson, J., C.I.M. 1884
 Finn, Miss E. N., Ind.
 Finney, Miss, C.M.S. 1893
 Fish, M. W., M.D., A.E.M. 1855
 Fishbourne, R. B., M.D., A.P.M. (South)
 1881
 Fische, C. T., C.I.M. 1869
 Fische, E., C.I.M. 1868
 Fische, Miss E. W., C.I.M. 1900
 Fische, Miss M., C.I.M. 1896
 Fische, Miss M. H., C.I.M. 1900
 Fische, Miss N. E., C.I.M. 1900
 Fisher, A. J., A.P.M.
 Fisher, Dr. D. L., I.P.M. 1899
 Fisher, L. M., M.E.M. 1884
 Fisher, M. P., A.P.M. 1895
 Fitch, G. F., A.P.M. 1870
 Fitch, J. A., A.P.M. 1889
 Fitch, Dr. Mary, A.P.M.
 Fitch, R. F., A.P.M. 1898
 Fitzsimmons, Miss C., C.I.M. 1888
 Fjornsaas, Miss A., Am. Nor. W. 1903
 Flad, J., B.M. 1886
 Flagler, Miss C., S.C. 1903
 Fleischmann, C. A., C.I.M. 1902
 Fleming, Miss, C.E.Z.
 Fleming, Miss E., S.P.M.
 Fleming, Miss C. W., C.I.M. 1895
 Fleming, Miss, Dr. E. E., A.P.M. 1898
 Fleming, Miss H. B., C.I.M. 1893
 Fleming, Miss K., C.I.M. 1891
 Fleming, Miss S. E., S.P.M. 1893

Fleming, Robert, L.M.S. 1820
 Fleming, T., C.M.S. 1860
 Fletcher, Miss, F.E.S. 1892
 Fletcher, E. N., A.B.M.U. 1892
 Fogelklow, Miss J. E., C.I.M. 1897
 Foggstad, G. M., H.S.M.
 Folke, Erik, C.I.M. 1887
 Folke, E., Sw. M.
 Folsom, A., A.P.M. 1862
 Foord, Miss E. S., B.Z.S. 1897
 Forbes, Miss B. G., — 1891
 Ford, —, M.E.M.
 Ford, Miss A., L.M.S. 1905
 Ford, E. L., M.E.M. 1906
 Ford, H. T., C.I.M. 1892
 Ford, Miss R., Unc. 1898
 Fordham, J. S., E.W.M. 1878
 Forge, Miss A. F., C.M.S. 1898
 Forge, Miss F. A., C.M.S. 1898
 Forrest, Miss F., C.M.M.
 Forsberg, E., C. & M.A. 1896
 Forsberg, Miss A. O., Sw. M. 1896
 Forsyth, R. C., E.B.M. 1884
 Forth, Miss L. M., C.I.M. 1887
 Fortune, P. T., W.M.S. 1890
 Foster, A., L.M.S. 1871
 Foster, J. M., A.B.M.U. 1887
 Foster, Miss M. A., C.M.M. 1896
 Foster, Miss, C.M.S. 1878
 Foucar, F. T., C.I.M. 1885
 Foucar, H. E., C.I.M. 1891
 Fouts, Dr. F., A.P.M. 1905
 Fowle, Miss F. K., C.I.M. 1891
 Fowler, Dr. H., L.M.S.
 Fowles, Miss, C.I.M. 1884
 Fox, Miss Belle, C.M.M. 1903
 Fradd, Miss, C. & M.A.
 Franck, G. M., C.I.M. 1902
 Franke, A. H., C.I.M. 1904
 Franklin, Miss, E.B.M. 1905
 Franz, A. M. K., A.P.M. 1902
 Fraser, A. L., A.B.M.U. 1905
 Fraser, Miss C. G., C.S.M. 1897
 Frazer, J. B., M.D., Can. Pres. J.M. 1874
 Fredberg, G. E., C.I.M. 1904
 Freden, S. M., Sw.M.S. 1893
 Fredericks, Mrs., A.C.M.
 Fredrickson, Miss M., A.L.M. 1905
 Freidstrom, C., S.M.A.
 French, A., C.I.M. 1878

- French, Miss E., C.I.M. 1893
 French, Miss E. B., S.P.M. 1888
 French, Miss E. B., C. & M.A. 1906
 French, J. B., A.P.M. 1846
 French, Miss, Dr. M. L., A.F.M. 1897
 Frewed, Miss B. L., C.M.S. 1898
 Frey, Miss C. M., M.E.M.
 Friend, H., E.W.M. 1876
 Fröhlich, E., C.I.M. 1896
 Fryer, John, C.M.S. 1861
 Fuessle, C. H., U. Ev. C. 1901
 Fugett, Miss F. M., B.Z.M. 1904
 Fugleskjel, Miss M., H.S.M. 1897
 Fuller, A. R., C.M.S. 1882
 Fuller, W. R., United Free Meth. 1864
 Fulton, A. A., A.P.M. 1880
 Fulton, Miss, M.D., A.P.M. 1884
 Fulton, Miss, U.F.C. 1902
 Fulton, J. C., Irish P.M. 1885
 Funk, C. A., C. & M.A. 1906
 Funk, Miss G., A.B.C.F.M. 1906
 Funk, Miss Ella C., Inter. M. Alliance
 1839
 Funk, Miss M., Inter. M. Alliance 1888
 Funk, Miss M. E., C.I.M. 1903
 Fuson, C. G., C. Coll. 1905
 Fysh, Miss E., C.I.M. 1890
 Gaff, C. A., W.M.S.
 Gage, Brownell, Yale M. 1904
 Gaillard, W., A.B.M. (South) 1854
 Gailey, R. R., Y.M.C.A. 1898
 Gaither, Mrs. J. A., M.E.M. 1892
 Galbraith, Miss A. E., C. & M.A. 1906
 Gale, Miss M., M.D., W.U.M. 1887
 Galloway, Miss H. R., M.E.M. 1891
 Galpin, F., Eng. U. Meth. M. 1868
 Galt, H. S., A.B.C.F.M.
 Galt, J., M.D., C.M.S. 1871
 Gamewell, F. D., A.M.E.M. (North) 1881
 Gamble, W., A.P.M. 1858
 Gammon, C. F., A.B.S.
 Gardiner, Miss J. D., C.I.M. 1888
 Gardner, G. M., A.B.C.F.M.
 Gardner, Miss, C.E.Z.
 Garel, Miss R., W.U.M. 1889
 Garland, Miss A., C.I.M. 1891
 Garland, Miss S., C.I.M. 1891
 Garmsen, Miss, D.L.M. 1906
 Garner, Miss, Dr., W.U.M. 1893
 Garnet, Miss, C.E.Z.
 Garrett, F., F.C.M.S. 1897
 Garreton, Miss E., A.B.C.F.M. 1880
 Garriock, Miss R. T., U.F.C. 1900
 Garritt, J. C., A.P.M. (North) 1889
 Gary, Miss E. M., M.E.M. 1892
 Gassick, W., C.I.M. 1881
 Gates, Miss, Unc.
 Gates, Miss C., C.I.M. 1887
 Gates, Miss, Dr. M. J., A.C.M. 1896
 Gatrell, T. J. N., A.M.B. Soc. 1888
 Gauld, W., M.D., E.P.M. 1863
 Gauld, Wm., C.P.M.
 Gaunt, T., C.M.S.
 Gauntlett, Miss E., C.I.M. 1896
 Gayley, S. R., A.P.M. 1857
 Gaynor, Miss, Dr. L. H., A.F.M. 1892
 Geary, Miss N., C.M. 1906
 Gedy, E. F., W.M.S. 1893
 Gee, N. Gist., M.E.M. 1901
 Geisler, Paul, S.C.M. 1904
 Gell, Miss, W.M.S. 1903
 Geller, W. H., L.M.S. 1897
 Gelseth, A., S.C.M. 1904
 Gelwicks, G. L., A.P.M. 1901
 Gemmell, W., C.I.M. 1894
 Genähr, F., Rhenish Mission 1847
 Genähr, I., Rhenish Mission 1883
 Gentle, J., M.D., L.M.S. 1865
 George, J. H., A.C.M. 1905
 George, Miss, C.M.S.
 Gibb, G. W., C.I.M. 1894
 Gibb, J. M. G., M.E.M.
 Gibson, Miss A., C.I.M. 1884
 Gibson, J., E.W.M. 1866
 Gibson, J. C., E.P.M. 1874
 Gibson, O., A.M.E.M. (North) 1855
 Gibson, Dr. R. M., L.M.S. 1897
 Gibson, W. W., W.M.S.
 Gibbs, Miss E. G., Unc. 1897
 Giesel, R., Ber. M.
 Giesler, A. B. P., Ind.
 Gieswetter, Miss, Rhenish Mission
 Giess, H., B.M. 1893
 Giffin, J. H., A.B.M.U. 1904
 Gilbert, Miss, C.M.S.
 Gilchrist, Miss, M.D., A.M.E.M. (North)
 1881
 Giles, E. L., C.I.M. 1905
 Gill, Miss E. M., C.M.S. 1906
 Gill, W. Hope, C.M.S. 1895

- Gillard, Miss, C.M.S.
 Gillespie, Dr. J. R., I.P.M. 1900
 Gillespie, W. H., I.P.M. 1892
 Gillespie, W., L.M.S. 1844
 Gillhespy, Miss, E.P.M.
 Gilfillan, T., L.M.S. 1861
 Gillham, Miss, C.I.M. 1889
 Gillies, R., C.I.M. 1898
 Gillison, Dr. T., L.M.S. 1882
 Gillman, Miss, M.E.M.
 Gillmor, Miss M. C., C.M.S. 1896
 Gilman, F. P., A.P.M. 1886
 Gilman, Miss G., M.E.M. 1896
 Gilmer, W. T., C.I.M. 1891
 Gilmer, Miss, C.I.M. 1891
 Gilmour, J., L.M.S. 1870
 Gilson, Miss M., A.P.M. 1904
 Gjølseth, A., S.C.
 Gjerde, S. S., C.I.M. 1890
 Glanville, Miss E. A., C.I.M. 1902
 Glanville, S., C.I.M. 1904
 Glass, Miss L., S.C.M. 1904
 Glass, W. B., S.B.C.
 Glassburner, Miss, M.E.M.
 Glenton, Miss, Dr., A.C.M. 1899
 Glenk, Miss M., M.E.M. 1898
 Gleysteen, W. H., A.P.M. 1905
 Gloss, Miss, M.D., A.M.E.M. 1885
 Glover, Dr. R. H., C. & M.A. 1895
 Glover, Miss E. E., M.E.M. 1892
 Glover, A. E., C.I.M. 1897
 Gocking, H., M.D., Berlin Mission 1855
 Goforth, J., C.P.M. 1888
 Godbold, Miss E. M., C.I.M. 1903
 Goddard, A., A.C.M.
 Goddard, Miss A. K., A.B.M.U. 1897
 Goddard, D., A.B.C.F.M. 1894
 Goddard, Dr. F. W., A.B.M.U. 1903
 Goddard, J. R., A.B.M. (North) 1840
 Goddard, J. R., A.B.M. (North) 1868
 Goddard, Miss K., A.B.M.U. 1903
 Godson, Miss M. J., C.M.S. 1895
 Godson, W. E., C.M.S. 1895
 Goforth, J., C.P.M. 1888
 Gohl, E., Basel Mission
 Gold, Miss J. R., C.I.M. 1897
 Goldie, Miss E. A., C.M.S. 1882
 Goldsburly, J., M.D., A.B.C.F.M. 1889
 Goldsmith, Dr. A., C.M.S.
 Gonder, R. R., C.I.M. 1904
 Gooch, Miss, W.M.S.
 Goodall, T. W. M., C.I.M. 1890
 Goodchild, T., C.M.S. 1898
 Goode, Miss E. M., L.M.S. 1890
 Goode, Miss, L.M.S. 1891
 Goodrich, C., A.B.C.F.M. 1865
 Goodwin, Miss C. S., C.I.M. 1883
 Goold, A., C.I.M. 1891
 Goold, Miss M., C.I.M. 1900
 Goold, Miss M., C.I.M. 1891
 Gordon, Miss E., S.C.M. 1905
 Gordon, J. A., Unc. 1897
 Gordon, Karl, S.C.M. 1904
 Gordon, Mrs., S.C.M. 1905
 Gordon, Moore, S.C.M. 1905
 Gordon, R., E.P.M. 1873
 Gordon, Dr. R. J., I.P.M. 1893
 Gormsen, Miss, D.L.M.
 Göthberg, Miss I. A., C.I.M. 1902
 Göthberg, N., C.I.M. 1902
 Götteberg, J. A. O., N.L.M. 1902
 Gotteberg, J. A. O., N.L.M. 1896
 Gottschalk, R., Rhenish Mission 1884
 Goudge, Miss E., C.M.S. 1895
 Gough, Miss E., C.M.S. 1883
 Gough, Miss, Dr. E., W.M.S. 1896
 Gough, F. F., C.M.S. 1850
 Gough, Miss H. A., C.I.M. 1902
 Gould, Miss A. A., A.B.C.F.M. 1893
 Gould, L. A., A.B.M.U. 1888
 Gould, R. J., Unc. 1895
 Gowans, Miss A. H., C. & M.A. 1891
 Gowdy, J., M.E.M. 1902
 Gower, Miss A. M. M., C.I.M. 1900
 Gower, Miss M., C.I.M. 1891
 Grabham, Miss E. A., C.I.M. 1888
 Grabowsky, Miss M., C.I.M. 1895
 Gracie, A., C.I.M.
 Grafton, T. B., S.P.M. 1904
 Graham, Miss, E.P.M. 1888
 Graham, Miss A., C.M.S.
 Graham, Dr. A., C.S.M. 1901
 Graham, Miss M. F., U.F.C.
 Graham, J., C.I.M. 1890
 Graham, Miss J., C.P.M. 1889
 Graham, J. M., U.F.C.S. 1896
 Graham, J. R., S.P.M. 1889
 Graham, R., A.E.M. 1845
 Grainger, A., C.I.M. 1889
 Grainger, Miss C., C.M. 1904

- Grandin, Miss, Dr., B.C.M.
 Grant, A., E.P.M. 1858
 Grant, D., M.B., E.P.M. 1880
 Grant, John B., L.M.S. 1893
 Grant, Dr. J. S., A.B.M.U.
 Grant, Miss, Dr., A.B.M.U. 1902
 Grant, W. H., C.P.M. 1892
 Graves, Miss Ew., A.C.M.
 Graves, F. R., A.C.M. 1881
 Graves, R. H., M.D., A.B.M. (South) 1856
 Gray, A. V., C.I.M. 1897
 Gray, Dr. D. C., U.F.C.S. 1892
 Gray, H. L., M.E.M. (South) 1890
 Gray, Miss M., C.I.M. 1906
 Gray, R., C.I.M. 1885
 Graybill, H. B., C. Coll. 1903
 Green, C. H. S., C.I.M. 1891
 Green, D. D., A.P.M. 1859
 Green, Miss E., C.M.S. 1896
 Green, Mrs. J. M., C.I.M. 1900
 Greenaway, W. H., C.I.M. 1901
 Greene, Miss G., S.C.M. 1904
 Greene, G. W., S.B.C. 1891
 Greening, A. E., E.B.M. 1898
 Greenwood, M., S.P.G. 1874
 Greer, Miss A. L., C.M.S. 1898
 Gregg, Miss E., C. & M.A.
 Gregg, G. A., Y.M.C.A. 1906
 Gregg, Miss J. G., C.I.M. 1895
 Gregory, A., E.P.M. 1888
 Gregory, J. J., M.D., M.E.M. 1889
 Gregory, Miss M., C.I.M. 1902
 Greig, A. L., L.M.S. 1894
 Greig, Miss E., E.B.Z.M. 1896
 Greig, Dr. J. A., I.P.M. 1892
 Greiser, B., Berlin Mission
 Gresham, Miss, Unc.
 Gretton, H., C.M.S. 1867
 Grey, Miss J., C.I.M. 1884
 Grieb, Miss A., C.I.M. 1905
 Grier, M. B., S.P.M. 1892
 Grierson, R., C.I.M. 1886
 Grieve, Dr. J. G., U.F.C.S. 1896
 Griffith, E. M., M.D. P.E.M. 1885
 Griffith, J., C.P.M. 1897
 Griffith, M., C.I.M. 1889
 Griffiths, G., L.M.S. 1882
 Griggs, Dr. J. F., A.P.M. 1902
 Grimes, A. C., S.C.M. 1904
 Grist, W. A., B.C.M. 1899
 Groesbeck, A. F., A.B.M.U. 1897
 Groeseth, Miss I. C., Hauges 1901
 Grohmann, —, Kieler Mission
 Groom, Miss L., C.I.M. 1882
 Groombridge, F., C.I.M. 1873
 Gronbech, Miss, L.M.S.
 Grönlund, H. A., C.I.M. 1898
 Grotefend, Miss, Ber. Fo. Ho.
 Groves, Miss E. R., C.M. 1900
 Groves, W. R., C.M.S. 1879
 Grundy, W., C.I.M. 1895
 Guardiola, O., C.I.M. 1896
 Guest, Miss L., C.I.M. 1906
 Guex, Miss L., C.I.M. 1891
 Guex, Miss M., C.I.M. 1889
 Guinness, Dr. G. W., C.I.M. 1897
 Guinness, Miss, C.I.M. 1888
 Gulbrandsen, Miss D., N.M.S. 1905
 Gulick, L. H., M.D., A. Bible Soc. 1876
 Gulick, J. T., A.B.C.F.M. 1864
 Gulston, F. W. K., C.I.M. 1885
 Gunten, Miss E. von, C. & M.A.
 Gusman, G., Basel Mission 1869
 Gustafson, A., C.I.M. 1903
 Gustafson, Miss A. C. & M.A. 1893
 Gustafson, Miss E., C.I.M. 1891
 Gustafson, E. H., C.I.M. 1898
 Gustafson, F. A., C.I.M. 1892
 Gustaffson, Miss J., C.I.M. 1905
 Guthrie, Miss E., C.I.M. 1897
 Gutmann, C., B.M. 1897
 Gutzlaff, K. F. A., Netherlands Mission
 1827
 Guy, T. R., A.P.M. 1902
 Haacks, Miss H., C.I.M. 1897
 Haaf, Miss O., C.I.M. 1906
 Haaland, Miss A., N.L.M. 1893
 Haas, H., N.L.M.
 Hass, Miss S. V., S.C.M. 1904
 Hacking, Miss, C.I.M.
 Hadden, Dr. G. H., M.E.M. 1906
 Hadden, Dr. J., W.M.S.
 Haden, R. A., S.P.M. 1891
 Hagelskjar, — D.L.M. 1906
 Hager, C. R., M.D., A.B.C.F.M. 1882
 Hagqvist, W., C.I.M. 1891
 Hagsten, Miss H. A., M.E.M. 1904
 Hahne, A. F., C.I.M. 1890
 Haight, G. L., C.I.M. 1891
 Halback, Miss I., C.I.M. 1899

Halcomb, N., A.B.M. (South) 1881
Haldeman, Miss I., C. & M.A. 1906
Hale, Miss F., A.B.C.F.M. 1883
Hale, Miss L. A., M.E.M. 1888
Hall, Miss A. U., A.B.C.F.M.
Hall, Dr. A. Z., A.B.M.U. 1806
Hall, C. J., C.I.M. 1857
Hall, Mrs. Dr., M.E.M.
Hall, Miss. E. E., C.I.M. 1896
Hall, Dr. F. J., A.P.M. 1906
Hall, H. H., A.M.E.M. (North) 1870
Hall, J. C., C.I.M. 1889
Hall, J. C., C.I.M. 1900
Hall, Miss K., C. & M.A. 1893
Hall, Miss M. F., A.P.M. 1902
Hall, Dr. O. F., M.E.M. 1899
Hall, Dr. W. L., A.B.C.F.M. 1894
Hall, W. N., E. Meth. N.C.M. 1860
Hall, W. J., Yale. M.
Hallett, Miss, E.B.M. 1905
Halley, Miss E., L.M.S.
Hallin, Miss, C.I.M. 1889
Hallin, Miss F., C.I.M. 1900
Hallock, H. G. C., A.P.M. 1896
Hambley, Miss L.H., C.M.M. 1904
Hamil, F., C. & M.A.
Hamil, H. P., C. & M.A.
Hamilton, Miss D., A.M.E.M. (South) 1884
Hamilton, E. A., C.M.S. 1898
Hamilton, Dr. G. W., A.P.M. 1903
Hamilton, T., C.I.M. 1906
Hamilton, W. B., A.P.M. (North) 1888
Hammeren, Miss, C.I.M. 1893
Hammond, A., C.I.M. 1893
Hamper, Miss A. K., C.M.S. 1888
Hamberg, T., Basel Mission 1847
Hampson W. E., C.I.M.
Hancock, Miss, C.I.M. 1895
Hanff, S., Rhenish Misson 1865
Hankey, Miss, Unc. 1905
Hanna, W. J., C.I.M. 1902
Hannah, C. B., C.I.M.
Hannington, Miss, Dr. M., C.M.S.
Hanspach, A., Berlin M. 1855
Hanson, F. H., A.E.M. 1835
Hanson, P. O., M.E.M. 1903
Happer, Miss A. C., A.P.M. (North) 1880
Happer, A. P., A.P.M. 1844
Happer, Miss H., A.P.M. (North) 1879
Happer, Miss L. B., A.P.M. (North) 1871

Hardey, E. P., E.W.M. 1870
Harding, Miss A., C.I.M. 1897
Harding, D. A. G., C.I.M. 1898
Harding, D. J., C.I.M. 1895
Harding, Miss M., Unc. 1897
Hardman, M., C.I.M. 1889
Hare, Dr. H. M., C.M.M. 1893
Hargrave, Miss M., C.M.M.
Hargraves, G., E.W.M. 1879
Harker, H., A.B.C.F.M. 1834
Harkness, Miss, E.P.M. 1905
Harkness, Miss M., E.P.M. 1887
Harlem, E., S.M. Mong. 1905
Harlow, J. C., E.B.M., 1905
Harman, Miss M. L., C.I.M. 1904
Harmar, Miss G. M., C.M.S. 1896
Harmon, F., B. & F. Bible Society 1883
Harms, Miss M. L., C.I.M. 1902
Harrè, Miss E., L.M.S. 1898
Harris, Miss A., A.B.C.F.M. 1882
Harris, Miss A. N., C.M.S. 1906
Harris, Miss Dr., F.F.M.
Harris, Miss H. T., A.P.E.M. 1876
Harris, S. D., A.M.E.M. (North) 1874
Harrison, Miss, C.I.M. 1891
Harrison, Miss E. J., C.M.S. 1895
Harrison, M. C.I.M. 1886
Harrod, Miss E. B., — —
Harshberger, Miss F., A.P.M. (North)
1874
Harstad, Miss, L.B.M. 1906
Hart, Miss, A.C.M. 1906
Hart, Miss A. A., C.I.M. 1901
Hart, Dr. E. H., M.E.M. 1886
Hart, S. L., L.M.S. 1892
Hart, V. C., A.M.E.M. (North) 1866
Hartford, Miss M. C., M.E.M. 1887
Hartmann, F., Berlin F. Hospital 1883
Hartwell, Miss A. B., S.B.C. 1892
Hartwell, C., A.B.C.F.M. 1853
Hartwell, Miss E. S., A.B.C.F.M. 1883
Hartwell. G. E., C.M.M. 1891
Hartwell, J. B., A.B.M. (South) 1859
Hartwell, Miss Nellie, S.B.M. 1888
Harvey, C. H., Y.M.C.A.
Harvey, Mrs. T.H., C.M.S. 1889
Harvey, T. P., C.I.M. 1869
Hasenpflug, Miss M. T., U. Ev. P. 1903
Haslep, Marie, M.D., A.P.E.M. 1888
Hastings, Miss L., C.I.M. 1894

- Hattrem, Miss, C.I.M. 1890
Hattrem, Miss T., C.I.M.
Haun, R., Rhen. M.
Hauzlik, Miss Laura, M.E.M. 1891
Haven, Miss Ada, A.B.C.F.M. 1879
Havers, Miss E. L. C.M.S. 1904
Hawes, Miss C. E., A.P.M. 1896
Hawk, J. C., M.E.M.
Hawley, E., A.P.M. 1904
Hay, J. P., U.F.C. 1906
Hayes, Dr. C. A., S.B.C. 1902
Hayes, J. N., A.P.M. (North) 1882
Hayes, W. M., A.P.M. (North) 1881
Haygood, Miss L. A., A.M.E.M. (South) 1884
Haynes, J. F., M.E.M. 1893
Hayward, Miss A. M., C.I.M. 1882
Hayward, J. N., C.I.M. 1889
Headland, I. T., M.E.M.
Heal, J. A., C.I.M. 1886
Heard, Miss, C.M.S.
Hearn, Dr. A. G., M.E.M.
Hearn, T. A., M.E.M. (South) 1890
Heaysman, Miss E. M., C.I.M. 1897
Hedley, John, E.M.M. 1897
Hedlund, Miss M., C.I.M. 1894
Hedman, Miss L., C.I.M. 1894
Heebner, Miss, A.B.C.F.M.
Heidsick, Miss A., Berlin F. Hospital 1860
Heidingsfeld, A., Ber. M.
Heinrichsohn, F. K., C.I.M. 1903
Helgesen, J., B. & F.B.S. 1891
Helland, O., Sw. M.S. 1902
Helm, B., A.P.M. (South) 1868
Helps, J. S., W.M.S.
Hemingway, Dr. W. H., A.B.C.F.M. 1903
Hempel, A., Beriin Mission 1884
Henderson, J., L.M.S. 1860
Henderson, W. A., United P.M. 1871
Henderson, Miss, E.P.M.
Henderson, Miss M. T., A.C.M.
Hendry, J. L., M.E.M. (South) 1888
Henke, F. G., M.E.M. 1901
Henry, Miss A., C.I.M. 1892
Henry, B. C., A.P.M. (North) 1873
Henry, Miss, Dr. A. J., C.M.M.
Henry, Miss J. N., A.P.M. 1896
Henriksen, Mrs, C.I.M. 1892
Henshaw, Miss B., C & M.A. 1906
Hepburn, J. C., M.D., A.P.M. 1841
Herbert, W. T., C.I.M. 1898
Hermann, A., C.I.M. 1905
Hermann, Miss A. M., C.I.M. 1896
Hermann, P., Ber. M.
Herriot, C. D., A.P.M. 1903
Herring, D. W., A.B.M. (South) 1886
Hersey, R. M., Y.M.C.A. 1905
Hertz, -, D.L.M.
Hertzberg A., N.M.S.
Hess, I. L., C. & M.A. 1896
Hewett, Miss D'Etta, A.B.C.F.M. 1890
Hewett, Dr. J. W., C.I.M. 1894
Hewitt, H. J., C.I.M.
Heydenreich, Miss, Basel M.
Heywood, J. W., U.M.F.C. 1892
Hibbard, Miss C.I.M. 1886
Hickin, Dr., C.M.S. 1887
Hickman, J. A., C.M.S. 1891
Hickok, H., Am. M.E.M. (North) 1848
Hicks, Miss E. A., A.P.M. 1904
Hicks E. C., B.C.M. 1896
Hicks, W. W., A.P.M. 1902
Higgins, Miss S. H., A.C.M. 1905
Higgs, Miss E., C.I.M. 1897
Hildesley, W., Ch. of Eng. in North China 1881
Hill, C. J., C. & M.A. 1893
Hill, D., E.W.M. 1865
Hill, E. N., Unc.
Hill, Miss G. M., Meth. Protest. 1900
Hill, J. K., W.M.S. 1890
Hill, Miss, Dr. J. M., A.P.M. 1895
Hill, K. R. J., Sc. All.
Hill, Miss M., A.C.M. 1905
Hill, Miss M. A., S.C.M. 1901
Hill, M. B., M.E.M. (South) 1888
Hiltz, Miss E., C. & M.A. 1906
Himle, Th., H.S.M. 1895
Hind, J., C.M.S.
Hind, Miss, C.M.S.
Hinds, J., E.M.N.C.M. 1879
Hinkey, P., C. & M.A. 1898
Hinman, G. W., A.B.C.F.M. 1899
Hipwell, W. E., C.M.S.
Hirschberg, H. J., L.M.S. 1847
Hiscock, F. H., C. & M.A. 1898
Hitchcock, Miss, M.E.M. 1905
Hjort, Miss R., C.I.M. 1905
Hoag, Miss, Dr. L. H., M.E.M.
Hoare, J. C., C.M.S. 1876

(A.D. 1807 - 1907)

Hobart, W. T., A.M.E.M. (North) 1882
Hobson, B., L.M.S. 1839
Hobson, J., C.M.S. 1849
Hocking, Miss A., W.M.S. 1898
Hocking, Miss A. M., C.I.M. 1904
Hockman, W. H., C.I.M. 1901
Hoddle, A., C.I.M. 1887
Hodge, Dr. C. V. R., A.P.M. 1899
Hodge, Dr. S. M. R., W.M.S. 1887
Hodge, W. B., E. Method. N.C.M 1866
Hodgkin, Dr. H. T., F.F.M. 1905
Hodnefield, Miss O., H.S.M. 1893
Hodous, L., A.B.C.F.M. 1901
Hoff, Miss C., C.I.M. 1893
Hoffman, Miss A., C.I.M. 1904
Hoffman, A. C. C.M.M 1903
Hoffman, Miss R., A.P.M. 1902
Hogg, Dr. A., U.M.F.C. 1894
Hogg, C. F., Unc.
Höglander, D., C.I.M. 1902
Högman, Nat., C.I.M. 1903
Höhing, A. C., A.C.M. 1866
Hol, Miss I., C.I.M. 1890
Holand, Miss A., N.L.C.F. 1894
Holbrook, Miss M. A., M.D., A.B.C.F.M.
1881
Holcombe, C., A.B.C.F.M. 1869
Holland, A., C.I.M. 1898
Holland, Miss, C.I.M. 1879
Hollander, T. J., C.I.M. 1892
Hollis, Miss, C.M.S.
Holm, Miss C., N.L.M. 1902
Holmburg, Miss A., H.S.M. 1898
Holme, Miss E. M., C.I.M. 1887
Holme, Miss M. A., A.F.M. 1894
Holmes, J. L., A.B.M. (South) 1859
Holmes, T. D., A.B.M.U. 1893
Holt, Miss S. A., Unc.
Holt, W. S., A.P.M. (North) 1873
Holth, Miss, C.I.M. 1893
Homeyer, W., Berlin Mission 1893
Hook, Miss A. K., C.I.M. 1887
Hook, Miss M., C.E.Z.M. 1892
Hooker, W. C., A.B.S.
Hooker, W. C., C.I.M. 1892
Hooper, Miss H. M., C.I.M. 1898
Hooper, Dr. J. N., Unc. 1904
Honn, N. S., Free Meth.
Hope, M. B., A.B.C.F.M. 1836
Hope, Miss, L.M.S. 1882

Hopkins, F. J., Unc.
Hopkins, N. C., M.D., A.M.E.M. 1885
Hopwood, Miss E. A., C.M. 1893
Hopwood, Miss L. M., C.M. 1893
Horder, Dr. E. G., C.M.S. 1904
Horne, W. S., C.I.M. 1888
Horne, Miss, C.I.M. 1883
Horne, Miss, L.M.S. 1893
Horner, Miss Dr. M. C., U.F.C.M. 1896
Hornly, Miss E., U.M.F.C. 1895
Horobin, C., C.I.M. 1884
Horsburgh, J. H., C.M.S. 1883
Horsburgh, Miss, C.I.M. 1889
Hoskyn, Miss A., C.I.M. 1893
Hoskyn, Miss E., C.C.Z. 1906
Hoskyn, Miss, C.I.M. 1890
Hoste, D. E., C.I.M. 1885
Hotvedt, Dr. I. M. J., H.S.M.
Hotz, Miss A., C. & M.A. 1905
Houghton, Dr., M.E.M.
Houlder, Miss, C.M.S.
Houlding, H. W., Unc. 1890
Houston, B. L., A.P.M. (North) 1878
Houston, M. H., A.P.M. (South) 1868
Houston, T. W., A.P.M. 1891
Howard, Miss L. A., M.D., A.M.E.M.
(North) 1877
Howden, A., C. & M.A. 1894
Howden, H. J., C.M.S. 1906
Howe, Miss D., A.M.E.M. (North) 1879
Howe, Miss G., M.E.M.
Howell, G. T., C.I.M.
Howie, Dr. J. M., E.P.M. 1888
Howie, Miss L., U.F.C.
Hoy, William, Ref. Mission 1901
Hoyt, S. R. J., A.E.M. 1869
Hu, Miss Dr. K. E., M.E.M. 1895
Hubbard, G. H., A.B.C.F.M. 1884
Hubbard, Mrs. M. T., S.C.M. 1904
Hubbell, E., A.E.M. 1859
Hubner, Miss F. K., A.B.C.F.M. 1904
Hubrig, F., Berlin Mission 1866
Huckaby, E. M., S.B.C. 1905
Hudson, Geo., S.P.M. 1891
Hudson, H. J., W.M.S. 1888
Hudson, T. H., E.B.M. 1845
Hudson, T. J., G.M. 1895
Hudson, W. H., S.P.M. 1894
Hughes, Miss J., C.M.S. 1897
Hughes, Miss L. B., M.E.M. 1887

- Hughesdon, E., C.I.M. 1884
Hume, Dr. E. H., Yale M. 1905
Humphreys, J., L.M.S. 1821
Hunndire, Miss J. M., C.I.M. 1899
Hunnex, W. J., C.I.M. 1879
Hunnybun, Miss, C.I.M. 1904
Hunt, Miss A., C.I.M. 1893
Hunt, Miss E., C.I.M. 1897
Hunt, Miss E. M., F.F.M.A. 1896
Hunt, E., C.I.M. 1888
Hunt, H. W., C.I.M. 1879
Hunt, M. W., A.B.C.F.M. 1873
Hunt, P. R., A.B.C.F.M. 1868
Hunt, W. R., F.C.M. 1889
Hunter, G., C.I.M. 1880
Hunter, G. W., C.I.M. 1889
Hunter, J., M.D., Irish Pres. M. 1862
Hunter, J. W., S.P.G.
Hunter, S. A. D., M.D. A.P.M. (North) 1879
Hunter, W., I.P.M. 1891
Huntington, D. T. A.C.M. 1895
Huntley, A. H., C.I.M. 1887
Huntley, G. A., C.I.M. 1889
Huntoon, C. M., A.B.M.U. 1903
Huntsman, H., Unc. 1904
Hurn, Miss E. G., C.I.M. 1898
Huston, Miss, C.I.M. 1896
Hutson, J., C.I.M. 1894
Hutchingson, R., W.M.S.
Hutchinson, A., L.M.S. 1896
Hutchinson, A. B., C.M.S. 1871
Huttman, G. H., L.M.S. 1820
Hutton, S., E.W.M. 1855
Hutton, T., C.I.M. 1884
Hyde, Miss J. A., A.P.M. 1905
Hykes, J. R., A.M.E.M. (North) 1873
Hyslop, W., C.I.M. 1897
l'Anson, C. S., C.I.M. 1887
liff, A., C.M.S. 1898
liff, G. D., S.P.G.
Imland, Miss K., Sw. M.S. 1902
Ince, John, L.M.S. 1818
Ing, J., A.M.E.M. (North) 1870
Ingle, J. A., A.C.M. 1891
Inglis, Dr. J. A.P.M. 1898
Inglis, J. W., U.F.C.S. 1891
Ingman, Miss E. E., C.I.M. 1903
Ings, Mrs. J., N.Z.P.M.
Ingram, Dr. J. H., A.B.C.F.M. 1887
Ingram, Miss, W.M.S.
Innes, A. V., S.P.M. 1905
Innocent, J., E. Meth. N.C.M. 1860
Inslee, E. B., A.P.M. 1857
Inveen, Miss E., A.B.M. (North) 1879
Isakson, Miss, Sw. M.S. 1900
Isett, W. C., A.P.M. 1906
Irwin, J. P., A.P.M. 1894
Irvine, Miss E., W.U.M. 1897
Irvine, Miss G., C.I.M. 1888
Irvine, Miss M. J., W.U.M. 1891
Jack, M., C.P.M.
Jackson, Miss A., L.M.S. 1879
Jackson, B. H., F.F.M. 1901
Jackson, E. A. H., C.I.M. 1898
Jackson, J., E.W.M. 1876
Jackson, J. A., C.I.M. 1866
Jackson, J. W., A. Sw. M. 1902
Jackson, Miss L., C.E.Z.
Jackson, Miss L. F. M., C.I.M. 1905
Jackson, O. M., C.M.S. 1891
Jackson, R. D., C.M.S. 1850
Jacobson, E., C. & M.A. 1893
Jacobson, Miss E., C. & M.A. 1896
Jacobson, Emil, C.I.M. 1902
Jacobson, J. W., S.A.M.C.
Jaffray, R. A., C. & M.A.
Jakobsen, Miss A. S., C.I.M. 1886
James, E., M.E.M. 1896
James, F., C.I.M. 1876
James, Miss J. B., C.I.M. 1903
James, J. S., A.B.M. (South) 1848
James, T., C.I.M. 1885
Jamieson, J., Can. P.M. 1884
Janzon, Miss, C.I.M. 1890
Jarrou, W., E.B.M. 1845
Jefferys, Dr. W. H., A.C.M.
Jeffreys, E. H., C.I.M. 1890
Jellison, Dr. E. R., M.E.M.M. 1889
Jencks, E. N., A.B.M. (North) 1846
Jenkins, Miss A., S.B.C. 1905
Jenkins, B., Am. M.E.M. (South) 1848
Jenkins, C. M., Unc. 1906
Jenkins, G. F., Cum. P. 1903
Jenkins, H., A.B.M.U. 1860
Jenkins, Dr. H. S., E.B.M. 1904
Jenkins, P., C.M.S.
Jennings, A., C.I.M. 1897
Jennings, Miss F. G., M.E.M. 1902
Jennings, W., C.I.M. 1897

- Jensen, —, Kieler M.
 Jensen, Miss, D.L.M. 1906
 Jensen, Miss A., C.I.M. 1903
 Jensen, C. J., C.I.M. 1899
 Jensen, E., D.L.M.
 Jensen, Miss L., C.I.M. 1896
 Jepsen, Miss, C.I.M. 1904
 Jeremiassen, C., Unc. 1884
 Jester, Miss, S.B.C.
 Jewell, Mrs. C. M., M.E.M. 1883
 Jewell, Miss C. I., M.E.M. 1884
 Jewell, Miss M. W., B. School for Ja-
 panese 1889
 Johannsen, Miss M. W., C.I.M. 1905
 Johannsen, Miss A. M., C.I.M. 1897
 Johanson, A. T., C.I.M. 1891
 Johanson, J. A., C.I.M. 1896
 Johanson, Miss C.I.M. 1891
 Johanson, Miss H. S., S.H.U.
 Johanson, Miss A., C.I.M. 1898
 Johanson, Miss C., A.L.M. 1905
 John, Griffith, L.M.S. 1855
 Johnsen, Mrs. G., N.L.M.
 Johnson, Dr. C. F., A.P.M. 1889
 Johnson, Miss F., C.I.M. 1898
 Johnson, E., C.I.M. 1900
 Johnson, Miss E., M.E.M. 1888
 Johnson, Miss E. C., C.I.M. 1899
 Johnson, E. L., A.P.M. 1905
 Johnson, Miss E. M., C.I.M. 1887
 Johnson, F. C., A.B.M.U. 1847
 Jnhnson, F. R., Unc. 1891
 Johnson, Miss Hilda, S.A.M.C. 1901
 Johnson, J., A.B.M. 1848
 Johnson, J. F., A.P.M.S. 1883
 Johnson, John, F.C.M.
 Johnson, Miss, C.E.Z. 1889
 Johnson, Miss M. A., G.M. 1897
 Johnson, Mrs. T., N.L.M. 1891
 Johnson, S., A.B.C.F.M. 1833
 Johnson, Miss T., C.I.M. 1891
 Johnson, Vincent, W.M.S. 1904
 Johnsson, Miss C. E., E.P.M. 1897
 Johnston, Miss A., G.M. 1892
 Johnston, Miss E. H., G.M. 1895
 Johnston, Miss I. M., E.P.M. 1895
 Johnston, J., E.P.M. 1853
 Johnston, Miss J. M., E.P.M. 1885
 Johnston, L., A.P.M. (North) 1889
 Johnston, Miss M., G.M. 1892
 Johnston, Miss M. E., C.I.M. 1899
 Johnstone, Miss, Soc. for P.F. Ed. 1874
 Joiner, Rev. J. M. A.B.M. (South) 1884
 Joliffe, C. J., C.M.M. 1906
 Jolliffe, R. O., C.M.M. 1904
 Jones, Dr. A. F., E.M.M. 1898
 Jones, A. G., E.B.M. 1877
 Jones, Miss A. M., C.M.S. 1893
 Jones, C. H., Y.M.C.A.
 Jones, D. D., A.B.C.F.M. 1883
 Jones, Miss D., M.E.M
 Jones, D. T., A.B.S. 1893
 Jones, E. E., A.B.M.U. 1903
 Jones, Miss E. C., W.F.C.S. 1896
 Jones, F., S.P.G.
 Jones, Miss H., C.I.M. 1881
 Jones, J. C.I.M. 1856
 Jones, Dr. J., U.M.F.C.
 Jones, J. R., A.P.M. 1905
 Jones, L., C.I.M. 1892
 Jones, Miss L., Unc. 1898
 Jones, L. W., Unc. 1898
 Jones, Miss M. A.P.M. 1901
 Jones, Miss Miriam, Unc. 1898
 Jones, Miss M. B. M., A.F.M. 1903
 Jones, Miss, Dr., A.M.E.M. 1877
 Jones, R. E., Unc. 1891
 Jones, S., Ind.
 Jones, Miss S. E., C.I.M. 1886
 Jones, Spencer, Unc.
 Jones, U. R., M.E.M.
 Jönsson, Miss A., Sw. M.S.
 Joralmon, J. S., A.B.C.F.M. 1856
 Jose, G. H., C.M.S. 1892
 Jose, Miss M. A. G., C.I.M. 1897
 Joseland, F. P., L.M.S. 1887
 Josephson, Miss E., Berlin F. Hospital 1874
 Jouralmon, Miss, S.P.M.
 Jowett, H., W.M.S. 1895
 Joyce, F. S., C.I.M. 1891
 Joynt, Miss D. C., C.M.S. 1897
 Judd, C. Howard, C.I.M.
 Judd, C. H., C.I.M. 1868
 Judd, Dr. F. H., C.I.M. 1896
 Judd, Miss H. A., C.I.M. 1887
 Judson, J. H., A.P.M. (North) 1879
 Junkin, Miss A., S.P.M. 1904
 Junkin, Miss de F., S.P.M. 1904
 Junkin, W. F., S.P.M.
 Junor, K. F., Can. Pres. M. 1878

- Just, Mrs. L., C.I.M. 1900
Kahlhöfer, Miss K., C.I.M. 1904
Kahn, Dr Ida, M.E.M.
Kammerer, P., Basel Mission 1876
Kampmann, E., C.I.M. 1897
Kanderer, J. G., C.I.M. 1897
Kanne, Miss A. H., Ref. C. in U.S. 1906
Karlberg, G. E., C.I.M. 1896
Karlman, Miss, C.I.M. 1891
Karlsson, A. A., C.I.M. 1906
Karlsson, A., C.I.M. 1891
Karr, Mrs. E. L., S.C.M. 1901
Kastler, C. W., Ch. Bl. Peking
Kauderer, J. G., C.I.M.
Kay, B., L.M.S. 1848
Kay, D., C.I.M. 1884
Kay, Miss, C.I.M. 1890
Kearney, T. R., C.S.M. 1894
Keator, Miss, Dr. L. K., A.P.M. 1903
Keeler, Dr. J. L., M.E.M. 1903
Keen, —, Unc. 1906
Keene, C. S., A.B.M.U. 1902
Keeon, Dr. L., S.D.A.
Keers, John, I.P.M. 1894
Keith, C., M.E.M. 1851
Keith, Miss, E.P.M.
Kelhofer, E., Ev. M. 1904
Keller, F. A., C.I.M. 1897
Keller, P. E., Ref. C. in U.S. 1905
Kelly, D. C., A.M.E.M. (South) 1854
Kelly, Dr. J. F., A.P.M. 1903
Kelly, Miss M., F.C.M.S. 1896
Kelly, Dr. W., R.C.U.S.
Kelly, Miss W. H., S.B.C. 1896
Kelsey, A. D. H., M.D., A.P.M. 1878
Kember, Dr. A. T., C.M.S. 1895
Kemp, Miss E. J., Unc. 1882
Kemp, Miss S. F., Unc. 1882
Kemp, W. A., A.B.M.U. 1893
Kempf, J., A.R.P.
Kempson, Miss, C.M.S. 1904
Kenmure, A., B. & F.B.S. 1884
Kennedy, A., Unc. 1899
Kentfield, Miss E., C.I.M. 1890
Kennedy, E. B., C.C.Z.
Kennett, B. W. C.I.M.
Kenwick, Miss D., N.L.M. 1903
Kepler, A. R., A.P.M. 1901
Kerr, Miss C. M., C.I.M. 1880
Kerr, Miss E., M.E.M. 1887
Kerr, J. G., M.D., A.P.M. 1854
Kerr, Miss Dr. S. O., W.U.M. 1899
Ketchum, Miss A. P., A.P.M. (North)
1876
Ketring, Miss M., M.E.M. 1888
Ketring, Dr. M. E., M.E.M.
Key, W., C.I.M. 1884
Keyte, J. C., E.B.M. 1904
Kidd, Saumel, L.M.S. 1824
Kidd, Miss, C.I.M. 1879
Kidman, Miss J. E., C.I.M. 1898
Kilborn, Dr. O. L., C.M.M. 1891
Kilen, R., L.B. 1902
Kilen, D., L.B. 1906
Killam, Miss Dr. M., C.M.M. 1897
Killie, C. A., A.P.M. 1889
Kimmel, Miss A. M., S.C.M. 1904
Kinahan, Miss F. R., C.I.M. 1886
King, A., L.M.S. 1880
King, G., C.I.M. 1875
King, H. E., M.E.M. 1894
King, Miss Irene, M.E.S.M. 1905
King, J. H., C.I.M. 1884
King, Miss M., C.I.M. 1896
King, N. E., C.I.M. 1895
King, Paul J., C.M.S. 1904
King, Miss S. A., C.I.M. 1898
King, W. D., G.M. 1891
Kingham, H. C., Unc. 1894
Kingdon, E. F., E.B.M. 1864
Kingman, Henry, A.B.C.F.M. 1888
Kingsbury, Miss E., E.I.M. 1890
Kingsmill, Miss, C.E.Z.
Kinnear, H. N., M.D., A.B.C.F.M. 1889
Kinney, Miss, C.P.M.
Kip, L. W., A. M. Reformed M. 1861
Kircher, F., Basel Mission 1887
Kirkby, Miss Annie E. Am. Woman's
Union M. 1879
Kirkland, Miss A. O., E.B.M. 1893
Kirkland, Miss H., A.P.M. (South) 1875
Kirkwood, Dr. Thos., L.M.S. 1902
Kitley, W., C.M.S. 1897
Kitts, J. T., M.D., E.B.M. 1879
Klahn, Miss A. D. C., C.I.M. 1899
Klein, H., C.I.M. 1893
Klitzke, Miss E. Berlin F. Hosptl 1887
Kloekers, H. Z., Netherlands Mission 1855
Knickerbocker, E. F., C.I.M. 1893
Knight, Miss Fannie, S.B.M. 1889

- Knight, Miss M. C., C.M.S.
 Knight, W. P., C.I.M. 1892
 Knights, Miss A., C.I.M. 1902
 Knipe, W. L., C.M.S. 1902
 Knipe, W. L., C.M.S. 1901
 Knowlton, M. J., A.B.M. (North) 1854
 Knox, Miss, M.E. So. 1906
 Knox, H. C., C.M.S. 1888
 Kohberg, Miss M. F. Y., C.I.M. 1902
 Kohler, Mrs., C.I.M.
 Kohrig, Miss, Liebigell
 Kolfrat, Miss E., A.P.M. 1902
 Kolkenbeck, Miss, C.I.M. 1889
 Kollecker, A., Berlin Mission 1883
 Koons, Miss, Dr., M.E.M.
 Korig, Miss, C.I.M. 1904
 Köster, H., Rhenish Mission 1847
 Kranenberg, Miss, R.C.A.
 Kranz, Paul, G.E.P. 1892
 Krause, O. J., M.E.M. 1903
 Krayl, R., Ber. M.
 Kreyer, C. T., A.B.M. (North) 1866
 Kriele, Th., B.L.M. 1897
 Krienke, G. F. A., C.I.M. 1897
 Kristensen, L., C. & M.A. 1892
 Kristiansen, N., D.L.M. 1901
 Krolczyk, A., Rhenish Mission 1861
 Krone, R., Rhenish Mission 1850
 Kruger, G. H., Basel M.
 Krumling, Dr. R. C., — 1906
 Küers, Miss K., B.L.M. 1898
 Kuhne, Dr. John, Rhenish Mission 1889
 Kullgren, N., C. & M.A. 1893
 Kumm, Miss, C.I.M. 1894
 Kunst, Miss I., C.I.M. 1904
 Kunze, A., Ber. M.
 Kupfer, C. F., A.M.E.M. (North) 1882
 Kupfer, Miss, M.E.M. 1904
 Kuykendall, I., C. & M.A. 1903
 Lachlan, H. N., C.I.M.
 Lachlan, Miss, C.I.M. 1884
 Lack, C. M., C.I.M. 1898
 Lacy, W. H., M.E.M. 1887
 Ladendorff, Mrs., Berlin F. Hospital 1857
 Ladendorff, Miss L., Berlin F. Hospital 1857
 Lagergren, Miss S., C.I.M. 1902
 Lagerquist, A. W., C.I.M. 1890
 Lagerstam, Miss A. S., C.I.M. 1898
 Laidler, Miss A., E.P.M. 1897
 Laight, C. H., C.I.M. 1893
 Laird, C. N., C. Coll. 1905
 Lagus, Miss B. H., C.I.M. 1905
 Lake, John, S.B.M. 1904
 Lamb, H., Unc. 1897
 Lambert, Miss, S.P.F.E. Soc. 1889
 Lambert, Miss A., Unc.
 Lambert, Miss M., S.P.G.
 Lambert, C. J., C.M.S. 1904
 Lambuth, J. W., A.M.E.M. (South) 1854
 Lambuth, W. R., M.D., A.M.E.M. (South) 1878
 Lamdahl, C. W., H.S.M. 1895
 Lamont, A., E.P.M. 1890
 Lampe, Miss D., N.L.M. 1905
 Lampen, Miss S., Fi. M.S.
 Lancaster, Miss A., C.I.M. 1880
 Lance, Mrs., I.M.S. 1885
 Landahl, C. W., H.S.M.
 Landgren, K. E., C.I.M. 1891
 Landis, Miss A., C. & M.A. 1898
 Landis, M. L., C. & M.A. 1895
 Landmark, C., C.I.M. 1902
 Landsborough, Dr. D., E.P.M. 1895
 Landvall, Miss H., C.I.M. 1903
 Lane, Miss, C.E.Z.
 Lane, Miss E. E., A.P.M. (North) 1889
 Lane, Mrs. Mary, A.P.M. (North) 1889
 Lane, Miss M. A., C.I.M. 1889
 Lane, M. E., A.P.M. (North) 1889
 Lang, Miss A. M., C.I.M. 1890
 Lang, J. C. R., E.P.M. 1885
 Langdon, W. M., A.P.M. (North) 1888
 Langley, A. P., E.W.M. 1876
 Langman, A., C.I.M. 1884
 Langrele, P., Rh. S.M. 1900
 Large, A. W., C.I.M. 1902
 Larraway, —, C. & M.A. 1902
 Larressen, Miss A., N.L.M. 1902
 Larson, A., C. & M.A. 1903
 Larson, F. A., B. & F.B.S.
 Larsson, Miss E., C. & M.A. 1894
 Larsson, G. E., C.I.M. 1904
 Larsson, O. A. L., C.I.M. 1898
 Lasell, Dr., A.P.M.
 Lassen, Miss, N.L.M.
 Latimer, J. V., A.B.M.U. 1904
 Lattimore, Miss M., A.P.M. 1888
 Laughlin, J. H., A.P.M. 1881
 Laughlin, Miss M., S.C.M. 1904
 Laughton, R. F., E.B.M. 1863

- Laughton, W., C.I.M. 1884
Laurence, Miss M., C.M.S. 1870
Laurence, A., C.M.S. 1897
Lawson, D., C.I.M.
Lawson, J., C.I.M. 1888
Lawson, Miss S. E., A.E.M. 1882
Lawton, W. W., S.B.C. 1894
Lay, Miss A. C., C.I.M. 1902
Laycock, Dr. A. P., C.I.M. 1905
Layton, Dr. E. A., F.C.M.
Lea, H. A. H., C.I.M. 1906
Lea, W. K., L.M.S. 1856
League, T. J., S.B.M. 1889
Leaman, C., A.P.M. 1874
Leaman, Miss M., A.P.M. 1901
Lear, Miss, C.M.S.
Learmouth, Dr., I.P.M.
Leavitt, G. W., Y.M.C.A. 1906
Lebeus, Miss M., M.E.M. 1897
Lebeus, Miss J. E., M.E.M. 1903
LeBrun, Miss A., C.I.M. 1886
Lechler, R., Basel Mission 1847
Lecky, Miss H., E.P.M. 1889
Lee, Miss, C.E.Z.M. 1892
Lee, Miss A., H.S.M. 1904
Lee, Miss, Dr., A.P.M.
Lee, C. H., Y.M.C.A.
Lee, Dr. C. M., A.C.M. 1906
Lee, E. J., A.C.M. 1902
Lee, S., W.M.S. 1903
Lees, J., L.M.S. 1862
Leffingwell, Miss, C.I.M. 1896
Legerton, Miss, C.I.M. 1890
Legg, Miss M. L., C.I.M. 1886
Leggatt, Miss, C.I.M. 1890
Legge, J., L.M.S. 1840
Lehmann, H., Berlin Mission 1882
Leiser, F. O., Y.M.C.A.
Leitch, L., M.E.M. 1890
Leith, Miss A. G., C.I.M. 1904
Leithauser, Miss M., C. & M.A. 1897
LeLacheur, D. W., C. & M.A. 1893
Lemley, J., S.D.B.M. 1906
Lennox, Miss C., Unc. 1894
Lennox, Mrs. E. J., Unc. 1894
Lenwood, Miss, Dr., L.M.S.
Leonard, Miss, Dr. E. E., A.P.M. 1895
Leonhardt, J., Basel Mission 1888
Leonhardt, T., Basel Mission 1881
Lequear, H. F., Ref. C. in U.S. 1906
Leseman, Miss, Berlin F. Hospital 1864
Leslie, Dr. P. C., C.P.M. 1897
Lester, H., Unc. 1894
Lester, Miss E., M.E.M.
Lester, W. H., Unc. 1894
Leuschner, W., Ber. Mission 1888
Leverett, W. J., A.P.M. 1894
Levering, Miss M., S.B.C. 1901
Leveritt, Miss E. D., M.E.M. 1896
Lewin, Miss G., C.M.S.
Lewis, A. B., C.I.M. 1904
Lewis, C., A.B.M.U.
Lewis, C. G., C.I.M. 1895
Lewis, C. M., C. Coll. 1900
Lewis, Dr. C. S., A.P.M. 1902
Lewis, Dr. Miss, A.P.M.
Lewis, Miss Grace, Unc. 1904
Lewis, Miss H., A.P.M.
Lewis, Geo. W., A.B.M.U. 1905
Lewis, Miss H., A.P.M. (North) 1883
Lewis, R. E., Y.M.C.A. 1898
Lewis, S., M.E.M. 1881
Lewis, Dr. S. C., A.P.M.
Lewis, W. J., C.I.M. 1887
Leybourne, Miss A. L., C.M.S. 1895
Leyenberger, J. A., A.P.M. 1866
Liddell, J. D., L.M.S. 1898
Liddy, Miss S. M., C.I.M. 1906
Lifbom, J. C., C.I.M. 1906
Liggins, J., A.E.M. 1856
Light, Miss K., L.M.S.
Lightfoot, Miss E., A.B.M. (North) 1879
Lilley, R., Scotland Bible Society 1870
Linam, Miss A., M.E.M. 1895
Lincoln, Dr., A.C.M.
Lindberg, J. E., S.B.M. 1892
Lindberg, Miss R. B., C. & M.A. 1904
Lindblom, Miss H., Sw. Mong. 1806
Linden, H., Rhenish Mission
Lindenmeyer, Fr., B.M.
Linden, L. H. E., C.I.M. 1894
Linden, L. H. E., C.I.M. 1902
Lindholm, Miss E. A., A.P.M. 1895
Lindsay, W. W., C.I.M. 1900
Lindstrom, C. F., A.P.M. 1898
Lindvall, Miss C., S.C.A.
Lingle, W. H., A.P.M. (North) 1890
Linom, Miss G., C.I.M. 1905
Liong, Mrs. R., C.M.S.
Lipp, E., B.M.

- Lister, A. E., W.M.S. 1895
Littell, S. H., A.C.M. 1898
Little, Miss E. L., C.M.S. 1895
Little, E. S., M.E.M.
Little, L. L., S.P.M. 1895
Little, Miss M. B., M.E.M.
Little, Miss M. L., M.E.M. 1905
Livens, Miss, L.M.S.
Livingstone, Miss M., C.I.M. 1898
Lloyd, Miss F., C.I.M. 1892
Lloyd, Miss J., C.I.M. 1890
Lloyd, J., A.P.M. 1844
Lloyd, L., C.M.S. 1876
Lloyd, Miss R. L., C.M.S. 1891
Loader, Miss, C.E.Z.
Lobenstine, E. A., A.P.M. 1898
Lobenstine, Miss P. B., A.P.M. 1898
Lobenstine, Miss R., A.P.M. 1905
Lobscheid, W., Rhenish Mission 1848
Lochead, A. W., C.P.M. 1904
Locke, A. F., A.E.M. 1883
Locke, W. T., C.I.M. 1896
Locke-king, Miss, C.E.Z.M.
Lockhart, W., L.M.S. 1839
Lockwood, H., A.E.M. 1835
Lockwood, W. W., Y.M.C.A.
Loehr, G. R., A.M.E.M. (South) 1880
Löf, Miss A. G., S.M.S. 1901
Logan, Dr. O. T., C.P. 1897
Lohss, O., B.M.
Longden, W. C., A.M.E.M. (North) 1883
Longstaff, Miss, L.M.S. 1906
Longstreet, Miss, M.E.M. 1898
Loomis, A. W., A.P.M. 1844
Loosley, A. O., C.I.M. 1900
Lörcher, T., Basel Mission 1865
Lord, E. E., A.B.M. (North) 1847
Lorenz, Miss, M.E.M.
Loughlin, Miss, S.C.M.
Louis, W., Rhenish Mission 1857
Loutham, Dr., S.B.C.
Loveless, Miss A. M., C.I.M. 1904
Lovell, Gilbert, A.P.M. 1904
Lovik, E., A.L.M.
Lovitt, Dr. A. E., S.Y.M. 1897
Lowe, J. W., A.B.M.U. 1899
Lewer, T. E., E.B.M. 1903
Lowis, —, C.I.M.
Lowrie, Mrs. A. P., A.P.M. 1883
Lowrie, J. W., A.P.M. 1883
Lowrie, Miss M. J., A.P.M. 1883
Lowrie, R., A.P.M. 1854
Lowrie, W. M., A.P.M. 1842
Lowry, Edward, M.E.M. 1894
Lowry, Dr. G. D. N., M.E.M. 1894
Lowry, H. H., M.E.M. 1867
Lucas, Miss, A.P.M. 1906
Lucas, B. D., M.E.M. 1890
Lucas, Miss E. M., C.I.M. 1886
Luce, H. W., A.P.M. 1897
Lugibihl, Miss, C. & M.A.
Lund, F. E., A.C.M. 1898
Lundberg, C. L., C. & M.A. 1893
Lundgren, A. P., C.I.M. 1892
Lundvall, Miss H., C.I.M. 1894
Lutley, A., C.I.M.
Lutschewitz, W., B.M. 1898
Lutz, S., B.M. 1895
Lyall, Dr. A., E.P.M.
Lykkegaard, J., D.L. 1896
Lyle, Miss V., C.I.M. 1904
Lyman, V. G., A.B.S. 1895
Lyon, Miss, W.M.S. 1888
Lyon, Miss, Dr., A.P.M.
Lyon, D. N., A.P.M. 1870
Lyon, D. Willard, Y.M.C.A. 1895
Lyon, Miss E., F.C.M.S. 1892
Lyon, Miss, Dr. E. M., M.E.M. 1897
Lyon, Miss Lois D., A.P.M. 1903
Lyon, Mrs. M. E., A.P.M.
Lyons, H., C.I.M. 1898
Lyons, Miss L. E., A.B.C.F.M. 1903
Lyttle, W., E.M.U.F.
Maag, E., C.I.M. 1903
Macarthur, Miss, E.P.M.
Macbean, Miss, Dr., C.P.M. 1905
Macoun, T., C.I.M. 1889
Macdonald, Miss C. C., C.I.M. 1898
Macdonald, Dr. J. A., C.P.M. 1906
Macdonald, Miss J. E., C.I.M.
Macdonald, Miss M., C.I.M. 1898
MacDougall, J., C.P.M. 1889
MacEwan, H. G., C.I.M. 1906
MacFadyen, Dr. A. A., S.P.M. 1904
Macfarlane, A. J., L.M.S. 1897
MacGill, Miss C., C.S.M. 1904
MacGillivray, D., C.P.M. 1888
MacGowan, J., L.M.S. 1860
MacGowan, D. J., M.D., A.B.M. (North) 1843

- Macgregor, H. N., C.I.M. 1887
MacGregor, J. W. M., C.I.M. 1882
Macgregor, Miss M. B., E.P.M. 1893
Macgregor, W., E.P.M. 1864
Machle, E. C., M.D., A.P.M. (North) 1889
MacIntosh, Miss M., C.P.M. 1889
MacIntosh, Miss K., C.I.M. 1884
MacIntosh, Gilbert, Book & Tract Soc. 1885
MacIntyre, J., United P.M. 1871
MacIver, D., E P.M. 1879
Mack, Miss I. S., A.P.M. 1905
Mackay, A. M., M.D., L.M.S. 1891
Mackay, G. L., Can. Pres. M. 1871
Mackay, Miss, Dr., A.P.M.
Mackey, Miss, Dr. M., A.P.M. 1899
Mackenzie, Dr. C., A.B.M.U. 1906
Mackenzie, H. L., E.P.M. 1860
Mackenzie, Miss J. K., S.B.C. 1894
Mackenzie, Dr. M., C.M.S. 1897
Mackenzie, M., C.P.M. 1889
Mackenzie, M., E.P.M. 1889
Mackenzie, M. C., E.P.M.
Macklin, Miss, Dr. D., F.C.M.S. 1896
Macklin, W. E., M.D., F.C.M. 1886
MacLagan, Miss G., E.P.M. 1883
MacLagan, P. J., E.P.M. 1888
MacLaren, Miss J., C.I.M. 1905
MacLay, R. S., Am. M.E.M. (North) 1848
Maclean, —, A.M.E.M. (South) 1880
Maclean, R. E., M.E.M. 1898
Macleish, A. L., M.B., M.E.M. 1881
Macleod, K., C.I.M.
Macnaughten, Wm., U.F.C.S. 1898
Macpherson, A. K., C.I.M.
Macpherson, Miss M., C.I.M. 1898
MacRae, Miss F., A.C.M. 1893
MacVicar, J. H., C.P.M. 1889
MacWillie, Dr. J., C.I.M. 1902
Macy, W. A., A.B.C.F.M. 1854
Maddison, Miss A., C.M.S. 1891
Maddock, Miss C. E., M.E M. 1904
Madely, F., E.B.M. 1898
Madsen, C. J., C.I.M. 1891
Magill, Miss, Soc. P.F.E. in East 1885
Magnusson, A., S.A.M.
Mahood, J. E., C.M.S. 1869
Maier, M., B.M. 1894
Main, D., M.D., C.M.S. 1882
Main, J., Eng. Pres. Mission 1882
Main, W. A., M.E.M. 1896
Maisch, W., B.M.
Maiwald, W., B.M. 1898
Malcolm, Dr. W., C.P.M. 1892
Malcolm, W. R., C.I.M. 1895
Malin, Miss, C.I.M. 1888
Malone, G. H., A.A M.S. 1892
Malott, Miss D. R., S.C.M. 1904
Maipas, E. J., L.M.S. 1906
Manchester, M., C.I.M. 1895
Mandeville, Miss E. M., C.I.M. 1906
Manley, W. E. M.E.M. 1803
Mann, A. S., A.C.M.
Mann, Miss C., E.P.M. 1883
Mann, E. J., C.I.M. 1903
Mann, Miss M., C.I.M
Manning, Miss, M.E.M.
Manns, Miss S., M.E.M.
Mans, C., Rhenish Mission 1887
Manz, F., C.I.M. 1892
Mara, J., E.W.M. 1865
Marcellus, A., A.P.M. 1866
Märch, A. W., A.P.M. 1905
Marchbank, Miss E., C.I.M. 1887
Marks, Miss, C.M.S. 1901
Marriott, Miss J. A., M.E.M. 1901
Marsh, Prof., B. H., M.E.M. 1898
Marshall, E. W., A.P.M. 1895
Marshall, Dr. F. W., E.M.M. 1891
Marshall, G. J., C.I.M. 1890
Marshall, G. W., A.P.M.
Marshall, Miss Rosa, G.M. 1898
Marston, Dr. Alice, S.P.G. 1898
Marston, Miss E., C.I.M. 1884
Marston, Mrs. L. D., S.C.M. 1904
Martens, Miss E. D., C.M.S. 1904
Martig, Ch., Basel Mission 1859
Martin, Miss, M.E.M. 1900
Martin, Miss, U.P.M. 1876
Martin, A. W., M.E.M. 1905
Martin, Miss, Dr. E., M.E.M. 1900
Martin, J., C.M.S.
Martin, J. B., C.I.M. 1898
Martin, J. F., M.E.M. 1900
Martin, Miss L. R., M.E.M. 1896
Martin, J. R., C.M.S. 1882
Martin, S. N. D., A.P.M. 1850
Martin, W. A. P., A.P.M. 1850
Martinsen, A., A.L.M.
Marty, A., C.I.M. 1897
Maslin, T. P., A.C.M.

Mason, Mrs. E. L., F.F.M.A. 1894
 Mason, G. L., A.B.M.U. 1880
 Mason, H. J., C.I.M. 1892
 Mason, I., F.F.M. 1892
 Mason, Miss L., M.D., M.E.M. 1874
 Mason, J. L., A.B.M.U. 1880
 Mason, Miss Pansy, C.C.Z. 1906
 Masoni, E., N.L.M. 1898
 Massey, Miss E. E., C.M.S. 1896
 Massey, Miss, Dr. R., L.M.S.
 Masters, F. J., E.W.M. 1874
 Masters, Miss, Dr. L. M., M.E.M. 1892
 Mateer, C. W., A.P.M. 1864
 Mateer, J. L., A.P.M. (North) 1871
 Mateer, J. L., A.B.C.F.M. 1894
 Mateer, Miss L., A.P.M. 1881
 Mateer, R. M., A.P.M. 1881
 Mathews, H., S.P.G. 1894
 Mathews, Miss M. E., S.P.M. 1898
 Matthews, R. H., C.I.M. 1906
 Mathewson, J. M., M.D.A.P.M. 1883
 Mathisen, Miss P., Sw. M.S. 1902
 Matson, P., C.I.M. 1890
 Mattox, E. L., A.P.M. 1893
 Maus, C., Rhenish M.
 Maun, Miss M. E., C.I.M.
 Maute, S., Bas. M.
 Maw, W. A., F.F.M. 1903
 Mawbey, W., M.D., L.M.S. 1879
 Mawson, Miss J., P.C.N.Z.
 Mawson, Wm., N.Z.P. 1903
 Mawson, W. G., S.P.G.
 Maxwell, J. L., M.D., E.P.M. 1863
 Maxwell, Dr. J. L. Jr., E.P.M.
 May, Miss E. A., C.I.M. 1890
 Mayer, Miss, Unc. 1906
 Mayer, S., Bas. M.
 McAfee, Miss E. D., A.P.M. 1903
 McAll, Dr. P. L., L.M.S. 1898
 McAlpine, R. M., Unc.
 McAmmond, R. B., C.M.M. 1906
 McBeth, Mrs. J., C. & M.A. 1898
 McBurney, Miss Dr. J. G., A.R.C.
 McBurney, Miss Dr. K. W., A.R.C.
 McBryde, T. L., A.P.M. 1849
 McCandliss, H. M., M.D., A.P.M. 1885
 McCann, J. H., Unc. 1898
 McCartee, D. B., A.P.M. 1844
 McCarthy, F., C.I.M. 1887
 McCarthy, J., C.I.M. 1898

McCarthy, J., C.I.M. 1867
 McCarthy, W., C.I.M. 1879
 McCartney, Dr. J. H., M.E.M
 McClatchie, T., C.M.S. 1844
 McClellan, Miss M., M.E.M. 1888
 McClellan, Miss, C.M.S.
 McClintock, F. P., A.P.M. 1892
 McCloy, T., B. & F.B. Soc. 1884
 McCloy, T., S.B.M. 1889
 McClure, Dr. W., C.P.M. 1888
 McCollum, Miss M. B., S.P.M. 1901
 McConnell, G., C.I.M. 1890
 McCormick, Mrs., S.P.M.
 McCoy, Miss B. C., A.P.M. 1896
 McCoy, D. C., A.P.M. (North) 1869
 McCracken, Dr. J. C., C. College
 McCrea, T. F., S.B.C. 1904
 McCuan, Miss, Cumb. P. 1903
 McCulloch, Miss F. E., C.I.M.
 McCulloch, R. A., C.I.M.
 McCully, Miss L., C. & M.A. 1898
 McCurrach, W. A., B.M.S. 1896
 McDaniel, C. G., S.B.C. 1902
 McDannald, Miss N. M., S.P.M. 1889
 McDonald, Miss F. M., C.I.M. 1906
 McDonald, Dr. J. A., C.P.M.
 McDonald, Miss J. E. McN., C.I.M. 1906
 McBrier, Miss E. M., C.I.M. 1890
 McFarlane, Dr., C. of Scotland M. 1878
 McFarlane, S. S., M.D., L.M.S. 1887
 McGill, Miss Edith, C.P.M. 1906
 McGinnis, J. Y., Ind.
 McGinnis, Mrs., S.P.M. 1893
 McGregor, Miss M. B., E.P.M. 1893
 McGregor, W., E.P.M.
 McHose, Miss, M.E.M.
 McIlvaine, J. S., A.P.M. (North)
 McInnes, Miss M., C.I.M. 1902
 McIntosh, Miss B., C.P.M. 1903
 McIntosh, Miss I., C.P.M.
 McIntyre, R. L., C.I.M. 1902
 McKay, W. R., C.P.M.
 McKechnie, Miss E. M., W.U.M. 1884
 McKee, S., C.I.M. 1884
 McKee, W. J., A.P.M. 1879
 McKelvy, —, A.M.E.M. 1868
 McKenzie, Miss H., C.I.M. 1889
 McKenzie, J., L.M.S. 1874
 McKenzie, Miss R., C.I.M. 1888
 McKibben, W. K., A.B.M. (North) 1875

- McKie, G., C.I.M. 1897
 McKillican, Miss J., A.P.M. 1888
 McKinney, W., A.B.M.U. 1903
 McLaren, H. W., C.I.M. 1899
 McLaughlin, L. F., Y.M.C.A. 1905
 McLean, Hector, C.I.M. 1901
 McLenaghan, Miss, C.I.M. 1896
 McLennan, Miss, C.P.M.
 McLeod, K., C.I.M. 1897
 McMahon, Miss, E.P.M. 1887
 McMechan, W. H., E.B.M. 1863
 McMinn, Miss Molly, S.B.M. 1889
 McMordie, Miss E., I.P.C. 1898
 McMordie, Miss Dr. S., I.P.C. 1898
 McMorran, L. L., C.I.M. 1902
 McMurtrie, Dr. S. O., C.P.M. 1906
 McNair, M., C.I.M. 1888
 McNeill, Dr. Miss, I.P.M.
 McNeur, G. H., N.Z. Pres. 1902
 McOwan, B. M., C.I.M. 1894
 McOwan, M. C., C.I.M. 1903
 McPherson, A. K., C.I.M. 1904
 McPherson, J. L., Y.M.C.A.
 McPhun, J. F., M.B., E.P.M. 1883
 McRae, C. F., A.C.M.
 McRobert, Miss I., Ind. 1897
 McRoberts, W. A., C.I.M. 1904
 McTarlane, Miss C., C.I.M. 1884
 McWilliams, Miss, I.P.M.
 Mead, A. W., C.I.M. 1904
 Meadows, Miss Julia, S.B.C. 1904
 Meadows, J. J., C.I.M. 1862
 Meadows, Dr. J. G., S.B.C. 1904
 Meadows, Miss L., C.I.M.
 Means, Dr., C.M.S. 1891
 Medhurst, C. S., E.B.M. 1885
 Medhurst, W. H., L.M.S. 1817
 Medland, Miss, L.M.S. 1906
 Meech, S. E., L.M.S. 1871
 Meedar, M., Fin. M.S. 1905
 Meigs, F. E., Foreign Christian M. 1887
 Meikle, J., C.I.M. 1888
 Mellis, Miss M., E.P.M. 1881
 Mellodey, Miss, C.M.S.
 Mellor, Miss A. E., C.I.M.
 Mellow, J. H., C.I.M. 1905
 Melrose, J. C., A.P.M. (North) 1890
 Melville, Miss M. M., C.I.M. 1898
 Melville, Thos., Unc. 1894
 Melvin, Miss M., W.U.M. 1893
 Mendenhall, F., Ind. 1906
 Mendenhall, F. L., A.B.S. 1899
 Mennie, Miss M. K., A.P.M. 1904
 Menzies, Mrs. A., C.I.M. 1891
 Menzies, Dr. Jas., C.P.M. 1895
 Merchant, Miss, C.M.S.
 Merrias, Dr. E. M., A.C.M. 1891
 Merrill, Miss C. E., M.E.M. 1896
 Merrington, A. J., Unc.
 Merritt, M. D., A.B.C.F.M. 1885
 Mertens, Miss E. M., C.M.S. 1891
 Mervin, Miss, Dr., A.P.M. 1905
 Metcalfe, Miss E. E., C.M.S. 1898
 Metcalfe, Miss G. E., C.M. 1894
 Metzler, C. P., A.P.M. 1902
 Meyer, Miss F. E., M.E.M. 1894
 Michell, F. R., S.P.G. 1863
 Middleton, R. W., C.I.M. 1894
 Miles, G., W.M.S.
 Millard, W. H., A.B.M.U. 1902
 Miller, Miss, L.M.S. 1885
 Miller, A., C.I.M. 1894
 Miller, Miss B., W.U.M.
 Miller, Miss B. F., Ref. C. in U.S. 1905
 Miller, D., C.I.M. 1906
 Miller, Miss, Dr. E. J., U.F.C. 1906
 Miller, Miss E. M., C.I.M. 1901
 Miller, Miss F., C. & M.A. 1898
 Miller, G., C.I.M. 1884
 Miller, Miss G. E., S.B.C.
 Miller, Dr. H. W., S.D.A.
 Miller, J. A., A.P.M. 1893
 Miller, Miss J. A., C.I.M. 1887
 Miller, J. B., C.I.M. 1895
 Miller, Miss O., L.M.S.
 Miller, Miss R. Y., A.P.M. 1893
 Miller, S. E., C. & M.A.
 Miller, Miss T., C.I.M. 1890
 Milligan, Miss E., C.M.S. 1889
 Milliken, Miss L. E., A.F. Meth. 1906
 Mills, D. J., C.I.M.
 Mills, Mrs., A.E.M. 1884
 Mills, Mrs. C. R., A.P.M.
 Mills, Dr. C. F., Unc. 1905
 Mills, C. R., A.P.M. 1857
 Mills, D. J., C.I.M. 1887
 Mills, F. V., A.P.M. 1882
 Mills, G., E.W.M. 1885
 Milne, William, L.M.S. 1813
 Milne, W. C., L.M.S. 1839

- Milsum, W. B., C.I.M.
 Milton, S., L.M.S. 1818
 Milward, W., N.B.S.S. 1891
 Minch, Miss L. C., — 1906
 Minchin, Miss, C.I.M. 1884
 Miner, Miss Luella, A.B.C.F.M. 1887
 Miner, G. S., M.E.M. 1892
 Mingledorff, O. G., M.E.M. 1882
 Minniss, Miss La Verne, A.B.M.U. 1897
 Miskelly, W., I.P.M.
 Mitchell, Miss, C.I.M. 1878
 Mitchell, A., N.B.S.S. 1897
 Mitchell, A. J., A.P.M. 1838
 Mitchell, Miss Emma, M.E.M. 1888
 Mitchell, Dr. J. E., L.M.S.
 Mitchell, Miss I. S. D., C.M.S. 1897
 Mitchell, Miss, Dr., I.P.M.
 Mitchell, Miss J. D., I.P.M. 1905
 Mitchell, Miss M., M.E.M.S.
 Mitchell, Miss M. S., A.C.M.
 Mitchell, R. A., C.P.M. 1895
 Mitchell, T. W., A.P.M. 1902
 Mitchil, C. W., E.W.M. 1873
 Mitschkowsky, F., Rh. M. 1888
 Mittwer, R. J. H., Unc. 1899
 Moberg, Miss S., S.C. 1903
 Moe, J. L., S.C.M. 1904
 Moffat, L. I., S.P.M. 1904
 Molland, C. E., Unc. 1885
 Moller, Miss, C.I.M.
 Moller, Miss M., C.I.M. 1906
 Molloy, Miss M. E., C.M.S. 1896
 Monch, F., C.I.M. 1903
 Moncrieff, E. T. R., C.M.S. 1850
 Moncrieff, H., E.P.M. 1898
 Monsen, Miss M., N.L.M.
 Montfort, Miss, C.E.Z.
 Montgomery, Dr. J. H., E.P.M.
 Montgomery, Miss, A.P.M.
 Montgomery, Miss E. M., A.P.M. 1894
 Moodie, R. J., C.I.M. 1897
 Moody, C. N., E.P.M. 1895
 Moody, Miss L., C.I.M. 1906
 Mooman, Miss, A.P.M.
 Moon, Miss E., S.B.C. 1872
 Moon, Miss L., S.B.C. 1873
 Moore, Arthur, C.I.M. 1906
 Moore, C. G., C.I.M. 1878
 Moore, Miss E., C.M.S. 1897
 Moore, E. L., M.E.M. 1906
 Moore, Miss M. C., A.P.M. 1903
 Moore, Miss M. E., C.S.M.
 Moorman, Miss M. E., S.B.C. 1904
 More, Miss M., Unc. 1897
 Moreton, Miss, L.M.S.
 Morgan, C. A., C.I.M. 1897
 Morgan, E., E.B.M. 1884
 Morgan, E. L., S.B.C.
 Morgan, E. W., C.M.M. 1906
 Morgan, H. B., C.M.S.
 Morgan, Miss I., C. & M.A. 1898
 Morgan, Dr. L. S., S.P.M. 1904
 Morgan, Miss M. G., E.B.M. 1904
 Morgenroth, C., Basel Mission 1877
 Morita, Miss, H.M. Blind
 Morley, Dr., W.M.S.
 Morow, J. E., C. College
 Morrill, Miss Mary, A.B.C.F.M.
 Morris, D. B. S., A.P.M. 1898
 Morris, Miss F. L., C.I.M. 1899
 Morris, Miss Laura, F.F.M. 1901
 Morris, Miss M. E., C.I.M. 1903
 Morris, Miss S. M., C.M.S. 1906
 Morrison, Mrs., L.M.S. 1887
 Morrison, Robert, L.M.S. 1807
 Morrison, Miss M. C., A.R.C. 1892
 Morrison, W. T., A.P.M. 1860
 Morrisen, Miss, N.L.M. 1901
 Mort, Miss, C.M.S.
 Mortimore, W. J., M.E.M. 1902
 Morton, Miss A. R., A.P.M. 1890
 Morton, Miss E. H., C.I.M. 1904
 Morton, Miss M. D., A.P.M. 1903
 Mortson, Miss S. L., C.M.M. 1906
 Moses, Mrs., C.I.M. 1895
 Mosher, Miss G. B., A.C.M. 1896
 Mosher, G. F., A.C.M. 1896
 Moule, A. C., S.P.G.
 Moule, A. E., C.M.S. 1861
 Moule, A. J. H., C.M.S.
 Moule, Miss A. M., C.M.S. 1894
 Moule, G. E., C.M.S. 1858
 Moule, H. W., C.M.S. 1896
 Moule, Miss J. F., C.M.S. 1894
 Moule, W. A. H., C.M.S.
 Moule, W. S., C.M.S. 1888
 Mountford, Miss, W.M.S.
 Mowatt, J. A., C.P.M. 1904
 Mower, Miss M., C.I.M. 1906
 Moyes, J., C.I.M. 1896

- Mudditt, B. R., Unc. 1894
Muir, Dr. D. D., U.F.C.S. 1896
Muir, John R., C.I.M. 1903
Muir, Miss, C.I.M. 1883
Muir, Miss E. M., C.I.M. 1887
Muirhead, W., L.M.S. 1847
Muldoon, Miss C., C.I.M. 1894
Müller, C., Ber. M. 1898
Müller, F., Ber. M. 1896
Müller, Geo., C.I.M. 1902
Müller, H., Ber. M.
Müller, J., Ber. Fo. Ho.
Muller, Miss, C.I.M. 1878
Müller, Miss M., Ber. M. 1904
Müller, Wm., C.M.S. 1897
Mundell, Miss, U.F.C. 1902
Mungram, H. J., C.I.M. 1904
Munson, Miss A. M., C.I.M. 1906
Munson, S., A.B.C.F.M. 1833
Murdock, Miss V. C., M.D., A.B.C.F.M. 1881
Murray, Miss C. K., C.I.M. 1884
Murray, D., B. & F. Bible Society 1883
Murray, D. S., L.M.S. 1893
Murray, E., C.I.M. 1888
Murray, Miss E., E.P.M. 1880
Murray, Miss E., A.F.M. 1891
Murray, J., A.P.M. 1876
Murray, J., N.B.S.S.
Murray, Miss M., C.I.M. 1884
Murray, Miss R. F., C.M.S. 1897
Murray, W. H., N.B.S.S. 1871
Muse, Miss A. J., M.E.M.So. 1882
Myers, Miss, Dr. A., A.C.M. 1900
Myers, Miss B., U.B. in C.
Myers, Miss C., A.B.C.F.M. 1901
Myers, C. M., A.P.M.
Myers, H. V. S., A.B.S.
Myers, Q. A., M.E.M. 1894
Myrberg, A. A., C.I.M. 1904
Nacken, J., Rh. M. 1867
Naes, Miss P. P., C.I.M. 1890
Nagel, A., B.M. 1894,
Nagel, Miss L., Ber. F. Ho. 1855
Nance, W. B., M.E.M.S. 1896
Nanking, F. M., Unc. 1906
Napier, A. Y., S.B.C. 1905
Napier, F. P., E.W.M. 1867
Nash, C. B., C.M.S. 1881
Nathan, Miss F. E., C.I.M. 1894
Naylor, Miss E. E., C.I.M. 1904
Neal, J. B., M.D., A.P.M. 1883
Neale, F. H., C.I.M. 1895
Neale, J., C.M.S. 1890
Neave, J., C.I.M. 1896
Neifsyker, Miss, Unc. 1906
Nelmers, Miss, E.B.M. 1906
Nelson, C. A., A.B.C.F.M. 1892
Nelson, C. W., S.A.C.F.M.
Nelson, Miss M. C., A.C.M. 1876
Nelson, R., A.C.M. 1851
Netland, Mrs., A.N.L.M. 1901
Neubacher, M., Bas. M.
Neumann, R., Ber. M. 1850
Neumann, Miss E., Ber. M.
Nevin, J. C., A. United P.M. 1860
Nevius, J. L., A.P.M. 1854
Newby, Miss, M.E.M.
Newcombe, Miss B., C.E.Z. 1888
Newcombe, Miss M., C.E.Z. 1888
Newell, Miss A. L., A.B.M.U. 1897
Newell, G. M., A.B.C.F.M.
Newell, Dr. Mary, W.U.M. 1904
Newman, J. F., M.E.M. 1895
Newton, C. H., A.P.M.
Newton, Miss E. J., A.B.C.F.M. 1878
Newton, Miss G., A.P.M. 1887
Newton, Miss S. S., C.M.S. 1897
Newton, W. C., S.B.C. 1903
Niblock, H. B., Chefoo Ind. 1904
Nicholson, Miss J., M.E.M. 1901
Nichols, H. S., C. & M.A. 1903
Nicholls, A. G., C.I.M. 1894
Nicholls, J. W., A.C.M.
Nickalls, E. C., E.B.M.
Nicol, L., C.I.M. 1866
Nicholson, Miss, C.M.S.
Nicolaisen, Miss M., M.E.M. 1906
Nicoll G., C.I.M. 1875
Nicols, D. W., M.E.M. 1887
Nielsen, Miss E., D.L.M. 1898
Nielsen, Miss I., H.S.M. 1906
Nielsen, A. B., E.P.M. 1895
Nielsen, Miss K., D.L.M. 1898
Nightingale, A. W., E.W.M. 1874
Nightingale, S. J., C.M.S. 1898
Niles, Miss Mary, M.D., A.P.M. (North) 1882
Nilsen, Dr. J. E., N.M.S.
Nilson, D., A.L.M.
Nilson, J. G., C.I.M. 1891

- Nilson, P., S.A.M.
 Nilson, Th., C.I.M. 1892
 Nillson, Miss M., C.I.M. 1891
 Nirrup, Miss, Am. Scan. Congregational 1888
 Nisbet, Miss, C.E.Z. 1888
 Noble, Miss C., A.B.C.F.M.
 Noble, W. C., A.B.C.F.M. 1878
 Noltinius, Miss A. G., E.P.M. 1897
 Norden, Miss L., C.I.M. 1892
 Nordling, C., C. & M.A. 1893
 Nordlund, N. L., C.I.M. 1891
 Noren, W., C. & M.A., 1893
 Norman, H. V., S.P.G. 1891
 Norman, Miss R., Unc. 1894
 Norris, Miss F. N., C.I.M. 1896
 North, Miss H. F., S.B.C.
 North, Miss M. B., A.P.M. 1870
 North, T. E., E.W.M. 1880
 Norvell, J. S., A.B.M.U. 1889
 Norwood, Miss S. A., S.B.C. 1877
 Nowack, W. N., S.C.M. 1905
 Noyes, Miss H., A.P.M. 1868
 Noyes, H. V., A.P.M. 1866
 Noyes, Miss M., A.P.M. 1873
 Noyes, W. D., A.P.M.
 Nyberg, Miss Laura, Fin. M.S. 1905
 Nylin, Miss L. M., C.I.M. 1904
 Nyström, —, C. & M.A. 1896
 Nyström, C. F., C. & M.A. 1893
 Nystul, Miss I., S.L.M. 1906
 Oakeshott, Miss R. G., C.I.M. 1889
 Oatway, Miss, C.M.S.
 Oberg, O. E., C.I.M. 1903
 Ockenden, E. C., Unc. 1904
 O'Donnell, Miss, Dr. F., C.M.M. 1902
 Oehler, W., Basel Mission
 Oehme, Miss, C. & M.A.
 Ogborne, Miss, M.E.M.
 Ogden, Miss M. R., A.C.M. 1905
 Ogden, Miss E. A., C.I.M.
 Ohlinger, F., M.E.M. 1870
 Oldfield, W., C. & M.A.
 Oldham, H. W., E.P.M.
 Olding, Miss S. L., C.I.M. 1889
 Oldt, Dr. Frank, U.B.M. 1905
 Olesen, P. O., C.I.M. 1905
 Olesen, O., D.L.M.
 Olpp, Dr. G., Rhenish Mission
 Oliver, Miss J., C.I.M. 1886
 Olsen, F., C.I.M.
 Olsen, R., S.M.S. 1902
 Olsen, Miss, A.L.M. 1906
 Olson, Miss A., C.I.M. 1900
 Olson, C. A., C.I.M. 1905
 Olson, Miss O., S.A.M.
 Olssen, A., B. & F. Bible Society 1882
 Olssen, E., C.I.M. 1890
 Omelvena, J., I.P.M.
 Omland, Miss, N.L.M.
 O'Neill, F. S., I.P.M.
 Onyon, Miss M., C.M.S. 1906
 Openshaw, H. I., A.B.M.U.
 Orr, J. S., C.I.M.
 Orr, R. W., A.P.M. 1838
 Orr, Miss S., I.P.M. 1903
 Orr, Ewing, A., C.I.M.
 Osborne, D. E., M.D., A.B.C.F.M. 1884
 Osborne, Mrs. E. E., S.C.M. 1904
 Osgood, D. W., M.D., A.B.C.F.M. 1870
 Osnes, E., N.L.M.
 Ost, J. B., C.M.S. 1880
 Ostrom, A., Am. Reformed Mission 1858
 Ott, R., Bas. M. 1873
 Otte, Dr. J. A., A.R.M. 1888
 Ovenden, Miss, L.M.S.
 Oviatt, Miss G., Ind.
 Oviatt, Miss M., Ind.
 Owen, G. S., L.M.S. 1866
 Owen, J. C., S.B.C.
 Owen, J. W., C.I.M. 1904
 Owen, T. B., M.E.M.
 Owings, D. H., Bible M.
 Oxiad, Miss, Soc. for P.F. Ed. 1864
 Oxner, Dr. J. M., S.B.C. 1904
 Paddock, Miss, Y.W.C.A.
 Page, Miss F. J., C.I.M. 1897
 Page, Miss F. P., A.B.M.U. 1903
 Page, J., C.I.M. 1905
 Paine, Miss T. L., A.C.M. 1905
 Painter, G. E., S.P.M. 1873
 Pakenham, Dr. H. R., C.M.S. 1897
 Palm, A. E., C. & M.A. 1896
 Palmberg, E., C.I.M. 1902
 Palmberg, G., C.I.M. 1902
 Palmberg, Miss, Dr. R. W., S.D.B. 1894
 Palmer, Miss C. M., A.C.M.
 Palmer, Miss E., C.I.M. 1891
 Palmer, G. B., A.C.M.
 Palmer, J., C.I.M. 1896
 Palmer, Miss R., C.I.M. 1896

(A.D. 1807 - 1907)

- Palmer, R., C.M.S. 1870
Palmer, W. S., M.D., L.M.S. 1882
Pantin, Miss M., C.E.Z.
Park, H. W., M.D., M.E.M. (South) 1882
Parker, Miss, A.B.M.U. 1890
Parker, Miss Alice, S.B.C.
Parker, A. P., A.M.E.M. (South) 1875
Parker, Miss E., C.M.S.
Parker, G., C.I.M. 1876
Parker, H. J., E.W.M. 1884
Parker, H. M., A.E.M. 1859
Parker, J., M.D., United Pres. M. 1865
Parker, J., C.M.S.
Parker, J., L.M.S. 1890
Parker, R. A., M.E.C.S. 1893
Parkes, H., E.W.M. 1864
Parkes, J. S., E.W.M. 1860
Parkes, W., C.I.M. 1854
Parkinson, Miss, M.E.M.
Parks, Miss, Dr. E., A.P.M. 1899
Parmenter, Miss M., C. & M.A. 1894
Parry, Dr. H., C.I.M.
Parslow, Miss. L.M.S. 1892
Parsons, C. E., C.I.M. 1903
Parsons, C. H., C.I.M. 1890
Parsons, H., B.C.M.
Partch, G. E., A.P.M. 1895
Partch, V. F., A.P.M. (North) 1888
Parrott, A. G., C.I.M. 1878
Parry, H., M.D., C.I.M. 1884
Partridge, J. A., S.P.G.
Partridge, Miss M. L., A.B.C.F.M. 1893
Partridge S. B., A.B.M.U. 1869
Partridge, S. C., A.C.M. 1884
Pasmore, Miss L. M., C.I.M. 1896
Paterson, Dr. T. C., E.B.M. 1892
Paton, —, Ch. of Scotland M. 1878
Paton, Miss, Dr. E., E.P.M.
Paton, Miss, Dr. K. K., U.F.C.S. 1896
Paton, L. B., E.P.M. 1889
Paton, Miss M., U.F.C.S.
Paton, T., B. & F. Bible Society 1882
Paton, W., E.P.M. 1881
Paton, W. B., E.P.M.
Patterson, Miss F. B., A.B.C.F.M. 1898
Patterson, B. C., S.P.M. 1891
Patterson, Miss E. G., A.P.M.
Patterson, J. C., A.P.M. 1899
Patterson, W., M.D., A.P.M. (North) 1871
Patton, C. E., A.P.M. 1899
Paul, A., C.I.M. 1896
Paulson, E. M., C.I.M. 1903
Paxton, J. W., S.P.M. 1891
Payne, H., E.B.M. 1906
Payne, Miss, A.B.C.F.M.
Payson, Miss A. M., A.B.C.F.M. 1869
Peacock, Miss, M.E.M.
Peake, Dr. E. A., L.M.S.
Peale, J. L., A.P.M. 1905
Pearce, Miss, C.I.M.
Pearce, T. W., L.M.S.
Pearcy, G., A.B.M. (South) 1846
Pearse, F., C.I.M. 1876
Pearse, Miss E. C., C.I.M. 1904
Pearse, Miss G., C.I.M. 1906
Pearse, Miss J. B., C.I.M. 1906
Pearson, Miss M., C.I.M. 1905
Pearson, Miss, W.M.S. 1902
Pearson, Miss, L.M.S. 1887
Peat, J. F., M.E.M. 1893
Peat, W. G., C.I.M. 1888
Peck, A. P., M.D., A.B.C.F.M. 1880
Pedersen, Miss, A.L.M.
Peel, Miss, L.M.S. 1906
Peet, L. B., A.B.C.F.M. 1840
Peet, L. P., A.B.C.F.M. 1888
Peet, J. S., A.B.C.F.M. 1868
Peill, Dr. A., L.M.S. 1896
Peill, Dr. E. J., L.M.S.
Peill, S. A., L.M.S.
Pell, J. W., W.M.S. 1892
Pemberton, Miss R. J., C.I.M. 1904
Pennington, Miss E. A., A.F.M. 1903
Perkins, Miss, Ind. 1906
Perkins, H. P., A.B.C.F.M. 1881
Perkins, Miss R., Unc.
Permün, Miss H. C., C.I.M. 1897
Perrott, Miss, W.M.S. 1901
Persson, O., Unc. 1904
Persson, S. A., C.I.M. 1896
Peters, Miss M., M.E.M. 1894
Peters, Miss, M.E.M. 1904
Peters, Miss Sarah, M.E.M. 1888
Peterson, Miss L., A.F.M. 1906
Peterson, Miss M. C., Liebensell
Petterson, B. M. A., C.I.M. 1896
Petterson, Miss E., C.I.M. 1891
Petterson, Miss E., C.I.M. 1892
Petterson, Miss E. E., C.I.M. 1903
Pettigrew, Miss J. L., S.B.C. 1902

- Pettus, W. B., Y.M.C.A. 1906
 Pfannemuller, H., C.I.M. 1899
 Pfeleiderer, M. E., Bas. M.
 Pflugbeil, M., Ber. M.
 Phelps, A., C.I.M. 1884
 Phelps, A., C.M.S. 1894
 Phelps, Miss K. E., A.C.M. 1905
 Phillip, Miss, L.M.S. 1884
 Phillips, A. A., C.M.S. 1891
 Phillips, Miss L., A.M.E.M. (South) 1884
 Phillips, H. S., C.M.S.
 Phillips, Miss M. M., M.D., A.M.E.M.
 (South) 1884
 Phillips, Miss, C.I.M.
 Phillips, Dr. W., I.P.M.
 Pickles, Miss, C.I.M. 1893
 Pierce, L. W., S.B.C. 1891
 Pierce, Miss S., M.E.M. 1902
 Piercy, G., E.W.M. 1851
 Pierson, I., A.B.C.F.M. 1870
 Pierson, Miss Lizzie, A.B.C.F.M. 1888
 Pierson, Miss L. B., A.B.C.F.M. 1877
 Pigott, T., C.I.M. 1879
 Pike, Miss C. A., C.I.M. 1899
 Pike, D. F., C.I.M. 1902
 Pilcher, L. W., A.M.E.M. (North) 1870
 Pilley, E., M.E.M.S. 1895
 Pillow, W. H., W.M.S. 1903
 Pilquist, E., B. & F.B.S. 1891
 Pinkney, Miss E. C., M.E.M. 1897
 Piper, E. J., B.C.M. 1894
 Pitcher, P. W., Am. Reformed M. 1885
 Pitkin, H. T., A.B.C.F.M. 1897
 Piton, C. P., Basel Mission 1885
 Pitts, Miss, C.M.S.
 Platt, J. C., C.I.M. 1895
 Plumb, Miss F. J., M.E.M.
 Plumb, N. J., M.E.M. 1870
 Plumbe, Mrs. J. W., M.E.M.
 Plumbe, P. C., C.I.M. 1906
 Plummer, Dr. W. E., E.U.M.F.C.
 Pohlman, W. J., A.B.C.F.M. 1838
 Points, J. T., A.E.M. 1851
 Polk, Miss, Dr. M. H., M.E.M. 1896
 Pohhill, A. T., C.I.M.
 Polke, Miss, Dr., M.E.M.S.
 Pollard, S., B.C.M.
 Pollock, Miss M., Unc. 1894
 Pomeroy, Miss A., W.M.S. 1898
 Pomeroy, O. E., C. Coll. 1905
 Pook, Miss E. S., C.I.M. 1890
 Pool, Miss S., C. & M.A. 1898
 Poole, F., W.M.S. 1888
 Pope, Miss L., C.M.S. 1898
 Popham, Miss K., C.I.M. 1901
 Porteous, G., C.I.M. 1904
 Porteous, R. W., C.I.M. 1904
 Porter, Miss B., C.I.M. 1890
 Porter, H. D., M.D., A.B.C.F.M. 1872
 Porter, Miss I. N., C.I.M. 1899
 Porter, Miss M. A., A.B.C.F.M. 1868
 Porter, Miss M. Q., M.E.M. 1871
 Portway, A. B., C.I.M. 1906
 Poser, Miss J., Berlin F. Hospital 1852
 Posey, Miss M. A., A.P.M. 1888
 Pott, F. L. H., A.C.M.
 Potter, Miss E. A., C.I.M. 1904
 Poulter, Miss J., C.M.S.
 Poulter, Miss, Dr. M., C.M.S. 1898
 Powell, Miss E. A., C.I.M. 1904
 Powell, Miss F. A., W.M.S. 1895
 Powell, R., C.I.M. 1896
 Power, Miss, C.I.M. 1890
 Power, Miss K., C.M.S. 1890
 Pownall, Miss A. T., C.M.S.
 Pownall, H. E., Unc. 1894
 Preedy, A., C.I.M. 1892
 Prentice, Geo., C.I.M. 1891
 Prentiss, Miss C. R., C. & M.A. 1898
 Preston, C. F., A.P.M. 1854
 Preston, J., E.W.M. 1855
 Preston, T. J., A.P.M. 1897
 Price, C. W., A.B.C.F.M. 1889
 Price, F. M., A.B.C.F.M. 1883
 Price, H., Unc.
 Price, Miss L. W., S.B.C. 1894
 Price, P. F., S.P.M.
 Prichard, M. D., L.M.S. 1886
 Prindeville, Miss M. I., S.P.G. 1900
 Pring, Miss, C.I.M. 1879
 Pritzsche, C., Berlin Mission 1869
 Probst, Miss Martha, Berlin F. House 1887
 Proctor, J. T., A.B.M.U. 1897
 Protheroe, T., C.I.M. 1881
 Protheroe, Miss, W.M.S.
 Provence, H. W., S.B.C. 1904
 Provence, E. W., S.B.C. 1905
 Pruen, Mrs., C.I.M. 1882
 Pruen, W. L., C.I.M. 1880
 Pruitt, S. W., S.B.C. 1882

- Pruyn, Mrs., Am. Woman's Union M. 1883
 Prytz, Miss Frida, C.I.M. 1890
 Pullan, G. L., W.M.S. 1893
 Pullar, Hy. W., U.F.C.S. 1897
 Puntala, O., Fin. M.S. 1905
 Purdon, H., A.C.M. 1859
 Purple, Miss J., A.C.M. 1884
 Pusser, Miss F. E., C.I.M. 1903
 Pyke, J. H., M.E.M. 1873
 Pyke, Miss M. A., C.P.M. 1896
 Pyles, Miss M. E., M.E.M. 1896
 Qualen, H. J., Am. Scan. Congregational
 1887
 Quarterman, J. W., A.P.M. 1846
 Querry, Miss S., C.I.M. 1890
 Quick, L. B., C. & M.A. 1894
 Quimby, Miss, A.A.C.M. 1903
 Quinn, Miss M., C. & M.A. 1898
 Quirnbach, A. P., C.I.M. 1887
 Race, J., E.W.M. 1873
 Radford, T. O., C.I.M. 1898
 Ralston, Miss K., C.I.M. 1898
 Ramminger, K., Bas. M.
 Ramsay, H. C., C.I.M. 1897
 Ramsay, Miss, C.M.S.
 Ramsay, Miss I. W., C.I.M. 1887
 Ramsay, Miss L., E.P.M. 1890
 Ramsten, Miss M. J., C.I.M. 1897
 Ranck, —, Ev. M. 1904
 Randall, B. C., B. & F.B.S. 1895
 Randall, Miss E. L., C.I.M. 1895
 Randall, Miss Effie L., C.I.M. 1895
 Randall, G., C.I.M. 1883
 Randle, H., C.I.M. 1876
 Randolph, Mrs. A. E., A.P.M. (South) 1872
 Randolph, G. H., Sev. Day Bap. M. 1888
 Rankin, Miss D., A.M.E.M. (South) 1879
 Rankin, H. F., E.P.M.
 Rankin, H. V., A.P.M. 1849
 Rankin, Miss L., A.M.E.M. (South) 1878
 Rankine, Mrs. D., C.S.M. 1895
 Ransome, Miss, S.P.G.
 Rapalje, D., Am. Reformed Mission 1858
 Rasmussen, Miss, C.I.M. 1902
 Rattenberg, H. B., W.M.S.
 Rau, O., French Prot. M. 1860
 Rawlins, Miss, A.B.M.U. 1906
 Rawlinson, Frank, S.B.C. 1902
 Rayer, Miss S., C.I.M. 1890
 Rea, Miss Eliz, S.C.M. 1904
 Read, Miss, C.M.S.
 Readshaw, Miss, C.I.M.
 Redfern, F. A., C.I.M. 1887
 Redfern H. S., E.U.M.F.C.
 Reed, A., A.B.M. (North) 1836
 Reed, Dr. C. E., A.P.M. 1896
 Reed, H. T., M.R.C.S. 1898
 Reed, Miss M., C.I.M. 1888
 Rees, Miss, L.M.S. 1906
 Rees, J. L., B. Sc. L.M.S. 1890
 Rees, Miss G., C.I.M. 1897
 Rees, Dr. P., W.M.S.
 Rees, W. H., L.M.S.
 Reeve, H., C.M.S. 1853
 Reeves, Mrs. C. H., C. & M.A. 1892
 Reeves, C. W., C.M.S.
 Rehnberg, Miss A., C.I.M. 1904
 Reichelt, K. L., N.M.S.
 Reid, Miss B., A.B.C.F.M.
 Reid, Miss Barbara, C.I.M. 1903
 Reid, C. F., A.M.E.M. (South) 1879
 Reid, Miss F. M., C.I.M. 1890
 Reid, G., A.P.M. 1882
 Reid, Miss H. L., C.I.M. 1895
 Reid, J., C.I.M. 1884
 Reid, Miss J. A. S., C.I.M. 1897
 Reid, J. T., C.I.M. 1888
 Reid, Miss L., C.I.M. 1895
 Reid, Miss M. A., C.I.M. 1896
 Reid, Miss S. M. E., C.I.M. 1893
 Reifsnyder, Elizabeth, M.D., Am. Wo-
 man's Union 1883
 Reifsneider, Miss C., Ref. C.U.S. 1903
 Reimert, W. A., Ref. C.M. 1902
 Reinecke, Miss J., Hild. Blind
 Reinhard, A., S.C.M. 1904
 Reinhardt, —, B. & F. Bible Society 1883
 Reinhard, P., C.I.M. 1890
 Reiniger, O., Ber. M. 1893
 Relyea, Miss S., A.B.M.U. 1897
 Renius, V., C.I.M. 1891
 Rennison, Dr. A. G., C.I.M. 1899
 Rettich, E., B.M. 1897
 Reusch, G., Basel M. 1872
 Reusch, G. Jr., Bas. M.
 Reuter, Miss S., C.I.M. 1886
 Rhein, W., Ber. M.
 Rhind, Miss, Soul-Winning and Prayer
 Union 1888
 Rhodes, F. H., C.I.M. 1894

- Rhys, W. H., L.M.S. 1883
Rice, A. D., S.P.M. 1899
Rice, Miss H., C.I.M. 1893
Richard, T., E.B.M. 1869
Richards, H., A.C.M. 1905
Richards, W. L., A.B.C.F.M. 1848
Richardson, Miss H. L., M.E.M.
Richardson, Miss L., C.I.M. 1900
Richardson, W., C.I.M. 1894
Richmond, Miss A. B., A.C.M. 1898
Ricker, R. C., M.E.M. 1904
Ricker, Miss K. E., C.I.M. 1899
Ricketts, Miss Juniata, A.P.M. 1901
Ricketts, Miss C. M., E.P.M. 1878
Riddell, W., M.B., E.P.M. 1881
Ridgeley, L. B., A.C.M. 1898
Ridler, H. B., C.M.S.
Ridley, H. F., C.I.M. 1890
Ridley, Miss M., Unc.
Rieke, H., Rh. M. 1894
Rigg, Dr. J., C.M.S. 1888
Riggs, Miss, C.I.M. 1891
Righter, Miss C. E., A.B.M.U. 1888
Rijnhart, Mrs., Dr. S. C., F.C.M. 1903
Riley, J. H., C.I.M. 1878
Rinell, J. A., S.B.M. 1894
Rinell, J. E., Sw. M. 1906
Ringhardt, W., Ber. M.
Ririe, B., C.I.M. 1887
Ritchie, Mrs. E. G., A.P.M. (North) 1889
Ritchie, H., E.P.M. 1867
Ritchie, G., C.I.M. 1894
Ritter, Miss P., S.C.M. 1904
Ritzmann, M. E., U. Ev. P. 1903
Roach, B. P., S.B.M. 1904
Robb, A. I., A.R.P.
Robb, J. K., A.R.P.
Robbins, W., C.M.S.
Roberts, C. G., Unc. 1898
Roberts, Miss, A.E.M. 1880
Roberts, I. J., A.B.M. (North) 1837
Roberts, F. C., M.D., L.M.S. 1887
Roberts, Miss I. W., C.I.M. 1890
Roberts, J. H., A.B.C.F.M. 1877
Roberts, J. S., A.P.M. 1861
Roberts, Miss M. M., S.P.M. 1884
Robertson, A., Unc.
Robertson, C. H., Y.M.C.A. 1898
Robertson, D. M., C.I.M. 1886
Robertson, D. T., United P. Ch. Scot. 1890
Robertson, Dr. G. H., A.P.M.
Robertson, H., L.M.S. 1896
Robertson, H. D., C.M.M. 1906
Robertson, Miss J. D., C.I.M. 1886
Robertson, Dr. W. E., A.P.M. 1906
Robertson, W. W., C.I.M. 1897
Robertson, Miss, C.P.M. 1903
Robinette, Miss P., S.C.M. 1901
Robinson, J., E.M.N.C.M. 1877
Robinson, Miss M. C., A.M.E.M. (North) 1884
Robinson, T., W.M.S.
Robinson, T. A. S., C.I.M.
Robotham, Miss, C.I.M.
Robson, Miss I. A., C.I.M. 1895
Robson, Dr. I. K., E.M.M. 1891
Rodberg, Miss H., S.A.M.C. 1901
Rodd, Miss H., C.E.Z. 1891
Rodd, Miss, S.P.M. 1903
Rodger, Miss E. A., C.I.M. 1898
Roehl, Miss E. E., C.I.M. 1897
Rogers, A. C., C.I.M. 1890
Rogers, J. H., E.W.M. 1866
Rogers, Miss M., M.E.M.
Röhm, R., C.I.M. 1896
Rohde, H., B.M. 1895
Rollestone, Miss L. M., A.P.M. 1894
Romcke, Miss S., C.I.M. 1906
Romig, H. G., A.P.M. 1901
Rönning, H. N., A.N.L. 1891
Rönning, Miss Thea, A.N.L. 1891
Roots, L. H., A.C.M. 1896
Rose, A. C., W.M.S.
Rose, J., W.M.S. 1888
Rosenberg, A., M.E.M. 1905
Ross, Miss, C.I.M. 1890
Ross, G. M., C.P.M. 1903
Ross, Miss I., C.I.M.
Ross, J., U.P.M. 1872
Ross, Miss M., E.P.M. 1898
Ross, Dr. R. M., A.P.M.
Ross, R. M., L.M.S. 1885
Rossier, Miss, C.I.M. 1878
Röttger, H., Netherlands Mission 1832
Rough, J. S., C.I.M. 1889
Rouse, Miss W. H., M.E.M. 1894
Rout, Miss, Unc.
Row, G. F., C.I.M. 1898
Rowe, Miss E. M., C.I.M. 1902
Rowe, H. F., M.E.M.

(A.D. 1807 - 1907)

- Rowe, J. L., C.I.M. 1904
Rowlands, F. W., C.M.S.
Rowley, Miss M. L., M.E.M. 1900
Rowley, W., W.M.S.
Royall, F. M., G.M. 1893
Royall, W. W., M.E.M. (South) 1880
Roys, Dr. C. K., A.P.M. 1904
Rudd, H. F., A.B.M.U. 1903
Rudland, Miss A. R., C.I.M.
Rudland, Miss G., C.I.M. 1896
Rudland, W. D., C.I.M. 1866
Rugg, Miss G., C.I.M. 1906
Rugh, A., Y.M.C.A.
Ruhl, Miss E. N., C. & M.A. 1906
Ruhl, W., C. & M.A. 1898
Russell, Miss A. M., C.I.M. 1906
Russell, Miss E. M., E.B.Z.M. 1903
Russell, Dr. G., E.P.M. 1888
Russell, Miss N. N., A.B.C.F.M. 1890
Russell, W. A., C.M.S. 1848
Russell, Miss V. A., C.I.M. 1897
Russell, W., C.I.M. 1887
Rust, Miss, M., S.C.M. 1901
Rutherford, Miss H. E., C. & M.A. 1899
Ruter, C., Rh. M.
Rutledge, C. C., Y.M.C.A.
Ryd, J. O., C.I.M. 1903
Rydberg, A., C.I.M. 1891
Ryden, B. E., S.M.C. 1893
Sabing, Miss, L.M.S. 1906
Sadler, J., L.M.S. 1867
Sadler, Miss N., L.M.S. 1894
Saevedt, Miss M., N.L.M. 1903
Safford, Miss A. C., A.P.M. (South) 1873
Sale, Miss E. B., S.B.C. 1896
Sallee, Miss M., S.B.C.
Sallee, W. E., S.B.C. 1903
Salquist, C. A., A.B.M.U. 1893
Saltmarsh, A. T., C.I.M. 1900
Sama, O. M., N.L.M. 1892
Sambrook, A. E., C.I.M. 1879
Sampson, Dr. A. T., C.M.S. 1897
Samset, K. G., N.L.M.
Sandberg, Miss E. C., C.I.M. 1894
Sandberg, J. T., C.I.M. 1892
Sandeberg, J., C.I.M. 1900
Sandeman, D., E.P.M. 1856
Sandeman, Dr. M., E.P.M. 1894
Sanders, Miss A., C.I.M. 1891
Sanders, A. R., C.I.M. 1895
Sanders, Miss J., M.E.M. 1896
Sanderson, Miss, C.I.M. 1889
Sanger, Dr. F., C.M.S.
Sargeant, Miss J., C.I.M. 1905
Sauer, Miss K., Ber. M.
Saunders, A. R., C.I.M. 1887
Saunders, Mrs. E., C.M.S. 1897
Saunders, J. R., S.B.C.
Saure, E. B., C.I.M. 1895
Sautter, A., Bas. M.
Sauzé, Miss F. R., C.I.M. 1890
Saville, Dr. Lily, L.M.S.
Savin, Dr. L., B.C.M. 1896
Savige, Miss C., A.P.M. 1902
Sawtelle, —, A.B.M. (North) 1861
Sayres, Mrs. Kate, A.E.M. 1883
Sayres, W. S., A.E.M. 1878
Scarborough, W., E.W.M. 1865
Scatliffe, Dr. A. W., C.M.S.
Schaeffer, Miss, A.P.M.
Schabile, P., Basel Mission 1877
Schaub, M., Basel Mission 1874
Schell, Dr., Yale M.
Schereschewsky, J. J., A.E.M. 1859
Schild, E. O., C.I.M. 1905
Schilling, J. G., A.B.M. (South) 1860
Schmidt, Miss L., C.I.M. 1906
Schmidt, O., C.I.M. 1892
Schmidt, O., Ger. C.A. 1906
Schmidt, P., Bas. M.
Schmidt, Wilhelm, Rh. M. 1900
Schmitz, Miss, Rh. M.
Schmoll, Miss, Bas. M.
Schmucker, Miss A. J., A.P.M. 1878
Schnaebli, Miss H., Berlin F. Hospital 1883
Schneider, Miss, C.M.S.
Schneider, F., Bas. M.
Schnutgen, Miss A., C.I.M. 1890
Schobz, G., Ber. M. 1897
Schoch, K., Bas. M.
Schofield, H., M.D., C.I.M. 1880
Schofield, G. H., A.F.M.
Scholes, E. F. P., W.M.S. 1895
Scholes, W. L., W.M.S. 1904
Scholz, G., Ber. M.
Scholt, T., Ber. M.
Schoppe, F. K., C.I.M. 1903
Schrack, Miss B., S.C.M. 1901
Schroeder, Miss, Berlin Fo. Ho. 1872
Schüle, P., B.M. 1898

- Schuler, W., A.E.P.M.
 Schültenhassel, Miss, C.I.M. 1896
 Schulze, O., Basel Mission 1881
 Schwarz, F., Kieler M.
 Scorer, Miss H. M., C.I.M. 1904
 Scott, Mrs. A. K., M. D., A.B.M.U. 1889
 Scott, Miss B., E.P.M. 1883
 Scott, Miss C., C.I.M. 1890
 Scott, C. E., A.P.M. 1906
 Scott, C. P., S.P.G. 1874
 Scott, Miss E. M., C.M.S. 1904
 Scott, Miss M., C.I.M. 1890
 Scott, Dr. W. J., C.P.M. 1906
 Seabrook, Miss, C.E.Z.
 Seabury, W. B., Yale 1904
 Searell, Miss E. E., C.I.M. 1895
 Searle, Miss, W.M.S. 1903
 Searle, E. C., C.I.M. 1895
 Searle, Miss M., C.M.S. 1896
 Sears, Miss A. B., M.E.M. 1880
 Sears, Miss, C.M.S.
 Sears, W. H., S.B.C. 1891
 Sedgewick, J. H., C.M.S. 1874
 Seelhorst, Miss A. V., Hild. Blind
 Seed, Miss S., C.I.M. 1883
 Seger, Miss, C.I.M. 1891
 Seipel, Adam, C.I.M. 1902
 Selby, T. E., E.W.M. 1868
 Selden, Dr. C. C., R. for Insane
 Selkirk, T., C.I.M. 1889
 Sell, J. R., C.I.M. 1866
 Selleberg, Miss A., C.I.M. 1905
 Sellers, L., A.P.M. 1874
 Sellmon, Dr. A. C., S.D.A.
 Service, Dr. C. W., C.M.M. 1902
 Service, R. R., Y.M.C.A. 1905
 Setterburg, Miss, S.H.M.
 Settemeyer, C. S., F.C.M.
 Seville, G. H., C.I.M. 1902
 Seward, A. E., C.M.S.
 Seyffarth, H., N.L.M. 1893
 Seymour, Miss L., C.I.M. 1895
 Seymour, Dr. W. F., A.P.M. 1893
 Shackleton, Dr. Wm., C.I.M. 1901
 Shalders, Miss L. M., E.B.Z. 1893
 Shann, R., C.M.S. 1879
 Shantz, W., C. & M.A. 1896
 Shapleigh, Dr. A. L., C.I.M. 1904
 Sharland, Mrs. E., C.I.M. 1880
 Sharman, A. H., E.U.M.F.C.
 Shaw, C., C.M.S. 1882
 Shaw, Miss Ella, C., M.E.M. 1887
 Shaw, H. P., F.C.M.
 Shaw, J., A.P.M. 1874
 Shaw, Miss M. V., Y.M.C.A. 1902
 Shaw, W. H., A.B.C.F.M. 1880
 Shaw, W. W., Irish P.M. 1884
 Shearer, W. E., C.I.M. 1888
 Shebbeare, Miss, S.P.G.
 Sheffield, D. Z., A.B.C.F.M. 1869
 Shekleton, Miss M. E., S.Y.M. 1891
 Shekleton, Miss, E.B.M.
 Shelton, Dr. A. L., F.C.M. 1903
 Sheppard, Mrs. A. E., C. & M.A. 1906
 Sheppard, Miss E. A., C.I.M. 1900
 Sheppard, G. W., U.M.F.C. 1898
 Sherman, A. M. A.C.M. 1906
 Sherman, Miss J. H., C.I.M. 1899
 Sherwood, Miss, C.I.M. 1893
 Shewring, Miss M. J., C.M. 1894
 Shields, G. T., C. & M.A. 1895
 Shields, Dr. R. T., S.P.M. 1905
 Shier, A. L., A.B.S. 1894
 Shimer, Mrs. H., A.F.M. 1903
 Shindler, F. E., C.I.M. 1891
 Shipley, J. A. G., M.E.S. 1898
 Shipman, R. D., A.C.M. 1905
 Shipway, F. J., E.B.M. 1900
 Shire, Miss, Dr., C.E.Z.
 Shockley, Miss M., M.E.M. 1896
 Shoemaker, J. E., A.P.M. 1894
 Shorrocks, A. G., E.B.M. 1887
 Shrubshill, Dr. W. W., E.M.N.C.M. 1888
 Shuck, J. L., A.B.M. (North) 1836
 Shumaker, Dr. H. K., U.B.C. 1897
 Sibley, H. A., C.I.M. 1891
 Sibree, Miss, Dr., L.M.S.
 Sichelschmidt, Miss L., C.I.M. 1896
 Sickler, Miss Rose, For. Chris. M. 1890
 Sifton, Miss, E.B.M.
 Signor, Miss, Ind.
 Silvonen, E., F.M.S.
 Sikemeier, W., Bas. M.
 Silsby, J. A., A.P.M.
 Silver, Miss Emma, A.P.M. 1895
 Simcox, F. E. S., A.P.M. 1893
 Simester, J., M.E.M. 1896
 Simmons, E. Z., A.B.M. (South) 1871
 Simmonds, T., C.M.S. 1891
 Simms, Miss, Dr., I.P.M.

- Simpson, Miss A., E.B.Z. 1894
 Simpson, Miss A. M., C.I.M. 1893
 Simpson, Miss C., S.D.A.
 Simpson, J., C.I.M. 1888
 Simpson, W. W., C. & M.A. 1892
 Sims, E. D., G.M. 1896
 Sinclair, Miss M. E. P., M.D., A.P.M.
 (North) 1888
 Sinzinenex, E., E.W.M. 1874
 Sites, N., A.M.E.M. 1861
 Sjöberg, Miss N. K., C.I.M. 1898
 Sjoblom, H., Fin. Miss. S. 1901
 Sjolund, F., C. & M.A. 1893
 Sjoquist, J., Dr., S.A.M.C.
 Skegg, Miss, C.E.Z.
 Skinner, Dr. J. E., M.E.M. 1897
 Skinner, Miss, A.P.M.
 Sköld, J. J., Sw. M.S. 1900
 Skollenberg, Miss A., C.I.M. 1903
 Skow, Miss A. C., C.I.M. 1904
 Skordae, Miss M., N.L.M. 1903
 Skraasbad, T., Sw. M.S. 1902
 Slater, Miss A., C.I.M. 1891
 Slater, J., L.M.S. 1817
 Slimmon, J. A., C.I.M. 1884
 Sloan, Miss A., A.P.M.
 Smalley, Miss, C.I.M. 1878
 Smalley, S. E., A.P.E.M. 1889
 Smalley, Miss R. L., C.I.M. 1888
 Smart, R. D., M.E.M.S.
 Smith, Miss, L.M.S. 1884
 Smith, Miss, C.M.S. 1898
 Smith, Miss Amy, C.M.S. 1899
 Smith, Miss A. E., C.I.M. 1896
 Smith, Miss A. E., C.I.M. 1902
 Smith, A. H., A.B.C.F.M. 1872
 Smith, Miss Belle, S.P.M. 1893
 Smith, Dr. C., E.B.M. 1899
 Smith, C. G., C.I.M. 1891
 Smith, Miss C. J., C.I.M. 1894
 Smith, D., W.M.S.
 Smith, D. F., A.E.M. 1859
 Smith, Donald, E.B.M. 1904
 Smith, Miss E., C.I.M. 1897
 Smith, E. C., C.I.M. 1898
 Smith, Miss, Dr. E. D., A.B.C.F.M. 1901
 Smith, E. E., E.B.M. 1906
 Smith, E. H., A.B.C.F.M. 1901
 Smith, F. P., M.D., E.W.M. 1864
 Smith, Miss F. R., W.U.M. 1888
 Smith, G., C.M.S. 1844
 Smith, G., C.M.S. 1859
 Smith, Miss G., C.M. 1904
 Smith, Miss G., Soc. for P.F. Ed. 1878
 Smith, Miss G., C.M. 1901
 Smith, G., E.P.M. 1857
 Smith, Dr. G. P., L.M.S. 1888
 Smith, H. Maxy, S.P.M. 1901
 Smith, H. R., M.D., A.P.M. (North) 1881
 Smith, Miss I., C.I.M. 1906
 Smith, Miss I. A., C.I.M. 1890
 Smith, J., C.I.M. 1885
 Smith, Jas., C. & M.A. 1895
 Smith, John, L.M.S. 1826
 Smith, J. A., M.E.M. 1884
 Smith, Dr. J. A. C., B.M.S. 1899
 Smith, Dr. J. F., C.P.M. 1888
 Smith, J. N. B., A.P.M. (North) 1881
 Smith, J. T., B. & F.B.S. 1894
 Smith, Miss L., C.I.M. 1895
 Smith, Miss L. C., C.I.M. 1893
 Smith, Miss Mary, C.I.M. 1901
 Smith, Miss M. E., C.I.M. 1896
 Smith, Percy J., E.B.M. 1904
 Smith, R. de W., C.I.M. 1895
 Smith, S. H., Unc.
 Smith, S. J., E.W.M. 1855
 Smith, Stanley P., C.I.M. 1885
 Smith, S. R., M.E.M. 1889
 Smith, T. P., M.D., E.W.M. 1863
 Smith, T. H., L.M.S.
 Smith, W., C. & M.A.
 Smith, Dr. W. E., C.M.M. 1896
 Smitheman, Miss, C.M.S. 1883
 Smyth, G. B., M.E.M. 1882
 Smyth, Dr. R. S., C.M.S. 1893
 Smythe, E. C., E.B.M. 1887
 Snodgrass, Miss M. A., A.P.M. 1893
 Snow, Miss, C.I.M. 1878
 Snuggs, E. T., S.B.C.
 Snyder, C. F., C. & M.A. 1898
 Snyder, Miss L., M.E.M. 1906
 Snyder, S. S., Ref. C. in U.S. 1904
 Sobey, Miss, C.M.S. 1901
 Söderbom, C. G., C. & M.A. 1893
 Söderbom, C. G., C.I.M. 1902
 Soderstrom, U., C.I.M. 1891
 Sollman, Miss, A.B.M.U. 1902
 Sommer, A. C., S.C.M. 1901
 Soltau, H., C.I.M. 1875

- Soltan, Miss M. E., C.I.M. 1901
 Somerville, Dr. C. W., L.M.S.
 Somsat, K., Sw. M.S. 1902
 Soothill, W. R., Eng. M. Free Church 1882
 Sorenson, T., C.I.M. 1896
 Sorenson, Miss T. M., C.I.M. 1890
 Sontar, —, C.I.M.
 Southall, Miss, F.F.M.
 Southwell, B., L.M.S. 1847
 Sovik, E., A.L.M. 1905
 Sowerby, A., E.B.M. 1881
 Sowerby, H., C.I.M. 1880
 Sowerby, Miss, E.B.M. 1881
 Sowerby, H., A.E.M. 1882
 Spalding, P. D., Am. E.M. 1847
 Spangler, Miss, Ref. C. in U.S. 1906
 Sparham, C. G., L.M.S.
 Sparr, Miss J. E., M.D., A.M.E.M. (North)
 1878
 Sparks, H. W., C.I.M. 1906
 Speer, W., A.P.M. 1846
 Speicher, J., A.B.M.U. 1895
 Spencer, Miss E. A., A.E.M. 1883
 Spiller, Miss E. H. A., C.I.M. 1902
 Spink, Miss K., C.I.M. 1893
 Spore, C.E., U.B. in C.
 Spore, Miss L., C. & M.A. 1906
 Sprague, W. P., A.B.C.F.M. 1874
 Sprent, F. H., Ch. of Eng. M. in North
 China 1883
 Spurling, Miss E., Unc.
 Squibbs, Dr. W., C.M.S. 1896
 Squire, H. J., C.I.M. 1894
 Squire, Miss E. M., B.C.M.
 Ståhlhammer, G. A., C.I.M. 1897
 Stalhammer, Mrs., C.I.M. 1902
 Stainer, Miss K. B., A.C.M. 1905
 Standen, Miss M. E., C.I.M. 1898
 Standing, W. H., A.C.M. 1905
 Stanislaw, A., C.I.M. 1905
 Stanley, C. A., A.B.C.F.M. 1863
 Stanley, C. A., Jr., A.B.C.F.M.
 Stanley, E. J., C.M.S.
 Stanley, Miss L. M., A.F.M. 1891
 Stanton, Miss A. M., M.E.M. 1892
 Star, L. H. F., C.M.S. 1893
 Starmier, Miss, Dr. E. L., U.F.M. 1905
 Stark, J., C.I.M. 1889
 Stayner, Miss K., C.I.M. 1893
 Stedman, Miss H., C.I.M. 1889
 Stedman, Miss S. J., C.I.M. 1890
 Steel, Miss E., C.I.M. 1890
 Steele, J., E.P.M. 1893
 Steele, Miss U. F., C.M.M. 1906
 Steere, Miss A. E., M.E.M. 1889
 Steger, Miss C. E., M.E.M. 1894
 Stelle, W. B., A.B.C.F.M.
 Stellmann, Miss P., C.I.M. 1901
 Stemerich, W. A., C. & M.A. 1904
 Stenhouse, D., M.D., E.M.N.C.M. 1878
 Stenoll, A., Am. Scan. Congregational 1888
 Stenvall, A., B. & F.B. Soc. 1888
 Stephen, R., Unc.
 Stephens, Peyton, S.B.C. 1894
 Stephens, S. E., S.B.C. 1904
 Sterold, A., Sw. M.S. 1902
 Steuer, Miss, Ber. M.
 Steven, F. A., C.I.M. 1883
 Steven, Leslie, M.E.M. 1890
 Stevens, Miss A. R., A.E.M. 1881
 Stevens, C. H., C.I.M. 1893
 Stevens, E., A.B.C.F.M. 1835
 Stevens, Miss, C.E.Z.
 Stevens, Mrs. H. J., L.M.S. 1891
 Stevens, Miss J., C.I.M. 1885
 Stevens, Miss, Dr. J. N., A.C.M. 1901
 Stevenson, Dr. Miss J., M.E.M.
 Stevenson, J. W., C.I.M. 1866
 Stevenson, —, C.M.M.
 Stevenson, O., C.I.M. 1883
 Stevold, A., N.L.M.
 Stewart, Miss E., L.M.S. 1894
 Stewart, Egbert, S.C.M. 1904
 Stewart, G., A.C.M. 1906
 Stewart, H. B., C.C. Tract S.
 Stewart, J., S.P.G. 1863
 Stewart, J. L., Jr., S.P.M. 1904
 Stewart, J. L., Sen., S.P.M.
 Stewart, J. L., C.M.M. 1902
 Stewart, R. W., C.M.S. 1876
 Stimpson, M. L., M.D., A.B.C.F.M. 1881
 St. John, B., M.E.M.
 St. John, Miss H. E., A.B.M.U. 1895
 Stobie, Jas., U.F.C.S. 1896
 Stobie, W. R., U.M.F.C. 1897
 Stocker, J. T., S.P.G.
 Stokes, G. W., S.Y.M. 1892
 Stokke, K. S., A.L.M.
 Stone, Dr. Miss, M.E.M.
 Stonehouse, J., L.M.S. 1881

(A.D. 1807 - 1907)

- Stooke, Dr. Geo. F., C.S.M. 1900
Storr, —, C.M.S.
Storrs, C. L., A.B.C.F.M.
Stott, Miss, C.M.S.
Stott, G., C.I.M. 1866
Strain, Miss H. K., W.U.M. 1899
Strand, Miss A., C.I.M. 1892
Strathie, Miss M., A.P.M. 1905
Stratton, O. L., C.I.M. 1896
Stricker, F., A.E.M. 1873
Stringer, T., C.M.S. 1862
Stritmatter, A., A.M.E.M. (North) 1873
Strong, Miss F., A.P.M. (North) 1882
Strong, W. S., C.I.M. 1892
Strong, W. S., C.I.M. 1900
Stronach, A., L.M.S. 1838
Stronach, J., L.M.S. 1838
Stroud, Miss F., C.I.M. 1882
Strow, Miss E., M.E.M.
Struthers, Miss M., U.P.C. of Scot. 1890
Stryker, Miss, Dr., A.B.C.F.M.
Stuart, Dr. G. A., M.E.M.
Stuart, Miss, E.P.M. 1906
Stuart, Miss J., E.P.M. 1885
Stuart, J. L., S.P.M. 1868
Stuart, J. L., Jun., S.P.M.
Stubbs, H. E., C.I.M. 1906
Stubbert, J. E., M.D., A.P.M. 1881
Stuckey, Dr., L.M.S.
Stucki Miss R., C.I.M. 1904
Studdert, T. De C., C.M.S. 1897
Studley, H. E., A.R.C. 1896
Stumpf, Dr. C. O., R.C.A.
Sturman, J. H., C.I.M. 1883
Stryker, Miss, Dr. M.E.M. 1901
Sugden, Miss, E.W.M. 1886
Sundström Miss, C.I.M. 1891
Sundstrom, J., S.C.M.
Suss, Miss L., Berlin F. Hospital 1864
Susserott, Miss Ch., Berlin F. Hospital
1855
Suter, Miss M., C.I.M. 1897
Sutherland, Miss, C.I.M. 1888
Sutherland, D., E.P.M. 1898
Sutton, Miss A. B., C.M.S. 1904
Sutton, H. B., W.M.S. 1897
Suttor, Miss I., C.M.S. 1897
Svensson, Miss J., C.I.M. 1897
Swahn, Miss A. M., C.I.M. 1903
Swallow, R., Eng. U. Method. M. 1874
Swan, C. W., A.P.M. 1893
Swan, J. M., M.D., A.P.M. 1885
Swann, Miss M., C.M.M. 1902
Swanson, Miss A., C.I.M. 1891
Swanson, W. S., E.P.M. 1860
Sweet, W. S., A.B.M.U. 1893
Swinney, Ella F., M.D., Seventh Day Bap.
1883
Sworder, Miss, S.P.G
Swordson, J. H., C. & M.A. 1893
Sydenstricker, A., A.P.M. (South) 1880
Sykes, Mrs. A., S.P.M. 1893
Syle, E. W., A.E.M. 1845
Symon, Miss, C.I.M. 1884
Symons, C. J. F., C.M.S. 1888
Synge, Dr. S., C.M.S. 1896
Syvertson, Miss S., N.L.M. 1903
Tabberer, Miss, C.E.Z. 1893
Taft, Dr. Miss G., M.E.M. 1895
Taft, M. L., M.E.M. 1880
Takken, Miss I. E., C.I.M. 1899
Talbot, A. A., S.P.M. 1905
Talbot, H. R., S.P.M. 1902
Talbot, Miss E., S.P.M. 1895
Talbot, J., C.I.M. 1890
Talbutt, C. C., U. Ev. P. 1903
Talmage, Miss C. M., A.R.M. 1883
Talmage, Miss M. E., A.R.M.
Talmage, J. V. N., A.R.M. 1847
Tannkvist, S., Sw. M.S.
Tanner, Miss E., C.I.M. 1890
Tarrant, Miss M. M., M.E.M. 1893
Tarbell, W. E., M.D., M.E.M. 1874
Tatchell, W. A., W.M.S. 1893
Tatum, E. F., S.B.M. 1888
Taylor, A., C.I.M. 1854
Taylor, Miss A. R., C.I.M. 1884
Taylor, Dr. B. V. S., C.M.S.
Taylor, C., M.D., M.E.M. (South) 1848
Taylor, Miss C. M., C.M.S. 1904
Taylor, Miss Emily, C.I.M. 1886
Taylor, Miss E. G., C.I.M. 1901
Taylor, E. H., C.I.M. 1898
Taylor, Miss E. T., W.M.S. 1896
Taylor, Dr. F. H., C.I.M. 1890
Taylor, G. Y., M.D., A.P.M. 1887
Taylor, H. B., A.C.M. 1905
Taylor, H. H., C.I.M. 1881
Taylor, H. H., C.M.S. 1904
Taylor, J., A.B.M.U. 1903

- Taylor, J. B., M.E.M. 1882
 Taylor, J. H., C.I.M. 1854
 Taylor, J. R., A.B.S. 1883
 Taylor, J. R., A.B.C.F.M. 1890
 Taylor, Miss L., A.P.M. 1906
 Taylor, M. H., C.I.M. 1873
 Taylor, Miss, S.C.M. 1905
 Taylor, Von S., M.D., C.M.S. 1878
 Taylor, W., C.I.M. 1890
 Taylor, W. C., C.I.M. 1891
 Taylor, W. E., Y.M.C.A. 1905
 Taylor, Woodford, S.C.M. 1901
 Teale, Miss R., S.P.G.
 Tedder, Chas., G.M. 1898
 Terrell, Miss Alice, M.E.M. 1894
 Terry, Miss, Dr., M.E.M.
 Tewkesbury, E. G., A.B.C.F.M.
 Tharsen, Miss T., N.L.M.
 Thirgood, Miss, C.I.M. 1890
 Thom, W., E.P.M. 1880
 Thomas, Miss B., L.M.S.
 Thomas, E. A. J., C.M.S. 1901
 Thomas, Miss E. M. K., C.M.S. 1896
 Thomas, Miss H. L., C.I.M. 1902
 Thomas, Miss M. M., M.E.M. 1904
 Thomas, Miss M. R., C.I.M. 1898
 Thomas, R. J., L.M.S. 1863
 Thomas, T. M., S.B.C. 1904
 Thomasson, H. W., C.I.M. 1905
 Thompson, A., C.P.M. 1906
 Thompson, D. B., C.I.M. 1881
 Thompson, E., C.M.S. 1896
 Thompson, Miss E. B., S.B.C.
 Thompson, H., E.P.M. 1877
 Thompson, H. G., C.I.M. 1904
 Thomson, Miss I., 7th Day Ad. 1902
 Thompson, Miss J., C.I.M. 1895
 Thompson, J. C., M.D., A.P.M. 1881
 Thompson, Dr. J. J., L.M.S. 1888
 Thompson, Miss M., C.P.M. 1906
 Thompsen, Miss M. A., C.M.S. 1892
 Thompson, Miss, Ch. of S.M. 1878
 Thompson, T. N., A.P.M. 1901
 Thompson, T. W., A.B.C.F.M. 1868
 Thompson, W. L., C.I.M. 1891
 Thompson, W. R., E.P.M. 1883
 Thompson, W. D., E. Metho. N.C.M. 1866
 Thomson, Miss A., S.D.A.
 Thomson, C., C.I.M. 1892
 Thomson, E. H., A.C.M. 1859
 Thomson, Mrs., Dr. R. M., Unc. 1898
 Thor, A. E., C.I.M. 1890
 Thorne, J., A.B.S. 1877
 Thornton, Miss M. J., S.B.M. 1890
 Thorsen, Miss T., N.L.M. 1903
 Thurston, J. L., Yale M. 1902
 Thwing, E. W., A.P.M. 1891
 Tiffany, Miss I., A.P.M. 1881
 Tilley, Miss E. E., C.I.M. 1898
 Tilsley, Dr. J., Unc. 1896
 Tippet, Mrs., M.E.M. 1901
 Tippet, Miss C. F., C.I.M. 1902
 Tippet, Mrs. S. A., M.E.M.
 Tipton, W. H., S.B.C. 1904
 Titus, C. B., F.C.M.S. 1897
 Tjäder, C. H., C.I.M. 1889
 Tjellström, A. P., S.M.S. 1891
 Tjomsaas, Miss A., A.N.L.M.
 Tobey, T. W., S.B.C. 1847
 Tod, Dr. J., A.P.M. 1902
 Todd, Miss, C.I.M. 1884
 Todd, Miss, A. M., M.E.M. 1895
 Todd, E. S., M.E.M. 1866
 Todd, J. H., C.I.M. 1895
 Todd, Miss M. A., M.E.M. 1901
 Todd, Dr. P. J., A.P.M.
 Toggenger, U., Basel Mission 1865
 Tollerton, A. C., W.M.S. 1888
 Tolley, Miss A., C.E.Z. 1893
 Tomalin, E., C.I.M. 1900
 Tomkinson, Ed., C.I.M. 1887
 Tomlin, E., C.I.M. 1879
 Tomlin, J., L.M.S. 1827
 Tomlinson, W. S., E.W.M. 1875
 Tompkins, Dr. C. E., A.B.M.U. 1902
 Tonkin, Miss R. L., F.C.M. 1901
 Tonner, G., Sw. M.S. 1901
 Tooker, Dr. F. J., A.P.M. 1901
 Tope, S. G., E.W.M. 1882
 Topp, H., S.P.G. 1881
 Töpfer, O., Ber. M. 1902
 Tornvall, D., C.I.M. 1891
 Torrance, T., C.I.M. 1896
 Torrence, Miss J., A.R.C.M. 1901
 Torrey, R. F., M.E.M. 1906
 Townsend, Miss, C.E.Z.
 Toyne, E. G., C.I.M. 1895
 Tracy, I., A.B.C.F.M. 1833
 Tracy, S., A.B.C.F.M. 1836
 Trainham, Miss J. A., S.B.C. 1901

- Tranter, Miss A., C.I.M. 1895
 Trask, Miss S., M.D., M.E.M. 1874
 Traub, F., C.I.M.
 Travis, Miss G. B., M.E.M. 1903
 Trawick, Dr. J. D., M.E. So. 1900
 Tree, Miss E. A., C.I.M. 1898
 Treat, A. O., M.D., A.B.C.F.M. 1867
 Treener, Miss, C.M.S. 1905
 Tremberth, W., B.C.M. 1890
 Tribe, Miss, Dr. E., L.M.S. 1895
 Trimble, F. H., M.E.M. 1905
 Trimble, Miss L. A., M.E.M.
 Trittin, W., Ber. M.
 Trojahn, Miss E. E. V., C.I.M. 1903
 Trowitzsch, K., Ber. M.
 Troxel, C. W., S.C.M. 1901
 Trüdinger, A., C.I.M. 1896
 Trüdinger, Miss A., C.I.M. 1897
 Trudinger, Miss D., C.I.M. 1904
 Trüdinger, Miss G. C.I.M. 1896
 Trüdinger, Miss L., C.I.M. 1902
 Trygstad, G. M., H.S.M. 1905
 Tucker, Miss E. M., C.I.M.
 Tucker, Dr. F. F., A.B.C.F.M. 1902
 Tull, F., C.I.M. 1897
 Turley, R. T., B. & F. Bible S. 1886
 Turnbull, Miss M. E., C.M.S. 1896
 Turner, Miss E., C.I.M.
 Turner, Miss E. F., C.M.S. 1894
 Turner, F. B., E.M.N.C.M. 1887
 Turner, F. S., L.M.S. 1859
 Turner, Dr. G. R., L.M.S.
 Turner, Miss H., C.I.M. 1888
 Turner, J., C.I.M. 1876
 Turner, J. J., E.B.M.
 Turner, Miss J. L., C.I.M. 1905
 Turner, Miss K., Unc. 1904
 Turner, Miss S., C.I.M. 1894
 Turner, P. J., C.M.S.
 Turner, W. P., M.E.M.S.
 Twizell, Miss E. S., C.I.M. 1901
 Tyler, W. E., C.I.M. 1899
 Ulf, Miss E. G., C.I.M. 1896
 Underwood, Miss M. J., C.I.M. 1888
 Underwood, T. J., E.B.M. 1896
 Upcraft, W., B. & F. B.S. 1883
 Uprichard, Miss, Unc.
 Upward, B., C.I.M.
 Urquhart, D., C.I.M. 1900
 Urry, T., C.I.M. 1892
- Usher, Miss C. M., E.P.M. 1898
 Vahldick, W., Berlin M. 1869
 Vale, J., C.I.M. 1887
 Valentine, J. D., C.M.S. 1864
 Van Beeck-Calkoen, Miss M. M., A.R.C. 1896
 Van Camp, A. B., Holiness Ch. 1903
 Vanderburgh, Dr. E. D., A.P.M. 1894
 Van Doren, J. H., Am. Reformed M. 1865
 Vandyke, H., C. & M.A. 1906
 Vandyke, A. S., Am. R.M. 1884
 Van Meter, A. R., A.C.M.
 Van Schoick, Miss E. P., A.P.M. 1902
 Van Schoick, Dr. J. L., A.P.M. 1890
 Vardon, E. B., F.F.M.
 Varney, Miss L. W., M.E.M. 1898
 Vaughan, Miss M., C.M.S. 1901.
 Vaughan, Miss M. L. B., A.P.M.
 Venable, Mrs. D. F., A.P.M. 1905
 Venable, Miss M. G., A.P.M. 1901
 Venable, Dr. W. H., S.P.M. 1893
 Verity, G. W., Am. B. Soc. 1890
 Veryard, R. K., C.I.M. 1905
 Vickers, Miss, Dr., W.M.S.
 Viking, C. F., C.C.Z.
 Vincent, J. R., Ch. of Eng. M. in North China 1881
 Vingzen, C., S.B.C.
 Voak, Miss S., C.I.M. 1888
 Voegler H. E. J., Pomerania Mission 1858
 Vogel, C., Basel Mission 1850
 Vogel, Miss E. M., C.I.M. 1903
 Vogt, G., Ber. M.
 Vogtlin, Miss O., Basel Mission 1889
 Vomel, J. H., Bas. M.
 Von Gunten, Miss E., C. & M.A. 1892
 Von Malmborg, Miss R., C.I.M. 1898
 Voskamp, C. J., Ber. M.
 Voss, H. E., U.E.C. 1904
 Vossamji Y., Berlin Mission 1884
 Vrooman, D., A.B.C.F.M. 1852
 Vulliamy, Miss, C.E.Z.
 Vyff, J., D.L.M. 1896
 Wade, Miss, C.M.S.
 Wahlin, Miss, S.W.M. 1906
 Wahlquist, D. R., Sw. M.S. 1903
 Waidtlöw, C., D.L.M. 1895
 Waite, A., A.P.M. 1902
 Waite, Jas., A.P.M. 1902
 Walen, Miss I., Lu. Br. M.

- Wales, G. M., E.P.M. 1890
 Walker, A. J., C.M.S. 1898
 Walker, Mrs., C.I.M. 1895
 Walker, Miss B. R., G.M.
 Walker, Miss E. J., C.I.M. 1893
 Walker, Miss J., A.B.C.F.M.
 Walker, J. E., A.B.C.F.M. 1872
 Walker, M. J., C.I.M. 1885
 Walker, M. P. A.C.M.
 Walker, W. F. M.E.M. 1873
 Walker, W. S., S.B.C. 1882
 Walkins, Miss, M.E.M.S.
 Wallace, Miss D., C.I.M. 1894
 Wallace, Miss E., C.I.M. 1892
 Wallace, Miss E., M.E.M.
 Wallace, Miss E. T., I.P.M. 1903
 Wallace, E. W., C.M.M. 1906
 Wallace, H. F., E.P.M.
 Wallace, J. W., Y.M.C.A. 1905
 Wallace, Miss, Dr. M. S., C.P.M. 1898
 Wallace, W. J., C.M.S. 1901
 Wall, K. P., C.I.M. 1890
 Wall, O. P., C.I.M. 1905
 Wallenberg, Miss C., C.I.M. 1894
 Waller, Miss, E.M.N.C.M. 1888
 Walley, J., B. & F. Bible Society 1883
 Walley, Mrs., L.W.
 Walsin, Miss L., E.B.M. 1904
 Walsh, W. S., C.M.S. 1897
 Walsh, W. G., C.M.S. 1890
 Warnamaker, O. D., C. Coll. 1902
 Warburton, S. R., A.B.M.U. 1902
 Ward, E. B., U.B. in C. 1898
 Ward, Miss F. M., E.B.M. 1905
 Ward, G. F., C.I.M. 1893
 Wardner, N., Seventh Day B.M. 1847
 Ware, Miss A. C., C.I.M.
 Ware, J., A.B.S. 1881
 Warkentin, Miss M., S.C.M. 1904
 Warner, Miss J., C.I.M. 1898
 Warner, S. A., A.P.M. 1878
 Warnshuis, A. L., A.R.C. 1901
 Warr, Miss N., Unc. 1897
 Warren, C. F., C.M.S. 1865
 Warren, G. G., E.W.M. 1886
 Warren, O., C.I.M.
 Warren, W. H., C.I.M. 1892
 Wartmann, Miss E., C.I.M. 1903
 Wasson, J. S., L.M.S. 1896
 Waterman, Miss, C.I.M.
 Waters, Miss, C.I.M. 1901
 Waters, Miss A. G., M.E.M. So. 1892
 Waters, B. C., C.I.M. 1887
 Waters, Geo. H., A.B.M.U. 1900
 Waters, Miss M. E., C.I.M.
 Watkins, Miss J., M.E.M.S.
 Watney, Miss, C.E.Z.
 Watsaas, Chr., C.I.M. 1900
 Watson, Miss, E.W.M. 1885
 Watson, J., E.P.M. 1880
 Watson, J. R., M.B., E.B.M. 1885
 Watson, Miss M., E.W.M. 1885
 Watson, T., E.B.M. 1906
 Watson, Miss W., C.I.M. 1899
 Watson, W. H., E.W.M. 1882
 Watt, R., B. & F.B.S. 1896
 Watts, Miss E. E., C.M. 1898
 Way, R. Q., A.P.M. 1844
 Webb, Miss E., C.I.M. 1884
 Webb, F. B., C.I.M. 1892
 Webb, Miss J., C.I.M. 1885
 Webber, Miss E., C.I.M. 1887
 Weber, Miss L. I., C.I.M. 1898
 Webster, Miss B., C.I.M. 1895
 Webster, G. W., Sw. M. in C.
 Webster, J., United Pres. M. 1882
 Webster, Jas., W.M.S. 1904
 Webster, Dr. J. S., C.I.M. 1896
 Webster, Jw., C.I.M. 1902
 Wedicson, Miss J., C.I.M. 1899
 Wedderspoon, Miss, C.E.Z. 1895
 Wedicson, Miss J., Sc. A.M.
 Weckes, Miss, C.E.Z.
 Weir, A., I.P.M.
 Weld, Miss, A.B.M.U.
 Wells, Miss, C.M.S. 1905
 Wells, Miss Ethel, L.M.S. 1893
 Wells, Miss G. E., C.M.S. 1891
 Wells, Miss G. N., C.M.S.
 Wells, H. R., L.M.S. 1893
 Wells, Miss L. A., A.P.M.
 Wells, M., A.P.M. 1897
 Wells, Miss M. A., C.M.S. 1891
 Wells, Miss, M.E.M. 1905
 Wells, Miss, E.P.M.
 Wells, Miss P. C., M.E.M. 1895
 Wells, R., A.P.M.
 Wells, R. C., A.P.M. 1902
 Wellwood, Miss C., C.M.M. 1906
 Wellwood, R., C.I.M. 1887

(A.D. 1807 - 1907)

- Welpton, Dr. H. G., F.C.M.S. 1898
Welton, W., C.M.S. 1850
Wennborg, F., S.M.A. 1896
Wentworth, E., M.E.M. 1855
Wenyon, C., E.W.M. 1881
Westcott, Miss P., M.E.M. 1902
Wester, G. W., C.I.M. 1903
Westley, W. H., S.C. 1903
Westrup, —, S.D.A.
Westwater, A. United Pres. M. 1882
Westwater, A. McD., M.D., United Pres. M. 1882
Westwood, W., C.I.M. 1892
Wetterstrand, Miss G. C., C.I.M. 1904
Wheatley, E. P., C.M.S. 1888
Wheatley, Miss K., W.M.S.
Wheeler, Miss A. F., C.I.M. 1895
Wheeler, Miss F. D., M.E.M. 1881
Wheeler, Miss L. M., M.E.M.
Wheeler, L. N., M.E.M. 1866
Wheeler, Miss Maud, M.E.M. 1903
Wherry, J., A.P.M. 1864
Whilden, Miss L., S.B.C. 1872
Whilden, B. W., S.B.C. 1849
Whiller, A., C.I.M. 1878
White, Miss C. J., S.B.C. 1891
White, E. R., C.I.M. 1905
White, F. J., A.B.M.U. 1901
White, H. G., C.I.M. 1905
White, H. W., S.P.M. 1892
White, Miss L. M., M.E.M. 1891
White, M. C., M.E.M. 1847
White, Miss M. C., M.E.M. 1901
White, Miss M. L., M.E.M.
White, R., Unc. 1870
White, W. C., C.M.S. 1897
White, W. J., A.P.M. 1880
Whitford, Miss, C.I.M. 1890
Whitechurch, Miss, C.I.M. 1884
Whitehead, S., E.W.M. 1867
Whitehouse, S. F., E.B.M.
Whiteside, J., M.E.M.S.
Whiteside, R. A., C.M.S.
Whitewright, J. S., E.B.M. 1881
Whitfield, Mrs., A.P.M.
Whiting, A., A.P.M. 1873
Whiting, J. L., A.P.M. 1896
Whitman, G. E., A.B.M.U. 1892
Whitmore, Dr. F. B., Y.M.C.A. 1905
Whitmore, Miss G. R., R.C.U.S.
Whitney, H. T., M.D., A.B.C.F.M. 1877
Whitney, Miss, A.B.C.F.M. 1879
Whittlesey, R. B., C.I.M. 1895
Whittome, Miss A., C.I.M. 1903
Whyte, Dr. G. D., E.P.M.
Wichner, Dr., Rh. M.
Wicks, S., C.M.S.
Widgery, Miss, C.I.M. 1891
Wied, Miss, C.M.S.
Wiese, A. H. E., C.I.M. 1904
Wigham, L., F.F.M.A. 1891
Wight, Calvin, A.P.M.
Wight, K. J., A.P.M. 1849
Wilbur, E. H., S.D.A.
Wilcox, M. C., M.E.M. 1882
Wilcox, Miss V. M., A.P.M.
Wilcox, J. W., C.I.M. 1896
Wilder, G. D., A.B.C.F.M. 1894
Wilder, Mrs. F. D., A.B.C.F.M.
Wiley, J. W., M.D., M.E.M. 1851
Wiley, Miss M., A.B.C.F.M. 1900
Wilhelm, R., A.E.P.M.
Wilkins, Miss J. M., C.I.M. 1893
Wilkinson, Miss L. A., M.E.M. 1893
Wilkinson, Dr. G., C.M.S.
Wilkinson, Dr. J. R., S.P.M. 1895
Wilkinson, Miss M. H., W.M.S. 1899
Willet, T. G., C.I.M. 1890
Willets, O. L., M.E.M. 1880
Willey, Miss L. E., A.C.M. 1905
Williams, Miss, E.W.M. 1886
Williams, B. T., C.I.M. 1897
Williams, Miss C., S.P.M. 1905
Williams, C. L., C.I.M. 1888
Williams, C. M., A.E.M. 1856
Williams, C. P., S.P.G.
Williams, E., M.E.M. 1906
Williams, Dr. E. J., C.I.M. 1890
Williams, E. O., C.I.M. 1889
Williams, E. R., C.M.S.
Williams, E. T., For. Chris. M. 1887
Williams, Miss F. M., C.I.M. 1888
Williams, G. H., C.I.M. 1898
Williams, G. L., A.B.C.F.M. 1891
Williams, John E., A.P.M. 1899
Williams, Miss L., C.I.M. 1883
Williams, Miss M., C.I.M. 1893
Williams, Mark, A.B.C.F.M. 1866
Williams, N. B., S.B.C. 1872
Williams, Mrs. P. H., S.B.C.

- Williams, R., C.I.M.
 Williams, Miss S. E., M.E.M. 1897
 Williams, S. J., Unc. 1896
 Williams, S. W., A.B.C.F.M. 1833
 Williams, R., C.I.M. 1894
 Williams, W. P., C.M.S.
 Williams, W. W., M.E.M. 1901
 Williamson, Miss, C.I.M. 1887
 Williamson, A., L.M.S. 1855
 Williamson, J., C.I.M. 1866
 Williamson, Jas., A.P.M.
 Williamson, J., L.M.S. 1863
 Williford, Miss M. D., S.B.C. 1902
 Wills, Dr. E. F., L.M.S. 1897
 Wills, W. A., C.I.M. 1876
 Wilson, Miss, U.P.C. of Scot. 1890
 Wilson, A. B., C.I.M. 1897
 Wilson, Miss E., S.P.M. 1899
 Wilson, Miss E. A., C.I.M. 1897
 Wilson, Miss E. E., S.P.M. 1889
 Wilson, Miss F. O., M.E.M. 1889
 Wilson, J., N.B.S. Scot. 1878
 Wilson, Dr. J. E., N.L.M. 1902
 Wilson, J. F., M.E.M.
 Wilson, J. W., L.M.S.
 Wilson, J. W., Unc. 1891
 Wilson, Miss L. M., C.I.M.
 Wilson, Miss M., C.I.M. 1898
 Wilson, Miss M. E., M.E.M. 1893
 Wilson, R., L.M.S. 1860
 Wilson, R. C., A.C.M.
 Wilson, Miss R., S.P.M.
 Wilson, Miss, W.M.S.
 Wilson, R. P., M.E.M. So. 1901
 Wilson, Miss S., W.M.S. 1898
 Wilson, Miss S., C.I.M. 1886
 Wilson, W. F., M.E.M. 1896
 Wilson, W., M.B., C.I.M. 1882
 Wilson, Dr. W. W., C.I.M. 1891
 Wiltshire, S. G., C.I.M. 1905
 Windsor, T., C.I.M. 1884
 Winn, Miss F. P., Bible M.
 Winn, T. C., D.L.M.
 Winnes, P., Basel Mission 1852
 Winterbotham, Miss, L.M.S. 1887
 Wirth, Miss E., Bas. M.
 Wise, E., C.I.M.
 Wisner, Miss J. E., A.P.M. 1885
 Wisner, O. F., A.P.M. 1885
 Witherby, Miss, C.E.Z. 1893
 Witt, H., C.I.M. 1900
 Witt, P., Kieler M.
 Witte, H. A. F., C.I.M. 1904
 Witte, Miss H. W., M.E.M. 1905
 Wittenberg, Dr. H., B.M. 1893
 Witzell, A., C.I.M. 1891
 Woern, A. G., C.I.M. 1906
 Wohlgemuth, A. Ber. M.
 Wohlleber, C., C.I.M. 1900
 Wold, O. R., H.S.M. 1898
 Wolfe, Miss A. M., C.M.S. 1896
 Wolfe, J. R., C.M.S. 1862
 Wolfe, Miss M. E., C.M.S. 1892
 Wolfe, S., L.M.S. 1835
 Wolfendale, Dr. R., L.M.S. 1896
 Wollaston, Miss M. B., S.P.G. 1895
 Wollermann, Miss, Rh. M. 1900
 Wood, Miss A., W.M.S.
 Wood, F. M., C.I.M. 1883
 Wood, Miss G. H., C.I.M. 1899
 Wood, G. W., A.B.C.F.M. 1838
 Wood, Miss H., C.M.S. 1897
 Wood, Miss Josie, C. & M.A. 1906
 Wood, Miss Mary, Unc. 1906
 Wood, Miss M. A., C.I.M. 1895
 Wood, Miss M. E., A.C.M.
 Wood, R. E., A.C.M. 1898
 Wood, Miss R. H., C.I.M. 1902
 Wood, R. L., M.E.M. 1860
 Woodall, G. W., M.E.M. (North) 1882
 Woodberry, John, C. & M.A. 1895
 Woodbridge, S. I., S.P.M. 1882
 Woodhull, Miss H. C., A.B.C.F.M. 1884
 Woodhull, Miss K. C., M.D., A.B.C.F.M. 1884
 Woodin, S. F., A.B.C.F.M. 1860
 Woodroffe, A., C.I.M. 1897
 Woodruff, Miss, C.M.S. 1905
 Woods, —, Ch. of S. M. 1878
 Woods, Dr. A. H., C. Coll. 1900
 Woods, H. M., S.P.M. 1884
 Woods, H. W., A.C.M. 1845
 Woods, Miss J., S.P.M.
 Woods, Dr. J. B., S.P.M. 1894
 Woods, T., C.M.S. 1896
 Woodward, Dr. E. L., A.C.M.
 Woodward, Miss S., A.C.M. 1905
 Woodsworth, Miss H. E., C.M.M. 1906
 Wooldridge, H. C., C.M.S.
 Woolfenden, R., U.M.F.C. 1894

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- Woolston, Miss B., M.E.M. 1859
Woolston, Miss S. H., M.E.M. 1859
Worley, Miss E. D., M.D., A.P.M. 1890
Worley, J. H., M.E.M. 1882
Worley, Dr. R. E., A.B.M.U.
Worsnip, T. A., C. & M.A.
Worth, Dr. G. C., S.P.M. 1895
Worthington, Miss, C.I.M. 1895
Worthley, Miss E. M., A.B.C.F.M.
Wray, Miss M. A., C.M.S. 1906
Wright, A., C.I.M.
Wright, Miss, C.M.S. 1888
Wright, Miss A. M., C.I.M. 1903
Wright, E., S.C.M.
Wright, E. C., M.E.M. 1889
Wright, H. K., A.P.M. 1902
Wright, Dr. J. M., A.R.C.
Wupperfield, H., C.I.M. 1895
Wyckoff, Miss Gr., A.B.C.F.M. 1887
Wyckoff, Miss Ger., A.B.C.F.M. 1887
Wylie, A., L.M.S. 1847
Wylie, Miss E. A., L.M.S. 1896
Wylie, J., U.P.C. Scot. 1888
Yard, Miss E. M., C.I.M. 1905
Yates, Miss E. W., M.E.M. 1880
Yates, M. T., S.B.C. 1847
Yerkes, C. H., A.P.M. 1904
Yocum, T., A.E.M. 1859
York, M. C., C. & M.A. 1896
Yost, J. W., M.E.M.
Young, Dr. E.B.M. 1905
Young, Miss, C.I.M. 1889
Young, Miss A., A.B.M.U. 1888
Young, Miss A., C. & M.A. 1898
Young, Miss E., S.B.C.
Young, Miss E. G., M.E.M. 1892
Young, Dr. E. McK., U.F.C.S. 1901
Young, Miss F., C.I.M. 1891
Young, Miss F. A. N., C.I.M.
Young, J., C.I.M. 1896
Young, J. H., M.D., E.P.M. 1850
Young, Dr. J. M., U.P.C. of Scot. 1889
Young, Robert, C.I.M. 1901
Young, W., L.M.S. 1828
Young, Dr. W. A., E.M.M. 1896
Zahn, Miss A., Rh. M. 1897
Zahn, F., Rh. M. 1897
Zehnel, K., Ber. M.
Zehr, H., C. & M.A.
Zentzsch, F., Ber. M. 1882
Ziegele, H., B.M. 1897
Ziegler, G., Bas. M. 1885
Ziegler, H., Bas. M. 1876
Ziemer, Miss S. E., Ref. C.M. 1902
Zimmer, P., Bas. M.
Zimmerling, R., Ber. M. 1898
Zwemer, Miss N., A.R.C. 1891
Zwissler, Rev., C., Bas. M.
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